THE WORKS OF THE LONG-MOURNFUL AND SORELY-DISTRESSED Isaac Penington,

Whom the Lord in his Tender Mercy, at length Visited and Relieved by the Ministry of that Despised People,

CALLED

QUAKERS;

And in the Springings of that Light, Life and Holy Power in him, which they had Truly and Faithfully Testified of, and Directed his mind to, were these things Written, and are now Published as a thankful Testimony of the goodness of the Lord unto him, and for the Benefit of others.

In Two Parts.

They also that erred in Spirit shall know Understanding, and they that murmured, shall learn Doctrine, Isa. 29. 24.

LONDON:
Printed, and Sold by *Benjamin Clark* Bookseller in *George-yard* in *Lombard-street.* 1681.

THE

WORKS

OF THE

LONG-MOURNFUL,

AND

SORELY DISTRESSED

CALLED

QUAKERISM.

THE TESTIMONY OF George Fox CONCERNING Isaac Penington.

Concerning our dear Friend and Brother Isaac Penington, *who is lately Deceased, and whom the Lord hath lately taken away from among his People, and from his Wife and Children; who was a Serviceable Minister of the Gospel of Salvation, and of the Word of Life, which did Spring through him often, to the Refreshing and Comforting of the Church of Christ, and to his own Comfort, and to the Praise and Glory of the Lord God,* Amen.

And now all must be content with and in the will of the Lord God, who giveth and taketh at his own pleasure, who hath all Breath and Life, and the length of days in his hand. And so he is well in the Lord, blessed be the Name of the Lord, who is over all forever, and as John *saith*; Blessed are the Dead which die in the Lord, from henceforth; *Yea saith the Spirit*, that they may rest from their Labours, and their works do follow them. *And you may see what a cloud of witnesses the Apostle speaketh of which died in the Faith, and obtained a good report, which Holy and Divine Faith is the Victory, and in which Faith they pleased God; and so by this Faith, the gift of God, they had access to God, and so died in the Lord, and have his blessing from him the Fountain then and now. And so all true Christians are to live that Christ may be* Magnified in their Bodies, whether it be by Life or Death, *as the Apostle saith*, Phil. 1. 20. *And the Apostle saith to the Saints*; None of us liveth to himself and dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore or die we are the Lords, *Rom.* 14. 7,8. *And Christ saith*, Whosoever liveth and believeth in me, shall never die: Believest thou this? *Joh.* 11. 26. *For they are grafted into Christ by believing in his Light, which is the Life in him. And the Memorial of the Just is blessed,* Even the Lord God of Hosts, the Lord is his Memorial, *Hos.* 12. 5. But the name of the wicked shall rot, *Prov.* 10. 7. And his memory cut off from the earth, *Psal.* 109. 15. *So ye may see the Memorial of the Just is recorded by the Just in the Holy Scriptures of Truth: But my desire is, that all may see their Names written in the Lambs Book of Life, before the Foundation of the World, and rejoyce in that*; And praise God that their Life is hid with Christ in God, *Col.* 3. 3. And precious in the sight of the Lord, is the death of his Saints, *Psal.* 116. 15. *And therefore live the Holy and Righteous Life, that ye may die the death of the Righteous.*

The Teſtimony of George Fox concerning Iſaac Penington.

And now it is above twenty years ſince that Iſaac Penington *came among Gods People; and ſince that time he hath gone through many Exerciſes, and Tryals, and Temptations, and Snares, both by them that were without, and Falſe Brethren, beſides all his Sufferings, and Cruel, and Tedious Impriſonments, and Perſecutions for the Name and Life of Chriſt Jeſus and true Chriſtianity; which in the end, ſome years before his death, the Lord in and with his power ſet him free from, and gave him dominion over all, and eſtabliſhed him upon his living rock and foundation, to praiſe his holy name in his Church, and among his Saints and people in the Lords freſh living power and Spirit: And he did freely miniſter of his living bread and water, which he had received from above, from the living God and his Son, to the comfort of them that feared the Lord, and kept their habitation in the Truth, in meekneſs and in humility. And I do know that he is well in the Lord, and in Peace with him through the Lord Jeſus Chriſt. And ſuch as are puffed up, and do ſwell in their Notions, may rejoyce and be glad that he is taken away, and is gone out of their way, and they may think they will have the more liberty; becauſe that he being a living Stone and Member of the living head, had no Fellowſhip nor Unity with ſuch as were full of high ſwelling Words without the Life of Chriſt, the Heavenly and Spiritual man, but did Reprove ſuch, and Admoniſh them: And ſuch their gladneſs and joy will be turned into bitterneſs, and ſorrow, and mourning in the end. And therefore let all ſuch take heed and be warned, leſt the hand of the Lord do ſuddenly turn againſt them; for I could deſire, that all were in that Innocent Life that he departed out of this World in: And I know that he died in the Lord, and ſo Bleſſed. And ſo let his Works follow him, who is well and at his reſt with the Lord Jeſus Chriſt, who is the reſt of all his Faithful. To him be glory and honour, thanks and praiſe now and for ever,* Amen.

The 6th. of 11th.
-Month 1679.

G. F.

THE

THE TESTIMONY

Of *G. Whitehead* concerning *I. Penington.*

Precious in the Sight of the Lord is the Death of his Saints, *Pſal.* 116. 15.

THat the Lord God, who is the Father of Mercies, is truly good unto all, that wait for him, and diligently ſeek after him; hath been ſignally manifeſted and experienced in our days as in former Ages, and that he fails not to anſwer the Deſires and Travail of that Soul, that hath Sincerity towards him, however it be for a time clouded and bewildred under various Profeſſions and Notions: Sincerity and Honeſty of Heart in enquiring after the knowledge of Truth, ſhall not be diſappointed, nor miſs of its Bleſſed end. I hope I ſhall not need to Write an Apologie for this Man's many Writings, but let the Sincere Meaning and Honeſt Intent thereof, and the Lines of True Senſe and Good Will therein, ſpeak forth the Chriſtian Mind and Spirit of the Author. Nor is it altogether proper for me to Apologize in ſuch a Caſe, having not read all theſe his Books and Writings now to be expoſed to publick view, though ſome of them I have at times formerly converſt with as opportunities have admitted: Which as I have perceived the Teſtimonies and Inſtructions thereof to be both Savoury and Experimental, ſo I Charitably believe and Hope of the reſt. But in this I can be more General and Abſolute concerning the Perſon; that he was a man that Sincerely ſought after the knowledge of the Lord God and his Holy Truth, and that accordingly the Lord did vouchſafe graciouſly to anſwer the Sincere Deſires of his Soul in due time, to the ſettling of his Mind, and ſtaying his Soul in a Secret Senſe and Feeling of his Living Truth, Power and Spirit, to his Confirmation in that moſt precious and living Faith, which was once delivered unto the Saints in Light: And as God opened his heart to the tender reception of his Holy Truth and Goſpel of Peace, and embracing the Faithful Meſſengers thereof; So he wrought both immediately by his Spirit, and Inſtrumentally by his Meſſengers for his Confirmation in that Light and Grace, from whence he had often before received many true Diſcoveries, Sights and Openings; having alſo often heard the ſound of that Divine Breath or Spirit of Life, which moved in his Heart, before the Immortal Birth thereof was brought to Light, or the Man Child (for which his Soul Travelled) was brought forth into the World. He was not willing to obſcure his Divine Diſcoveries, nor to put his Candle under a Buſhel, nor hide his Talent in the Earth; but was Induſtrious on the Lords behalf, in telling and ſhewing to the Sons of men what Diſcoveries he had made to him of the way of Life and Salvation from one degree to another. His Inward Exerciſe of Mind and Attention upon our Lord Jeſus Chriſt in his Light, was Serious, and his Converſation Innocent; for he knew the Preſence and Bleſſings of God were only to be enjoyed in ſuch a Condition. The remembrance of his Zeal for the Holy Truth in the Improvement of his Gift is never to be extinguiſhed, nor the Record of his Integrity and Faithfulneſs ever to be obliterated: His Tenderneſs and Compaſſion towards the miſled Captives was ſuch, that he was not wanting in his Induſtrious

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duſtrious Endeavours for their Deliverance out of their Darkneſs and Spiritual Blindneſs of Thraldom. He earneſtly laboured with the Barren Profeſſors under various Notions, and the Fleſhly Chriſtians of our Times, to invite them to the True Light, Life and Spirit of Chriſtianity, that they might not ſtick in their Empty Forms and Literal Profeſſions, ſhort of the Power of Godlineſs. For his Eye was to the Principle of Life, *the true Seed wherein the Bleſſing is, and to the Spiritual, Immortal Birth, that breaths to God, and receives Life, Nouriſhment and Strength from him and lives to him, as knowing, that the fleſhly Birth muſt not inherit the promiſe, nor the Son of the Bond-women be Heir with the Son of the Free. He truly eſteemed of the* Holy Scriptures, *and ſeriouſly and frequently converſt with them: His Eye being to that Divine* Light *and* Spirit *of Chriſt Jeſus, which opens them and gives the True Underſtanding and Experience of them; for he preferred the True and Spiritual Knowledge of* Holy Scriptures, *before all Literal Knowledge and Underſtanding, exalting the Spirit above the Letter, the Power above the Form, the Subſtance above the Shadow, as knowing that the Holy Spirit and Power were the Foundation and Cauſe of* Scriptures *and Form of Godlineſs. His Patience and Innocency have been well known, even towards ſuch Contentious and Prejudicate Profeſſors, as evilly requited his Labours of Love, (for their good) by perverſly expoſing him in Print: But he well knew, that Truth and Innocence would out-live all Envy and Evil-mindedneſs. It was given to him not only to believe, but alſo patiently to ſuffer for the Name of Chriſt; he patiently ſuffered by Reproaches, Contradictions of Evil-men, Perſecutions and Impriſonments. I cannot forget the Sweet* Communion *and Society in the Truth which we have often had together, eſpecially of latter years, being fully ſatisfied, that 'twas a real Earneſt of that Glorious* Communion *we ſhall Eternally enjoy together in* Reſt *and* Glory, *where this precious and ſincere Soul is entred, with the Lord and all his Saints, and Angels, and Spirits of juſt men made perfect, who are written in Heaven, having obtained a part in Chriſt Jeſus, the Reſurrection and the Life, where the ſecond Death hath no Power. And to this Glorious End and* Reſt *from our Labours, others of us yet ſurviving, are travelling and haſtening; Glory and Triumph for ever!*

Now Serious Reader, in Love to the Truth and thy Soul, I could leave this Caution with thee in relation to the Books and Writings of this our Deceaſed Friend and Brother; that if thou meeteſt with any thing therein, which thou doſt not underſtand; Cenſure *it not, be not prejudicate in any Caſe; but wait till the Lord come who reveals Secrets and unfolds Myſteries. And if any thing, (eſpecially of what was early Writ, as in a time of Infancy) ſeems doubtful or not ſo clear to thy Underſtanding, let it have ſuch Charitable Conſtruction, as becomes a Chriſtian Spirit towards an Induſtrious, Honeſt-hearted and Well-meaning Servant of Chriſt in his Life-time, who was and is ever Bleſſed of the Lord, and now gone to his Reſt from his Labours; the General Tenor and Import whereof clearly evince his Pious Endeavours for the good of the Children of men, and proclaim his Chriſtian Deſign and Induſtry to promote Truth and Righteouſneſs in the Earth, Pure Religion and Chriſtianity in Spirit and Life among men. The Lord of the Harveſt ſend forth more Faithful Labourers into his Harveſt and Vineyard, for the Harveſt is Great.*

London *the* 28*th. of the* 6*th. Month,* 1680. G. W.

A TESTIMONY

Concerning that Faithful Servant of the Lord, and our Dear Friend *Isaac Penington*, whom God hath lately removed from us, and fixed in his Eternal Reſt.

STrong and Powerful is that excellent Arm of the Lord, which hath been revealed and made bare in this our day, and very effectual hath been the operation of it for the gathering of many into a nearneſs to the Lord, and leavening of them into the nature of its own purity: amongſt whom God hath numbred this our Dear Friend, and dignified him with that honour. And ſince God hath impreſſed upon our Souls ſuch a ſenſe of him, I could not be clear, in reſpect of my duty to God (and love to him) to ſhut it up only in my own boſom, without giving this publick Teſtimony of him: Although I know I can add nothing to him, as to his immediate enjoyment, yet let it be as an evidence of the eſteem I had of him, when with us, and of his memorial now removed from us, which God will perpetuate among the righteous, when the name of the wicked ſhall rot.

As to the Innocency of his Converſation in general (which is the moſt evident token of the Indwellings of Truth and Sincerity) I have this to ſay upon my own Obſervation of it, I know none that did exceed him, for in that God made him an Adorning to the Doctrine of the Goſpel. To mention particularly thoſe Divine Gifts, wherewith he was eminently endued, would be too large: Yet I cannot wholly omit them; wherefore I ſhall firſt mention, that which had the firſt and chiefeſt place with him, namely his deep Travel, Labour, Care and Deſires for the Proſperity of that Weighty and Bleſſed Work, which God is carrying on in the Earth, to wit, the gathering of loſt man to himſelf, and bringing him to know Salvation in him, in which Labour God Bleſſed him with Succeſs, and gave him the Tongue of the Learned to ſpeak a word in due ſeaſon, fitly comparable to Apples of Gold in in Pictures of Silver.: And by the force of this Word he reached to many, to the turning of them from the evil of their Ways, which remains as a Crown upon him, and ſhall cauſe him to Shine as a Bright, Fixed Star in the Firmament of God for ever. And how many Living Witneſſes are left behind, of the Uſe and Service that God made him to be of to them, who are deeply Affected with the ſenſe of their Loſs in him, yet dare not complain, becauſe the Lord hath done it! O how hath my Soul, with many others been conſolated with him, in the Communion we have had together with God, when the Lord hath opened his mouth in Wiſdom, and cauſed his Doctrine to drop as the Rain, and his Speech to diſtil as Dew on the tender Plants.

O my dear Brother, (or rather to many of us waſt thou in God a Father) my Soul is often pained in the ſenſe of thy Abſence, for our ſakes; yet greatly Comforted and Satisfied in God for thy ſake: For our loſs (though great) doth not equal thy gain. O how often haſt thou been opened, and thy Spirit ſweetned, and in that ſweetneſs drawn forth to miniſter to thoſe that were Iſraelites *indeed, when thy Words were ſofter then Oyl, ſweeter then Honey, and more refreſhing then the pureſt Wine; but to the wicked and deceitful as penetrating Arrows! And although it were ſo contrary to his Nature to touch with Strife (being of ſo Meek a Spirit) yet God, that guides the Meek in judgment, did ſometimes concern him in a dreadful, yet true, Teſtimony againſt all that would divide in* Jacob, *and*

ſcatter

scatter in Israel. *Yet how entire was his Love to all those, who had aright value of; and abide in the unity of the pure Truth against all the Contemners and Invaders of it! How Affectionately and Reverently have I heard him speak of those, who were the Messengers of the glad Tydings to us, and Publishers of that Peace, which he is now in the certain possession of, as the reward and end of the Just and Upright! But especially great was his regard to, and esteem of those who have Faithfully born the heat and burthen of the day, whose Arrows the Lord directed to the wounding of the man Sin, and who yet remain as a Bow that abides in its strength, and wax yet stronger and stronger: Those he did account (as indeed they are) worthy of double Honour. And although (through the Infirmity of his Nature, and Weakness of his Constitution) he was made unfit for much hard and Publick Travel; yet his Constant Practice did declare, he had a Vigorous and Active Mind, truly bowed to the service of Truth, as may appear by the many Private and Seasonable Visits he made by Writing, unto those whom he had no other opportunity of being helpful to; and much service he had of this kind, beyond what many were sensible of. And many Young, and Tender, and Distressed ones will lament their loss in him, who was so easily touched with a feeling of their exercise, from the sense and remembrance he had of his own; and was very ready, and also fit to contribute something to their relief: For as he was once a man of sorrows, and well acquainted with grief; so this benefit did he reap by it, to learn experience by the things he suffered: and all the Tribulation he met with, did but make way for the super-abounding of his consolation through Christ.*

What he was in his Family, and especially to his dear and tender Relations (whom he left Weeping behind him, though not without hope) I shall not need to say much, knowing they themselves cannot be without a larger Testimony then mine concerning the matter: Only this I shall say, I would God there were more so fit for our example in each Relation.

Having thus far Sincerely discharged my duty, in giving this Testimony, I am willing to confine my self to as much brevity as I can; though much more might be truly said of him, and 'tis hard to say so little. Yet for further satisfaction to any concerning him, that are desirous of it, I refer them to his Writings, now published together for common benefit: Only let me give the Reader this advice, that as God gave him Wisdom to divide his Word aright, so do thou read it in the same Wisdom to receive it aright; for in that only canst thou take a right measure of him, or have true Fellowship with him. I have only this to add as a Caution to all, that as Truth hath many Enemies, so this our dear Friend, for Truths sake, had some also, concerning whom I have a feeling, that they will be ready to grudge and take offence at this our Innocent and justifiable practice, to preserve the remembrance of the faithfulness of those, who have Faithfully finished their course, and through the power of Christ have had victory over the last Enemy. There can be no other ground for this, but Envy or Ignorance; and therefore, to prevent so ill an effect (let it spring from who it will) let such know, that it was once not only allowed, but commanded of God, to Write the Dead Blessed, that die in the Lord, as well as to esteem them so. And since it is undeniably the mind of God, That the just shall be had in everlasting remembrance: What can be more effectual to it, then by our Written Testimony to commend their Memorial to our Posterity, that they may glorify the God of their Fathers, and after their example walk in his way, in which the Lord, who delivered us into it, preserve us to the time of our death, that with the Worthies of the Lord, that are gone before us, we may receive the Crown of Life?

Samuel Jennings.

THE

Ambroſe Riggs's

TESTIMONY

Of the Life and Death of Iſaac Penington.

THE Spirit of the Lord is upon me; and the fountain of Love and Life is open in my Soul, and freely floweth towards all my dear Brethren and fellow-Labourers in the great Harveſt of our Lord and Maſter, who are yet in the body, and the renewed remembrance of them whoſe earthly tabernacles are diſſolved, and have put on Immortality, is often with me in indeared Love, in which at this time I behold dear Iſaac Penington, *in laſting union with us, though abſent in body: whoſe work and labour of love in his day, is not forgotten of God, nor his People. He was brought to the true fold in an early hour of the Goſpels day, as it broke forth in our times, and a reſt was prepared for him in a weary land, and the Lord heard the cry of his Soul in the deep, and prepared a deliverer for him, out of the great Sea of waves, troubles and uncertainties; and he came to the rock with joy when he ſaw him, and he built upon him, and was eſtabliſhed, and fortified againſt every ſtorm and tempeſt of the boiſterous Seas, which lifted up themſelves againſt him; and they were not a few, nor of ſmall conſequence: his tryals were great, both inward and outward, in which he quitted himſelf as a valiant Champion in the Lambs war: The Lord was with him and delivered him out of all his troubles, and filled his cup, and often cauſed it to overflow, to the refreſhment of many, and freely he dealt his bread to the hungry, and his cup he handed to the Thirſty; many Widows and Fatherleſs were relieved by him; his life flowing forth as a fountain moſt clear, both to the Freed and Impriſoned ſeed; a man of a contrite and humble Spirit, in the innocency of a little child, by which he had entrance into the kingdom of Immortality, where he now reſteth out of the reach of the Oppreſſor. He was a man of ſorrows, and acquainted with griefs; his life was a Pilgrimatory paſſage to Eternity: Who can ſay he Oppreſſed them, or was Chargeable to them? though part of his outward ſubſtance he loſt for the* Truths *Teſtimony. He was a man filled with the power and ſpirit of the Lord, who both in word, writing, and converſation gave Teſtimony to the World, that he ſought a City whoſe builder and maker was God. He was a faithful witneſs for the ſaving Truth, againſt all bad Spirits and unſound members, unmeet for that body which God hath now prepared to do his will: And his Manuſcripts left behind, proclaim him a witneſs againſt all falſe Hirelings, and their unrighteous Practices, and deceitful Doctrines, whereby the earth both is, and hath for Ages been corrupted; and the minds of young and old filled with unſound Principles, and beliefs in the weighty things relating to another world; and gave a true and laſting Teſtimony to the ſtrait and narrow path of Life and Righteouſneſs: He was endowed with wiſdom to diſcover the living childs Mother, and give her the poſſeſſion, for the ſpirit of diſcerning was in him, and of a ſound mind, and the ſecrets of the Lord were upon his tabernacle; his upright Chriſtian ſpirit rendred him lovely to the upright, and formidable to the wicked. My heart is full of tender love to his life, who died in the Lord, and his works follow him, and therefore doth my ſoul believe him bleſſed with the righteous in his death. He was a man of a retired ſpirit, and little minded the things of this life, but loved Juſtice, and delighted in Mercy: The products of his life*

were

were the fruits of the Spirit of Truth, therefore he is recorded amongst the living, as one of the Lords worthies, whose remembrance shall live to generations to come, his Testimony he kept to the end, and finished his course with joy; so on his behalf let the living praise the Lord, as doth my Soul at this time, even so for ever.

Gatton in Surrey the 22th. of the 10th. Month 1679. Ambrose Rigge.

Thomas Zachary's TESTIMONY for Isaac Penington.

AH my dear and ancient Friend: what shall I say of thee? Thou hast been a long Traveller, even from thy Youth, through Egypt *and* Babylon, *and therein desolate, seeking rest, but finding none, till the Lord God the Shepherd of* Israel *(who heard thy bemoanings) found thee out, and gathered thee by his Shepherds Crook, out of and from all the barren mountains and wild obscure places, wherein thou wast wearied and lost; even in the wilderness did the Lord allure thee, and bring thee out to his own flock, to hear and know his own voice, from the voice of all strange Spirits, and to feed among his Lambs in the Pastures of Life, whereby thou grew strong in the living Word of power, and hadst wherewith to minister of the Words of Life plentifully to others, through the Divine presence and overflowing Life of the Father in thee and with thee, whereby many have been awakened, strengthned and comforted in the Lord alone, and the very joy of Gods Salvation hath reached to the mourners of* Israel. *Ah a true Labourer hast thou been in Gods vineyard, and sowed in much brokenness of heart and tears, the precious seed of Gods Kingdom, and waited in the Faith and Patience for the coming up thereof, and hast seen the desire of thy Soul answered! and now is thy work, labour and travail over, and as thou hast sowed in the Spirit, art now reaping of the Spirit, Life everlasting, and released out of this strait and troublesome world, wherein thou wert long a stranger and sufferer, and hadst no resting place in it; for thou earnestly sought for a City that had foundations, whose builder and maker was God alone: And now thou hast found it, and art gathered into it, inheriting thy own mansion of peace, rest and joy, which the God of the just hath provided for thee. O blessed and praised be the God of* Abraham, Isaac *and* Jacob, *who is not the God of the dead, but of the living! and from the living ascends heavenly praises and* Hallelujahs *to him for ever and for ever.*

Thomas Zachary.

Robert

Robert Jones's
TESTIMONY
Concerning Iſaac Penington.

IN the remembrance of my dear Friend deceaſed, I had ſomething lived with me to give in as in a way of Teſtimony, according to the knowledge and ſenſe I had of him: He was a man very tender in Spirit, and of a broken heart before the Lord, as I often had a living ſenſe thereof, the ſenſe of the power of an endleſs life being often upon him, which did affect many, breaking them down in great tenderneſs; his Teſtimony for the Lord and his bleſſed Truth was very ſound and weighty, to the reaching the Conſciences of many; his labour in Writing was in great tenderneſs, to the gathering of the ſcattered, to the building up of the convinced, and to the comfort and conſolation of the broken hearted; for great were the bowels of mercy in him, even to all, eſpecially to ſuch who had breathings in their hearts after the Lord, and the way of his holineſs, his travel was greatly for ſuch; and by his tenderneſs in the Lambs Spirit he had an influence upon many, by reaching to the good in them, for his bowels was moved for them, Well, his reward is with the Lord for ever. In his Family he was a man of knowledge, and of true watchfulneſs, that all thoſe that were under his care might be kept ſavoury in all things, being as a weaned Child from the World, and thoſe things that periſheth with the uſing; his Moderation in all things was well known to many: What ſhall I ſay? he was a man wholly devoted in his heart to ſerve the Lord his God; yea, I am perſwaded it was his delight to do his will: I have had knowledge of him near twenty years, eſpecially in ſuffering, for it pleaſed the Lord ſo to order it, that our lot fell together in Priſon ſeveral times, and I may ſay, it was well it was ſo, for he being made willing by the power of God, (that did attend him) to ſuffer with great patience, cheerfulneſs, contentedneſs and true nobility of Spirit, he was a good example to me and others; I do not remember that ever I ſaw him caſt down or dejected in his Spirit in the time of his cloſe confinement, nor ſpeak hardly of thoſe that perſecuted him; for he was of that temper as to love enemies, and to do good to thoſe that hated him, having received a meaſure of that vertue from Chriſt his Maſter, that taught him ſo to do; indeed I may ſay in the Priſon he was a help to the weak, being made inſtrumental in the hand of the Lord for that end, with much more then at preſent I ſhall expreſs. O the remembrance of the Glory that did often over-ſhadow us in the place of Confinement, that indeed the Priſon was made by the Lord unto us (who was powerfully with us) as a pleaſant Palace! I was often with many more, by thoſe ſtreamings of Life that did many times run through his Veſſel, greatly overcome with the pure preſence and overcoming love of our God, that was plentifully ſhed abroad in our hearts; if I ſhould look back and call to remembrance my knowledge further of him, I could Write much, but this ſhort Teſtimony readily ſpringing up in my heart, as with me to give forth in the behalf of my dear Friend: And this further I have to add, indeed when I heard of his departure it came near me; but conſidering how it was with him, being fully perſwaded he was fitted for his change, in the will of the Lord I was ſatisfied, counting his ſtate happy, having Faith in God that he had laid down his head in Peace, and entred into endleſs Glory, where ſorrow ſhall be no more,

having done the work of his Maſter (Chriſt the Lord) gave him to do, who kept the Faith to the end, and has finiſht his courſe with joy, leaving a good ſavour behind him; with his Spirit my Soul has union: At the writing hereof, my heart being broken into tenderneſs, and mine eyes running over with tears: Oh let us follow after him in faithfulneſs, fulfilling what is behind of our Teſtimony for the Lord and his Truth, being faithful to the death, as our Brother that is gone before us was, (who has left a good example behind him) ſo will the Crown of life be our portion for ever! That it may be ſo with my own Soul, and with the Souls of all my tender Brethren and Siſters every where, is the cry of my heart to the Lord my God, and I hope it will be ſo till time ſhall be no more with me in this world.

Robert Jones.

Concerning our dear Friend and Brother Iſaac Penington, *I have a Teſtimony riſeth in my Heart.*

I with many thouſand more in this our Age, Day and Regeneration, have cauſe to admire, bleſs and praiſe, and magnifie the Name of the Lord God of Heaven and Earth, in that he hath ſo largely manifeſted himſelf in the hearts of Male and Female, to the tendring their hearts and enlightning their underſtandings, and to the gathering them out of the empty Profeſſions, and by ways and crooked paths of this world, and to the purifying and ſanctifying their hearts by his powerful Word: And giving them a good underſtanding in the knowledge of himſelf, and the deep Myſteries of his heavenly kingdom, and enabling many of them in the openings and motion of the ſame life and power to Speak and Write, to the anſwering unto the witneſs of God in many, and for the joy, comfort and eſtabliſhment of others. I can truly ſay, dear Iſaac Penington *was one of that number; for after full ſeven years travel and deep exerciſe of mind amongſt the empty Profeſſions, and that God had ſhewed me mercy in drawing a little nearer to me, and ſhining by his glorious Light into my Conſcience, whereby I came to ſee the formality of Profeſſors, and the emptineſs of all Forms and Profeſſions, that ſtood in mans will, and the vileneſs of my own heart, and the neceſſity of being ſaved and ſanctified; and that there was no other way, but through and by the Light of Chriſt Jeſus, that had wrought thus powerfully to convince me; then did ſome of this good mans Writings come to my view, which anſwered to the Light, Life and Truth, which was raiſed of the Lord in my heart, as face anſwers face in a Glaſs; I can truly ſay, to my joy, and comfort, and conſolation, and eſtabliſhment in the Truth; ſo that the Life and Teſtimony of him was and is truly as precious to me, and to all the Faithful; and he ſhall be had in everlaſting remembrance, who in the time of his Life was a true Subject in the kingdom of Jeſus, and a faithful labourer in his vineyard, and ſufferer for the Truth, in the patience of the Lamb, whoſe delight was to devote himſelf to retiredneſs, and to wait upon God, to feel his powerful love to abound in his tender heart (this he accounted his greateſt glory and riches) by which he was made intirely to love and have a good eſteem of his faithful Brethren in the Truth: and was a man of Peace and Love to all, and greatly delighted in the Love and unity of the Brethren, and*

where

where the contrary appeared, it grieved his tender heart. And glad I am, that it was my lot to be with him the two laſt Meetings that he was at, the firſt of which was in the City of Canterbury, *I being at that time very weak in body; and it lay upon me from the Lord, to go to the Meeting where I found him, together with Friends, waiting in Silence upon the Lord; and when I had ſate down with them, O the mighty power of the Lord God that deſcended upon us, that I could ſay, that the fountain of the great deeps were opened! and O the powerful, pleaſant and chryſtal ſtreams, how did they abundantly flow into our hearts! And his cup was made to overflow, to the watering and refreſhing of the tender-hearted; ſo that God did make me a witneſs of the Seal of his Teſtimony, with many more, at thoſe two laſt Meetings, as at ſome other times, where the Life and Power of God did abound in him, and ſweetly flow from him; and fully ſatisfied I am that the Lord hath taken him in a good time, and from the evil to come, and that he hath laid down his head in reſt and everlaſting Peace with the Lord, where he is* at reſt from his Labours, and his Works follow him, *and is in a full and perpetual enjoyment of Life and Glory. And although his Body be in the duſt, yet his Life ſpeaks, and his Name is precious, and ſhall be had in everlaſting remembrance.*

Farewel dear *Iſaac*, bleſſed man of peace and love;
Thou art 'ith glorious reſt with God above.
And this upon my heart the Lord hath Seal'd,
For by his Spirit to me it is reveal'd.

Thomas Evernden.

Chriſtopher Taylor's
TESTIMONY
for Iſaac Penington.

BLeſſed be the God of Abraham, Iſaac *and* Jacob, *and of all his holy ones, from the beginning of the world until now, who hath kept all his, by his mighty power and terrible Name, who in all Ages and Generations, and under all Miniſtrations and Diſpenſations have feared and ſerved him, glory be to his Name for ever. And he hath been a God of eternal love unto them, and it hath been his banner ſpread over them, and is at this day, and hath been in all Ages, and they have faithfully ſerved him, and offered holy offerings unto him, in his pure fear and reverence, from the ſenſe of his living and pure ſtreaming love; and the bleſſing of God hath been, and is with them, and his glory he ſtill puts upon them, that they may bring forth unto him; and in the end, when they have faithfully ſerved the Lord in their Day and Generation, they may return to their long home, and be at reſt with God for ever, their portion for evermore.*

Of this number was dear Iſaac Penington, *a worthy man in his Generation, dearly beloved of his God, and preſerved by him, ſo that many can ſay, how dear he was unto them while he lived amongſt them: and though dead, yet liveth and ſpeaketh in thoſe pure and holy Teſtimonies he hath born unto Truth, both in word*

and

and writing, ſo that many hearts can teſtify and bear witneſs, that he was truly ſent of God to publiſh his moſt bleſſed and holy Name; for he was a tender-ſpirited man, and dear to the Lord, and near unto his heart, where he tenderly lived and breathed, that in all things he might do his Sacred will. Ah dear Iſaac Penington *was a man near and dear unto my Soul, as he was unto many others, becauſe of his inward tender-ſpiritedneſs! And methinks I feel him ſtill in the courſe of his life, ſince I have of late years more eſpecially known him; he was a man truly endued with humility; and when we have been together, and he would open his heart unto me, it would ſo anſwer my own life, and the exerciſes of my own condition, that my heart would be ſo affected with joy, that with melting bowels of Gods eternal love, we have often met and ſaluted each other; and I may ſay, dear Brother* Iſaac Penington, *thou liveſt indeed, and my Soul liveth with thee, and what happineſs is it that though dear and tender friends may be outwardly parted, yet are they dearly united together in the Lord Jeſus? and my Soul at this time is overcome, melted and broken within me, at the dear remembrance of thee; O dear* Iſaac *liveth, and his life is with us, and not ſeparated from us, and I pray God that every one who now profeſſeth the holy Name of God, may live as he did in the ſingleneſs of their hearts, intirely above all things preſſing to be united unto the holy power of God alone! His cries were dearly to God, that all Truths Profeſſors might be really poſſeſſors of Eternal Life, and his Miniſtry was accompanied with a holy, heavenly zeal, in the opening life of Gods eternal power and wiſdom, ſo that the true birth within would many times leap at the ſweet ſalutation of his life, and the tender power of God that ſpoke through him would preciouſly raiſe the life in others into a ſweet, harmonioufneſs, livingly to praiſe God: For what he innocently and humbly aimed at, both in his Words and Writings (I can teſtify with many others) was Gods pure glory; an intire innocent man he was, without guile in his heart, a true* Nathaniel *indeed, a lovely inſtrument in Gods hand to the turning many to righteouſneſs, both by Word and Writing; a true tender friend to all that waited for Gods ſalvation every where, and ſuch who laboured under inward exercifes and travels of Soul, he travelled with and for, and miniſtred unto many ſuch, both by Word and Writing, that they might come to be led by the Spirit of true Sanctification, and know Gods Salvation.*

About thirty years ſince (as I remember) in the North *of* England, *I met with a Book of* Iſaac Peningtons, *which had this Scripture following as the Subject whereof he treated,* Job 38. 2. Who is this that darkeneth counſel by words without knowledge? *This Scripture and the matter of his Diſcourſe upon it, in that Book, at that time I was affected with; for at that time, I with others had precious openings of many heavenly things, being then ſenſible that no man could be a Miniſter of Chriſt Jeſus, without the work of regeneration wrought in his own heart, and not only ſo, but he muſt be ſent of God to publiſh the everlaſting Goſpel, in the alone evidence of his Power and Spirit, without the mixture of his own will, and obſerving his own time, when to ſpeak and alſo to be ſilent; ſo that we believed and were convinced it was to be a Spiritual Miniſtry, and to be diſpenſed in the motion and evidence of the ſame Spirit, otherwiſe it* was a darkening of counſel by words without knowledge: *This was my condition with many others at that time, becauſe we ſpent many precious openings upon our own wills, and the wills and luſts of others.*

Now this I bring to ſignify that dear Iſaac Penington *in thoſe days had precious openings of Truth, and was a man waiting for the Kingdom of God, to be further inſtructed therein, and came to attain the end of his divine breathings and heavenly deſires:*

deſires: And thoſe that honeſtly in the fear of God, read his Writings, may ſee, how clearly he hath writ concerning the things of Gods kingdom; that ſo both ſmall and great profeſſors, and profane, may, as in a glaſs, ſee their conditions, and that as yet have not repented, may conſider betimes, and repent leſt they periſh.

Chriſtopher Taylor.

This came upon me to Write in the behalf of our dear Brother Iſaac Penington, *as I Rid by* Feverſham *in* Kent, *a little after his Deceaſe; and as a Teſtimony to that Spirit of Love and Life that dwelt in him, and his Faithful Labours and Services for God in his day, whom I very dearly loved, and could ſcarce part with the laſt time that I ſaw him.*

THou Innocent *Iſaac*, that was a man of Love,
of living Faith and Power, harmleſs as a Dove.
Of great ſelf denial waſt thou, and forſook all,
The pure Truth to receive, and did anſwer its call.
And didſt obey it in readineſs of mind;
So Peace and Reſt unto thy Soul didſt find,
Which thou valued more then any thing,
That's viſible of this World and periſhing.
The Glory of this World in thee was ſtain'd,
But Heavenly Glory and Honour thou haſt obtain'd;
As an everlaſting reward from him thou lov'd,
And followed with all thy might and was not mov'd.
From that Goſpel-hope which in thee was begot,
The end thereof to inherit Salvation that's thy lot.
Thy Name is writ i'th' Book of Life full plain,
Tho' outwardly diſappear'd, thy Life we do retain.
And thy Life's hid with Chriſt in God,
But thy removal from us ſeemeth as a Rod.
Appointed for us to hear its ſpeaking voice,
In the loſs of *Iſrael*'s Chariots and Horſemen choice.
And tender Warriers for *Sions* proſperity,
Againſt that which hinder'd her Childrens unity.
But a Friend to all waſt thou; and Enemies did Love,
For evil wouldſt thou Mourn as a Turtle Dove.
Methinks I ſee him weep for others Abomination,
But joying in the God of his Salvation.
Thou Noble *Penington* thy Pen thou us'd,
Truth to defend by *Babal*'s Sons traduc'd.
The confuſed *Babel*-builders thereby confounded,
The Head of Serpent thou ſtruck and wounded.
To ſhoot at *Babylon* he bent his Bow,
To bring upon that Whore her due ſorrow.

His

His Arrows he Shot with ſuch right Skill,
They helped to bring down that exalted Hill;
That lifted up it ſelf againſt *Sion's* King,
That they Sons of *Sion* might rejoyce and Sing.
Againſt *Babel's* Fenced Cities and High Towers, he
Freely bent his Bow and let his Arrows flee.
To bring Diſtreſs and Torment on her Merchants Rich,
That by her Sorceries Kingdoms did Bewitch.
And Kindreds, Tongues and People did deceive,
And of laſting Joy and Comfort did them bereave.
Godly Simplicity thou tendered much,
And the Seed of God in many hearts did reach.
Which makes many ſay by way of Lamentation,
Our Friend's gone, a True Friend to this Nation.
Who warn'd its Inhabitants for to repent,
For the good of all men was his Spirit bent.
To diſintangle their Souls from Death and Hell;
Made willing by Gods Power, of his Works to tell.
And wonders which by his right hand was wrought,
The Churches Peace and Welfare much he ſought.
His Body ſubject was to Pain and Miſeries,
But now he's freed from all Infirmities.
Now he's where no Pain can him Annoy,
Now he's in the fulneſs of his Fathers Joy.
Now thou haſt received the Kingdom prepared for thee,
It to Inherit to all Eternity.
Thy Crown thou kept, waſt Faithful to the end,
Still thou didſt truſt in God, and on him depend.
Our loſs in thy removal is not ſmall,
Yet thy great gain now ſpeaketh to us all.
Prepare, prepare for your Diſſolution,
Behold the King of Terrors near to Execution.
For to diſſolve this earthly houſe of clay,
Then bleſs'd prepar'd ones are, when call'd away.
Which this our dear Friend was before his end,
And to fit others God did him forth ſend.
Methinks I hear his Diſtreſſed Widow ſay,
What means this Rod and Tryal of this day?
God hath bereav'd me of my Husband dear,
Was I worthy of him no longer here?
A Kind and Tender Husband he was to me,
The World was not worthy of him I ſee.
Little did I think when he from home laſt went,
That he was ſo ſoon to lay down his Head in *Kent*.
For which Grief and Sorrow fills my heart,
That with ſo near a Friend now I muſt part.
Who ſuch a meet help was made to me,
That every way few like him do I ſee.
In Heavenly things did he much delight,
And meditated thereof Day and Night.

And ſpoke of them as God opened his Mouth,
To many both Old Age and of Youth.
He honeſtly inſtructed and taught Gods fear,
And Gods Holy Truth moſt precious and dear.
He ſtrongly breathed that all might it receive,
And with Gods Heritage a portion might have.
That from Sin and evil people might ceaſe,
And enjoy from God everlaſting Peace.
He frequently loved his Brethren that were true,
Yea Gods whole Heritage, and could give all their due.
Tendering the leaſt, or hindermoſt of Chriſts flock,
That were of the right Seed and *Abraham*'s ſtock.
Now bleſſed *Iſaac* of thy Father dear,
Thou'rt gone to reſt, thou'rt out of doubt and fear.
Faithfully haſt thou run thy bleſſed race,
With *Iſraels* Horſemen haſt thou kept due pace.
Thou preſs'd on forward, and didſt not draw back,
To obtain the mark thou aim'd at was not ſlack.
Remembrance of thee is and will be ſweet,
To us that knew thee a Lamb that ſate at Jeſus feet.
Where 'tis good for all thou haſt left behind to keep,
Till we go hence and in endleſs reſt thee meet.
His dear Childrens loſs I cannot but mind,
Of him ſo dear a Father loving and kind.
Who watched over them and many for good,
Waiting to feed upon, and feed with Heavenly food.
You Children of our *Iſaac Penington*,
As he gave you example let Gods will be done.
Follow your Fathers ſteps in the narrow way,
Which will lead you to life everlaſting I ſay.
In that you will be bleſs'd whilſt you are here,
And with your Father hereafter in endleſs joy appear.

Canterbury *the* 12th *of the ſecond Month*, 1680.

James Parke.

A TESTIMONY

Concerning I. Penington *by* Tho. Ellwood.

ALthough I am not ignorant that many weighty and living Teſtimonies have been already given in by true and faithful Witneſſes, upon the ſame occaſion, which might well ſeem ſufficient to excuſe mine, yet am I not thereby clear, but find a preſſing upon my Spirit to write a few lines alſo, concerning this my dear deceaſed Friend; to which (I confeſs) I am induced, and in ſome ſort engaged, by the double obligation of affection and gratitude. Love him I did, and that entirely, and (ſure I am) very deſervedly; for he was worthy indeed of love from all men, but more eſpecially from me, to whom he had been abundantly kind. For in the day wherein it pleaſed the Lord to awaken my Soul, and call me out of the pollutions of the world, with reſpect alike to worſhip and converſation (for which I became the deriſion of my Country, the ſcorn and contempt of my Familiars and Acquaintance, and in a manner, an out-caſt alſo, expoſed, as it were, to the world to ſhift in) how welcome was I then to him? How affectionately did he receive me? How regardfully did he take care of me? How tenderly and like a Father did he watch over me, that I might not be drawn back, or any way betrayed from the ſimplicity of Truth, as I had received it? And can I ever forget his love, or let his manifold kindneſs ſlip out of my mind? Oh no, the remembrance of him is pleaſant to me, and I think not of him without delight! For as a Friend I truly loved him, as a Father (for ſuch his care of me rendred him to me) I reverenced him, as an Elder I honoured him, and that (as he right well deſerved) with double honour: My Spirit was truly united to his, yea my Soul was linked and knit unto him in the holy Covenant of life, which death hath not been able to diſſolve. Bear with me therefore a little, I entreat thee, whoever thou art, under whoſe eye theſe lines may chance to fall, if I take liberty to expreſs my ſenſe of this my beloved friend; wherein if I ſeem ſomewhat particular, know that my Acquaintance with him was ſo.

He was naturally furniſhed with a ſharp and excellent wit, and that well cultivated and poliſhed with an ingenuous and liberal Education: His diſpoſition was Courteous and Affable, free from Pride and Affectation. His ordinary Diſcourſe Cheerful and Pleaſant, neither Moroſe nor Light, but innocently ſweet and tempered with ſuch a ſerious gravity, as rendred his converſe both delightful and profitable.

From his Childhood, (as I have heard him occaſionally ſay) he was religiouſly enclined, and ſought the Lord in his tender years. And although the way of Truth was not then ſo caſt up unto him, as ſince through the goodneſs of the Lord it was; yet that he had then, at times, ſome true touches and taſts of Life, ſome openings and ſights of heavenly things, (though not ſo clear, unmixt and abiding, as after) the Treatiſes which he then writ do manifeſtly declare. And albeit at the firſt manifeſtation of Truth unto him in this preſent diſpenſation, he was not without doubts and jealouſies concerning it, (as himſelf relates) nor free, for ſome time from diſputes and reaſonings againſt the meanneſs of its appearance; yet after it pleaſed the Father, in the riches of his grace, to reveal his Son in him, thereby giving him to ſee, and certainly to know what was that good and acceptable

table and perfect will of God, O how joyful did he receive it! How willingly did he bow unto it! How readily did he yield his neck to the yoke of Chriſt! And how conſtantly and delightfully did he wear it! Did he then regard the Pleaſures of the times, or value the Preferments and Honours of the world, though living at that time in the favour and affluence of it? No, no, he turned his back upon it all, eſteeming the reproach of Chriſt greater riches then the Treaſures of Egypt, *and caſting down his Crown at the foot of Jeſus, he willingly became a fool to the world, and to the wiſdom thereof, that he might be made truly wiſe to God. And ſurely he obtained his deſire hercin; for as he honoured the Lord, and preferred him above all; ſo the Lord did highly honour him, and gave him liberally of the true and heavenly wiſdom, adorned with humility; ſo that he was learned and yet humble, full of knowledge (Heavenly knowledge) yet not puffed up thereby. And as he had freely received of the Lord, ſo did he freely and readily communicate thereof (as the following ſheets do witneſs) unto ſuch as ſtood in need of Counſel, Advice, Information, or Direction in their travel to the heavenly Country. To which ſervice he was fitted and very well furniſhed, by the experiences of his own travel: For the Lord had led him through many a ſtrait and difficulty, through many temptations, tryals and exerciſes (by which he had tryed and proved him) not only through the red Sea and the wilderneſs had he paſſed, but the bottom of* Jordan *alſo had he ſeen, and the upholding delivering arm of the Lord through all he had known and felt; whereby he was able to ſpeak a word of information to the bewildred paſſenger, a word of encouragement to the weary and fainting Traveller, a word of comfort to the afflicted ſoul, and of conſolation to the wounded ſpirit. And ah how ſweetly have I heard it flow from him! how has it dropt like the dew, and diſtilled like the gentle rain! Ah how tender, how compaſſionate, how full of bowels and feeling ſympathy was he! Surely his words have been many times like Apples of Gold in Pictures of Silver. For of a truth the Lord was with him, and his heavenly power did often fill his Temple; and the Spirit of the Lord reſted upon him, and the fruits thereof were plentifully brought forth through him in love, in joy, in peace, in long-ſuffering, in gentleneſs, in goodneſs, in faith, in meekneſs and in temperance, ſo richly did the Word of the Lord dwell in him. His delight was in the ſervice of God, to which he was wholly given up, and in it ſpent moſt of his time, either publickly in Meetings waiting upon God, or privately in viſiting and miniſtring unto thoſe that were diſtreſſed, or any way afflicted in mind or body; and when at home, he was frequent in retirements, and very inward with the Lord. Very fervent he was in Prayer, and very frequent: for the Spirit of grace and ſupplication was plentifully poured upon him, by which he often wreſtled with the Lord, and not in vain: The holy Scriptures he read much, and with great delight and profit. He made it not a curſory or formal buſineſs, nor ſought to pick out the meaning by his natural wit or learning, but with a great compoſedneſs of mind, and reverence of Spirit, waited to receive the true ſenſe of them from the openings of that divine Spirit, by which the Penmen of them were inſpired. Great and ſtrong was the travel of his Spirit for the converſion of others, and in a more eſpecial manner did his love flow, and bowels yearn after the Profeſſors of Religion, for whom he continually and earneſtly laboured both by word and writing (not ceaſing to ſeek them to his dying day) that they might be brought off from the ſhadows, and come at length to inherit ſubſtance. And bleſſed be the Lord, by the powerful operation of the Spirit of God, through his Miniſtry many were turned to the Truth, and many confirmed in it: For the Lord was with him, and ſpake by him, ſo that his teaching was with divine authority, in the demonſtration*

of the Spirit and of power. To the world and the affairs of it he was very much a ſtranger, but deeply experienced in the things of God: For his affection being ſet on things above, his converſation was in heaven, and his life hid with Chriſt in God. He was but a Pilgrim on the earth, and is now gone home. In his Family he was a true pattern of goodneſs and piety, not only by his grave example, but by his ſavoury inſtructions and exhortations to godlineſs. To his Wife he was a moſt affectionate Husband, to his Children a loving and tender Father, to his Servants a mild and gentle Maſter, to his Friends a firm and faſt Friend, to the Poor compaſſionate and open-handed, and to all courteous and kind. Very zealous he was for the Truth, unwearied in promoting it, bold and undaunted in the defence of it, faithful in his Teſtimony to it, patient and cheerful in his ſuffering for it. A right good and pious man indeed was he, one that truly feared God and warily eſchewed evil.

How great and various his exerciſes were in the times of his former Profeſſions, how earneſt and preſſing his Spirit then was after the pure enjoyment of God, how ſtrange and admirable the dealings of the Lord were with him, and how far he came at length to ſee the travel of his Soul, and to be ſatisfied, as himſelf of all men beſt knew, ſo he hath occaſionably ſcattered here and there an hint thereof, in ſeveral pieces of the following Books; which (for the Readers ſatisfaction) I had once thought to have collected and preſented here together: But finding amongſt his looſe Papers a ſummary account thereof, written with his own hand, above a dozen years ago, when being in bonds for Chriſts ſake, he was Sick near unto death; I choſe rather to tranſcribe that hither, and refer the more curious and induſtrious Reader to the ſeveral Books and Papers of the enſuing Volume, wherein he hath touched the ſame Subject; as namely, The way of Life and Death, *&c. in the Preface and in the Poſtſcript, p.* 37. Babylon the great deſcribed, *&c. p.* 63, 64. *p.* 89. The ſcattered Sheep, *&c: p.* 74. An Examination of the grounds, *&c. p.* 197, 198. *and* 247. A Glaſs for Profeſſors, *p.* 107. Where is the Wiſe, *p.* 256. Obſervations on *Rom.* 14. 20. *p.* 401. Of the Church in its firſt and pureſt ſtate, *p.* 88, 89, 90. Obſervations on ſome paſſages of *L. Muggleton, p.* 42. The holy Truth and people defended, *p.* 122, 126. *not to enumerate each particular.*

The Account he gives of his Spiritual Travel is as followeth.

A true and faithful Relation (in brief) concerning my ſelf, in reference to my ſpiritual Travels, and the Lords dealings with me. I ſay true and faithful, becauſe it is of the Truth, and not given forth in my own will, but in the Lords will, and requirings of me at this time, for his ſervice. The Relation is as follows.

I have been a man of ſorrow and affliction from my Childhood, feeling the want of the Lord and mourning after him, ſeparated by him from the love, nature and ſpirit of this world, and turned in ſpirit towards him, almoſt ever ſince I could remember.

In this ſenſe of my loſt eſtate, I ſought after the Lord, I read Scriptures, I watched over mine own heart, I cried unto the Lord for what I felt the want of, I bleſſed his Name in what he mercifully did for me, and beſtowed on me, *&c.* Whatever I read in the Scriptures, as the way of God to my underſtanding, I gave my ſelf to the faithful practice of being contented to meet with all the reproach, oppoſition and ſeveral kinds of ſufferings, which

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it pleaſed the Lord to meaſure out to me therein. And I cannot but ſay, that the Lord was good unto me, did viſit me, did teach me, did help me, did teſtify his acceptance of me many times, to the refreſhing and joy of my heart before him.

But my Soul was not ſatisfied with what I met with, nor indeed could be, there being further quicknings and preſſings in my ſpirit, after a more full, certain and ſatisfactory knowledge; even after the ſenſe, ſight and enjoyment of God, as was teſtified in the Scriptures to have been felt and enjoyed in the former times: For I ſaw plainly, that there was a ſtop of the ſtreams, and a great falling ſhort of the power, life and glory which they partook of. We had not ſo the Spirit, nor were ſo in the faith, nor did ſo walk and live in God, as they did. They were come *to Mount* Sion *and the heavenly* Jeruſalem, *&c.* which we had hardly ſo much as the Literal knowledge or apprehenſion what they were. So that I ſaw the whole courſe of Religion among us, was (for the moſt part) but a talk to what that they felt, enjoyed, poſſeſſed and lived in.

This ſenſe made me Sick at heart indeed, and ſet me upon deep crying to God, cloſe ſearching the Scriptures, and waiting on God, that I might receive the pure ſence and underſtanding of them, from and in the Light, and by the help of his Spirit. (And what the Lord did beſtow on me in that ſtate, with thankfulneſs I remember before him at this very day: For he was then my God, and a pitier and a watcher over me; though he had not pleaſed then to direct me, how to ſtay my mind upon him and abide with him.) And then I was led (indeed I was led, I did not run of my ſelf) into a way of ſeparation from the Worſhip of the world, into a gathered Society: For this both the Scripture and the Spirit of God in me gave Teſtimony unto; and what we then met with, and what leadings and help we then felt, there is a remembrance and Teſtimony in my heart to this day. But there was ſomewhat wanting, and we miſtook our way: For whereas we ſhould have preſſed forward into the Spirit and Power, we ran too much outward into Letter and Form: And though the Lord in many things helped us, yet therein he was againſt us, and brought darkneſs, confuſion and ſcattering upon us. I was ſurely broken and darkned, and in this darkened ſtate, ſometimes lay ſtill for a long ſeaſon, ſecretly mourning and crying out to the Lord night and day; ſometimes I ran about, hearkning after what might appear or break forth in others, but never met with any thing, whereto there was the leaſt anſwer in my heart, ſave in one people, who had a touch of Truth: But I never expreſſed ſo much to any of them, nor indeed felt them at all able to reach my condition.

At laſt, after all my diſtreſſes, wandrings and ſore travels, I met with ſome Writings of this People called *Quakers*, which I caſt a ſlight eye upon and diſdained, as falling very ſhort of that Wiſdom, Light, Life and Power, which I had been longing for and ſearching after: I had likewiſe (ſome pretty diſtance of time after this) opportunity of meeting with ſome of them, and divers of them were by the Lord moved (I know it to be ſo ſince) to come to me: As I remember, at the very firſt they reached to the Life of God in me, which life anſwered their voice, and cauſed a great love in me to ſpring to them: but ſtill in my reaſonings with them, and diſputes alone (in my mind) concerning them, I was very far off from owning them, as ſo knowing the Lord, or ſo appearing in his Life and Power as my condition needed,

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and as my Soul waited for. Yea, the more I converſed with them, the more I ſeemed in my underſtanding and reaſon to get over them, and to trample them under my feet, as a poor, weak, ſilly, contemptible generation, who had ſome ſmatterings of Truth in them, and ſome honeſt deſires towards God, but very far off from the clear and full underſtanding of his way and will. And this was the effect almoſt of every Diſcourſe with them, they ſtill reached my heart, and I felt them in the ſecrets of my ſoul, which cauſed the love in me always to continue, yea ſometimes to increaſe towards them: But daily my underſtanding got more and more over them, and therein I daily more and more deſpiſed them.

After a long time I was invited to hear one of them (as I had been often, they in tender love pitying me, and feeling my want of that, which they poſſeſſed) and there was an anſwer in my heart, and I went in fear and trembling, with deſires to the moſt High, who was over all and knew all, that I might not receive any thing for Truth, which was not of him, nor withſtand any thing which was of him, but might bow before the appearance of the Lord my God, and none other: And indeed, when I came, I felt the preſence and power of the moſt High among them, and words of Truth, from the Spirit of Truth, reaching to my heart and conſcience, opening my ſtate as in the preſence of the Lord. Yea I did not only feel words and demonſtrations from without, but I felt the dead quickned, the ſeed raiſed, inſomuch as my heart (in the certainty of light and clearneſs of true ſenſe) ſaid, *This is he, this is he, there is no other; this is he whom I have waited for and ſought after from my Childhood, who was always near me, and had often begotten life in my heart, but I knew him not diſtinctly, nor how to receive him or dwell with him.* And then in this ſenſe (in the melting and breakings of my Spirit) was I given up to the Lord, to become his, both in waiting for the further revealing of his ſeed in me, and to ſerve him in the life and power of his ſeed.

Now what I met with after this, in my travels, in my waitings, in my ſpiritual exerciſes, is not to be uttered; only in general I may ſay this, I met with the very ſtrength of Hell. The cruel oppreſſor roared upon me, and made me feel the bitterneſs of his captivity, while he had any power: Yea the Lord was far from my help, and from the voice of my roaring. I alſo met with deep ſubtilties and devices to entangle me in that wiſdom, which ſeemeth able to make wiſe in the things of God, but indeed is fooliſhneſs and a ſnare to the ſoul, bringing it back into captivity, where the enemies gins prevail. And what I met with outwardly from my own dear Father, from my kindred, from my Servants, from the people and powers of the world, for no other cauſe but fearing my God, worſhipping him as he hath required of me, and bowing to his Seed (which is his Son) who is to be worſhipped by men and Angels for evermore; the Lord my God knoweth, before whom my heart and ways are, who preſerved me in love to them, in the midſt of all I ſuffered from them, and doth ſtill ſo preſerve me, bleſſed be his pure and holy Name.

But ſome may deſire to know, what I have at laſt met with: I anſwer, *I have met with the Seed.* Underſtand that word, and thou wilt be ſatisfied, and enquire no further. I have met with my God, I have met with my Saviour; and he hath not been preſent with me without his Salvation, but I have felt the healings drop upon my Soul from under his wings; I have met with the true knowledge, the knowledge of life, the living knowledge, the knowledge

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which is life, and this hath had the true vertue in it, which my ſoul hath rejoyced in, in the preſence of the Lord. I have met with the Seeds Father, and in the Seed I have felt him my Father: There I have read his nature, his love, his compaſſions, his tenderneſs, which have melted, overcome and changed my heart before him. I have met with the Seeds Faith, which hath done and doth that, which the Faith of man can never do. I have met with the true Birth, with the Birth which is Heir of the Kingdom, and inherits the Kingdom. I have met with the true Spirit of Prayer and Supplication, wherein the Lord is prevailed with, and which draws from him whatever the condition needs, the Soul always looking up to him in the will, and in the time and way which is acceptable with him. What ſhall I ſay? I have met with the true Peace, the true Righteouſneſs, the true Holineſs, the true reſt of the Soul, the everlaſting habitation, which the redeemed dwell in: And I know all theſe to be true, in him that is true, and am capable of no doubt, diſpute or reaſoning in my mind about them, it abiding there, where it hath received the full aſſurance and ſatisfaction. And alſo I know very well and diſtinctly in Spirit, where the doubts and diſputes are, and where the certainty and full aſſurance is, and in the tender mercy of the Lord am preſerved out of the one, and in the other.

Now (the Lord knows) theſe things I do not utter in a boaſting way, but would rather be ſpeaking of my nothingneſs, my emptineſs, my weakneſs, my manifold infirmities, which I feel more then ever. The Lord hath broken the mans part in me, and I am a worm and no man before him: I have no ſtrength to do any good or ſervice for him, nay I cannot watch over or preſerve my ſelf: I feel daily that I keep not alive my own Soul, but am weaker before men, yea weaker in my Spirit (as in my ſelf) then ever I have been. But I cannot but utter to the praiſe of my God, that I feel his Arm ſtretched out for me; and my weakneſs (which I feel in my ſelf) is not my loſs, but advantage before him. And theſe things I write, as having no end at all therein of my own, but felt it this morning required of me, and ſo in ſubmiſſion and ſubjection to my God, have I given up to do it, leaving the ſucceſs and ſervice of it with him.

Alisbury 15*th.* of 3*d.* Month, 1667. *I. P.*

Neither to him was it given only to believe, but to ſuffer alſo for the ſake of Chriſt. His Impriſonments were many, and ſome of them long, which with great conſtancy and quietneſs of mind he underwent. But becauſe ſo general an Account may perhaps not anſwer the expectation and deſire of the Reader, I will here ſubjoyn a more particular, but that as contracted and ſhort as may be.

His firſt Impriſonment was in Alisbury *Goal in the years* 1661, *and* 62. *being committed thither for Worſhipping God in his own Houſe, where for* 17 *weeks (great part of it in Winter) he was kept in a Cold and very Incommodious Room, without a Chimney; from which hard uſage his tender body contracted ſo great and violent a Diſtemper, that for ſeveral weeks after he was not able to turn himſelf in his Bed.*

His ſecond Impriſonment was in the year 1664. *being taken out of a Meeting, where he with others were peaceably waiting upon the Lord, and ſent to* Alisbury *Goal, where he again remained a Priſoner between* 17 *and* 18 *weeks.*

His third Impriſonment was in the year 1665, *being taken up (with many others) in the open Street of* Amerſham, *as they were carrying and accompanying the body of a Deceaſed Friend to the Grave. From hence he was again ſent to* Aliſ-

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bury *Goal*; *but this Commitment being in order to Baniſhment, was but for a Month, or thereabouts.*

His fourth Impriſonment was in the ſame year 65. *about a Month after his Releaſe from the former. Hitherto his Commitments had been by the Civil Magiſtrates, but now (that he might experience the Severity of each) he fell into the Military hands: A rude Souldier (without any other Warrant than what he carried in his Scabbard) came to his Houſe, and told him he came to fetch him before Sir* Philip Palmer *(one of the Deputy-Lieutenants of the County.) He meekly went, and was by him ſent with a Guard of Souldiers to* Alisbury *Goal, with a kind of* Mittimus *importing,* That the Goaler ſhould receive and keep him in ſafe Cuſtody, during the pleaſure of the Earl of *Bridgwater; who had it ſeems conceived ſo great (as well as unjuſt) diſpleaſure againſt this innocent man, that although (it being the Sickneſs year) the Plague was ſuſpected to be in the Goal, he would not be prevailed with, but permit* Iſaac Penington *by the earneſt importunity of a perſon of conſiderable both Quality and Power in the County, to but permit* Iſaac Penington *to be removed to another Houſe in the Town, and there kept Priſoner until the Goal were clear. Afterwards a Priſoner dying in the Goal of the Plague, the Goaler's Wife (her Husband being abſent) gave leave to* I. P. *to remove to another Houſe, where he was ſhut up about ſix weeks; after which, by the procurement of the Earl of* Ancram, *a Releaſe was ſent from the ſaid* Philip Palmer, *by which he was diſcharged after he had ſuffered Impriſonment three quarters of a year, with apparent hazard of his Life, and that for no offence.*

By that time he had been at home about three weeks, a Party of Souldiers from the ſaid Philip Palmer *(by order of the Earl of* Bridgwater, *as was reported) came to his Houſe, and ſeizing him in Bed, carried him away to* Alisbury *Goal again, where without any cauſe ſhewed or crime objected, he was kept in Priſon a year and a half, in Rooms ſo Cold, Damp and Unhealthy, that it went very near to coſt him his Life, and procured him ſo great a Diſtemper, that he lay weak of it ſeveral Months. At length a Relation of his Wifes, by an* Habeas Corpus, *removed him to the* Kings-Bench-Bar, *where (with the wonder of the Court that a man ſhould be ſo long Impriſoned for nothing) he was at laſt releaſed in the year* 1668. *This was his fifth Impriſonment.*

His ſixth Impriſonment was in the year 1670. *in* Reading *Goal, whither he went to viſit his Friends that were Sufferers there for the Teſtimony of Jeſus. Of which notice being given to one called Sir* William Armorer *(a Juſtice of the Peace for that County, and living in the Town) he was forthwith ſent for before him, and committed to the Goal, thereby becoming a Fellow-Sufferer with them, whom being ſufferers for the Truth, he came to viſit. Here he continued a Priſoner a year and three quarters, and was brought under the Sentence of a* Præmunire; *but at length the Lord delivered him.*

Thus through many Tribulations did he enter into the Kingdom, having been exerciſed, tryed, proved and approved by the Lord. Long was he in the Warfare, and like a good Souldier manfully endured the fight of Afflictions: But having fought the good fight, and kept the faith, he hath now (in the Lords good time) finiſhed his courſe, and is gone to poſſeſs the Crown of Righteouſneſs laid up for him, and all thoſe that love the bright appearance of the Lord. A Faithful Labourer he was in the Lords Vineyard for many years: but now hath he ceaſed from his Labour, and his Works follow him. He walked with God, and is tranſlated. To the Lord he lived, and in the Lord he died, and by the Spirit of the Lord he is pronounced bleſſed. Bleſſed for ever be the Name of the Lord therefore.

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THE TESTIMONY *Of* William Penn *concerning* Isaac Penington.

AS the Memory *of the* Just *is* Blessed, *so to me there seems a* Blessing *upon those that have a* Right Remembrance *of them: Wherefore to the* Memory *of this* Just man, *my Dear Friend, and Relation,* Isaac Penington, *I do, with a sincere and Religious affection, dedicate this ensuing Testimony.*

And first give me leave to say something of his Manly Capacity: *The best comes after.*

He was well descended as to his worldly Parentage, and born Heir to a fair Inheritance; his Education was suitable to his Quality among men, having all the advantages the Schools *and* Universities *of his own Country could give him, joyned with the Conversation of some of the knowingest and considerablest men of his own time. But his Natural Abilities, the gifts of his Creator, they excelled: He was a man Quick in Apprehension, Fruitful in Conception, and of a Lively Wit and Intelligence, all adorned with an* extraordinary Mildness; *that as other men are wont to show their Pregnancy by Sharpness, he manifested his with* an Engaging Sweetness.

His Fathers Station in Publick Business, gave him pretence enough to a share of the Worlds Greatness; but, which brings me to his better and Religious Capacity, he with Blessed, Meek Moses, *refused the* Egyptian *glory of the World, and chose rather a life dedicated to an enquiry after God, and holy fellowship with him and his despised* Israel.

Very early did the Lord visit him with a more then ordinary manifestation of his love; and it had that good effect upon him, that it kept him from both the evils and vain Worships of the World, and he became the wonder of his Kindred and Familiars for his awful Life, and serious and frequent Retirements; declining all Company that might interrupt his Meditations: And by giving himself over to a Life of Mourning and Pilgrimage, he was as unpleasant to them, as the world was to him. Nor did this sorrow flow from a sense of former Vice, for he was Virtuous from his Childhoood, but with holy Habakkuk, *from the dread he had of the Majesty of God, and his desire to find a resting place in the great day of trouble. Nothing in these exercises gave him ease or comfort, but the smiles of Gods countenance upon his Soul; and that it was he thirsted after, with a perpetual solicitation: First,* How shall I appear? *and then,* O that I may appear before God!

His Inward Exercises and Enjoyments being of a very peculiar nature, made him take little comfort in any of the Religious Societies there known to him. He was as one alone; for he saw so much of that uncircumcised and uncrucified flesh (which is as grass) profess the Mysteries of the heavenly Kingdom; I mean people but under ordinary convictions, that had never known Jacob's *troubles, nor the* Fear *and* Trembling *with which the true* Salvation *is wrought, and that the Spirit and Abilities of man took up so great a part and share in Religious Duties among them, and the Spirit of the Lord so little, if any at all, that he felt them of little or no use to him: On the contrary, he was often burden'd with them, and prest in Spirit to lay open their Carnal State under a Christian Profession, and though they held the Notions of the Truth, it was not in the precious and experimental sense of the holy vertue and Life of the Truth; insomuch as he found it his duty*

to endeavour to break their falſe Peace, and bewilder *their loſty Wiſdom and Profeſſion, rather approving of a ſtate of humble doubting, then hypocritical confidence; and that waiting for the Lords coming in Spirit without ſin, to the Salvation of the Soul, that people may truely know the Lord and his work, and from thence ſpeak forth his praiſe to others, then profeſs the Enjoyments of other Saints that had been obtained through great Tribulations, when they had never known any ſuch thing in themſelves, and ſo had no true ſenſe of Gods inward work, nor the true ſacrifice of Gods preparing to offer to him, which only is accepted with him.*

This drew reproach upon him, as a man Singular *and* Cenſorious, *from the* Worldly Profeſſors, *particularly the Clergy (that common Eclipſe between God and the Souls of people) yet thoſe that with him waited for the conſolation of* Iſrael, *and the coming of the Son of man in power and great glory, they found him out, valued and honoured him, and ſweet was their fellowſhip to him; who boaſted in nothing more, then that they had nothing to baaſt of, whilſt the* Laodicea *of their Age thought ſhe wanted nothing: And in that emptineſs they waited to be filled of him that filleth all things, at his coming and kingdom, that they might be the witneſſes of his reſurrection and appearance: Some of them died before that bleſſed time came, ſome ſaw it, and were glad, and with good old* Simeon *departed in peace, and others liv'd to ſee the glory of that bleſſed day both dawn and break forth upon them, to their admiration and comfort, among whom my Dear Father-in-Law* Iſaac Penington, *was not the laſt, nor leaſt of note.*

About the year 1657. *it pleaſed the Lord to ſend him a* Peter *to declare to him, that the time of the powring forth of the Holy Spirit, and breaking forth of the heavenly work of God in the Souls of men and women was come, and many* Aquilas *and* Priſcillas *came after, who inſtructed him in the way of God more perfectly. And however he was advanced above many in his knowledge of Scripture, and had formerly received many heavenly openings of Truths Myſteries in his Soul, yet did the Lords way of appearance diſappoint his expectation, and when the Light broke forth in his heart, which his ſincerity longed for, he found a great mixture, and that he had much to loſe and part with before he came to be that bleſſed little Child (that new and heavenly Birth) which inherits the kingdom of God; which made him cry,* Narrow is the way, and ſtraight is the Gate indeed that leads to Life.

But to the glory of the living God, and praiſe of this Juſt *mans* Memory, *let me ſay, neither his worldly Station, the moſt conſiderable of any that had clos'd with this way, nor the contradictions it gave to any former conceptions, nor the debaſement it brought upon his Learning and Wiſdom, nor yet that reproach and loſs that attended his publick eſpouſing of it, did deter him from owning, and cordially embracing of it: But with an humble and broken ſpirit he fell before this holy appearance of Jeſus, that true Light of men, whoſe Power and Life he felt revealed in him, to the ſaving of his Soul; and boldly owned and confeſſed this ſpiritual coming of the great Meſſiah, that was able to teach him all things, to his Name his knee truly bowed, and the Scripture was in him fulfilled; with* Nathaniel, *he cryed,* Thou art the Son of God, thou art the King of *Iſrael. Now he ſaw clearly between the precious and the vile in himſelf, between that which was truly of God and that which was meerly of man in his former exerciſes, and he was not ſtiff nor ſtout in defence of his own* Building *and former conceivings; no, but ſold all for the* Pearl, *and became willingly a* poor man in Spirit, *that ſo he might enter into the Kingdom of God. Thus parting with all he had not received of God, he received a new ſtock from Heaven, wherein God proſper'd him, the dew of Heaven reſted upon his Branch and Root, and he*

grew

ALEXANDER PARKER's

TESTIMONY

Concerning ISAAC PENINGTON.

HAving ſeen and read many lively and freſh Teſtimonies of ſeveral of my dear Brethren concerning our dear Friend and Brother *Iſaac Penington* deceaſed, I did ſatisfy my ſelf with what was written by them, being ſo full and large, and anſwering my own ſenſe, that I did acquieſce in my own mind, not intending to appear in publick in this matter; but of late hearing a Teſtimony read, written by his dear Wife *M. P.* did ſo revive the remembrance of him, that the ſenſe of that love and endeared affection which I always had for him, did ſo work in my mind, that I could not be clear without caſting-in my Mite amongſt the reſt of my Brethren, having known him from the early dayes of his Convincement of the *bleſſed Truth*, in which he lived, and for which he ſuffered, and *in the faith of which Holy Truth he finiſhed his courſe.* The firſt time, that I ſaw his face, was at *Reading* in *Barkſhire*, in the 12 Month, called *February*, 1656. And though at that time he had not the outward garb and appearance of a *Quaker*, yet did mine eye behold an *inward beauty* and *hidden vertue* of Life in him, and my ſoul in *the bowels of the love of Truth* did cleave unto him, and I could have embraced him in the ſenſe thereof, but in thoſe early days we were cautious and laid hands on no man ſuddenly: he did not haſtily joyn in ſociety with us, but for ſome time did reaſon about many things, though he owned the *Principal Doctrines* of Truth, yet the Inſtruments that declared it and their way and manner ſeemed very *contemptible* to him, untill he heard that faithfull Servant of God *G. F.* (who was the firſt Man that proclaimed the Goſpel of Life and Salvation amongſt us) at a Meeting at *J. Crook's* in *Bedfordſhire*, at the time called *Whitſuntide* in the Year 1658. At which meeting the *Myſtery* of *Iniquity* was ſo opened, and the Myſtery of the Goſpel of Peace ſo plainly manifeſted, that he was fully ſatisfied, and from that time gave up himſelf to the obedience of Truth, and took up the Croſs, and became a Diſciple and follower of Chriſt, and ſuffered with us for the Name and Teſtimony of Jeſus, and bore the *ſcoffings* and *reproaches* of the *Ungodly* with *much patience*, *accounting it his riches*: and in much love did he *imbrace* and *receive* the *Meſſengers* and *Servants of God* into his houſe, where were many precious Meetings, and many were convinced and brought into the way of Life, amongſt whom he was a good pattern and an Help unto them, and when any were *bowed down* in *ſpirit* and *afflicted* in *mind*, he was a great Help and Comfort to ſuch, having himſelf travailed through various and deep Exerciſes, through which the LORD brought him and *eſtabliſhed* him in *Righteouſneſs*. He was a Man of a *Quick Apprehenſion*, *and when any Sparks of LIGHT did ariſe from the coales of God's Altar*, *it quickly kindled in him a flame of Holy Zeal for GOD and his Truth*, *even in the morning of his convincement*, and in *the freſh openings of Life* many *living teſtimonies were given forth* by him, as in his Writings may be ſeen, to which

which the Reader is referred. His heart and Soul was much drawn forth unto the Profeſſors of Religion of all Perſwaſions, having a deep travail for them, and in *much Bowels of Love and tender compaſſion did he intreat and beſeech them to turn to the true LIGHT*, that they might be *converted and healed*: But few did regard his deep travails for them, which doubtleſs will riſe in judgment as a teſtimony againſt them. And I do deſire that thoſe, whoſe Day is not over, may yet conſider, and take a further view into his Writings, and ſearch into their own hearts, that with the Light of JESUS, that ſhines there, they may come to a *true ſight of their ſins*, and ſo to a *godly ſorrow*, which may *work repentance* unto *life*, that they may find mercy with the Lord, and peace to their immortal ſouls. In all his Writings and Declarations he ſtill pointed to *Life*, and preſſed *all to mind the power of Godlineſs*, and not to ſettle (or content themſelves) in the Letter or form of Religion: this, Oh this was the very bent of his mind and the ſtrong cries of his ſoul to the Lord, that all might *partake of Life*, *even the Life of JESUS* in their mortal bodies, which he through the death of the Croſs was made a partaker of, in which Life he lived unto God, and was a lively pattern of humility, walking uprightly (in innocency) before the Lord. He was a man weaned from the World and redeemed from the Earth, his mind being daily exerciſed in things of an higher nature, drinking daily of the water that Chriſt gives, which was in *him a well of living Water ſpringing up into eternal Life*, which *filled his veſſel and cauſed his cup to overflow*. Much might be ſaid of this good man, but words are too ſhort to ſignify the depth of his inward life. I write not theſe things to exalt or ſet up man, but to exalt and magnify the Grace of GOD, which was *in* him, which was ſufficient for him, by the power of which he was carried on through all his troubles and exerciſes, by which he was taught to deny ungodlyneſs and all the evil luſts of this wicked World, and to live righteouſly, ſoberly and godly in this world, in which godly life he perſiſted to the end of his days. And as he lived in the Lord, even ſo he dyed, laying down his head in peace, and liveth with the LORD in the enjoyment of his Love, where there is *joy and felicity for ever*, and his memory is ſweet and bleſſed. O! that every one that profeſſeth the Holy Truth *may ſo run that they may obtain the crown of eternal life*. This is the travail and the earneſt deſire of him who ſeeketh the good of all Mankind.

London, the 5 of the
2*d* Month, 1681.

ALEXANDER PARKER.

Mary Penington her

TESTIMONY

Concerning her Dear Husband.

WHilſt I keep ſilent touching Thee, O Thou bleſſed of the LORD and his People, my heart burneth within me. I muſt make mention of thee, for thou waſt a moſt pleaſant Plant of renown, planted by the right hand of the Lord, and *thou took'ſt deep rooting downwards, and ſprang upward.* The dew of Heaven fell on thee, and made thee fruitful, and thy fruit was of a fragrant ſmell, and moſt delightfull. O! where ſhall I begin to recount the Lord's remarkable dealings with thee? He ſet his love on thee, O thou one of the Lord s peculiar choice, to place his Name on! Waſt not thou ſanctified in the womb? Thy very babiſh dayes declared of what ſtock and lineage thou wert. Thou deſired ſt after *the ſincere Milk of the Word, as a new-born babe*, even in the bud of thy age. O! who can declare how thou haſt travelled towards the *holy Land* in thy very infancy as to dayes? O, who can tell what thy Soul hath felt in thy travel? O, thou waſt gotten to be in the *mount with the Lord* and his ſpiritual *Moſes*, when the Princes and Elders ſaw but his *back-parts*, and feared and quaked to hear the *terrible Thundrings* in mount *Sinai*. The breaſt of Conſolation was held out to thee early, and thou ſucked ſt thy fill, till the veſſel could not longer contain, for thou couldſt not in that fulneſs *ſee God and live* in this tabernacle, ſo that thou beſought ſt the Lord to abate this exceeding *excellent glory*, and give thee ſuch a meaſure as was *food convenient*. O, the heavenly, bright, living openings that were given to thee many years paſt: His *Light* ſhone round about thee, and the book of the Creatures was opened to thee, and his Myſteries made known to holy men of old, who ſpoke them forth as they were *inſpired by the Hol, Ghoſt*, were made known to thee to diſcern. Such a ſtate as I have never known any in, in that day, have I heard thee declare of. O, this did it pleaſe the Lord to withdraw and ſhut up as in one day, and ſo leave thee deſolate and mourning many a day, weary of the night and of the day; poor and naked; ſad, diſtreſſed and bowed down. Thou refuſed ſt to be comforted, becauſe it was a time of night and not day; and becauſe he that was gone, was not come. His time of manifeſting his Love was not at hand, but he was as a ſtranger, or one gone into a far countrey, not ready

ready to return,& thou would'ſt accept of no *beloved* in his abſence, but teſtified'ſt, that he thy Soul longed for, was not in this or that *obſervation*, nay nor opening; but thy Beloved, when he came, would ſit as a *Refiner's fire*, and would come with *his fan in his hand, and throughly purge his floor.* No likeneſs, or appearance, or taking ſound of words, or viſions, or revelations would'ſt thou take up with in ſtead of him that was *Life indeed.* O! the many years thou put'ſt thy mouth in the duſt, and went'ſt ſoftly, and bowed down, and hadſt anguiſh of ſoul, weeping and groaning, panting and ſighing! O! who can tell the one half of the bitterneſs of thy ſoul, becauſe Subſtance was in thy eye, all ſhaddows did fly away from before thee; thou could'ſt not feed on that which was not bread from heaven! In this ſtate I married thee, and my love was drawn to thee, becauſe I found thou ſaweſt the deceit of all notions, and lay as one that *refuſed to be comforted* by any thing that had the appearance of Religion, till he came to his Temple, who is *Truth and no ly:* for all thoſe ſhows of Religion were very manifeſt to thee, ſo that thou wert ſick and weary of them all. And in this my heart cleft to thee, and a deſire was *in* me to be ſerviceable to thee, in this *deſolate condition*; for thou waſt *alone* and *miſerable* in this world, and I gave up much to be a *companion* to thee in this thy ſuffering. O! my ſenſe, my ſenſe of thee and thy ſtate in that day even makes me as one *dumb*; for the greatneſs of it is beyond my capacity to utter.

This little teſtimony to thy *hidden life*, my dear and precious one, in a day and time, when none of the Lord's gathered People knew thy face, nor were in any meaſure acquainted with thy many ſorrows, & deep wounds and diſtreſſes have I ſtammered out, that it might not be forgotten that thou waſt in the *land of the living*, and *thy freſh ſprings were in God*, and *Light* was on thy *Goſhen*, when thick darkneſs covered the people. But now, that *the day is broken forth*, and thou wert ſo eminently gathered into it, and a *faithfull Publiſher* of it, I leave this bright ſtate of thine, to be declared of by the *Sons of the Morning*, who have been witneſſes of the riſing of that *bright Star of Righteouſneſs in thee*, and its guiding thee to the Saviour, even Jeſus *the firſt and the laſt*; They, I I ſay, who are *ſtrong, and have overcome the evil one*, and are *fathers* in *Iſrael*, have declared of thy life in God, and have publiſhed it in many teſtimonies here, to the glorious, ſaving *Truth*, that thou wert partaker of, lived'ſt and paſſed'ſt hence in, as in a *fiery chariot*, into the eternal habitation with the Holy Saints, Prophets and Apoſtles of Jeſus.

Ah me, he is gone! he that none exceeded in kindneſs, in tenderneſs, in love inexpreſſible to the relation as a wife. Next to the love of God in Chriſt Jeſus to my ſoul, was his love precious and delightfull to me. My boſom one that was as my guide and counſellour, my pleaſant companion, my tender ſympathizing friend, as near to the ſenſe of my pain, ſorrow, grief and trouble as it was poſſible. Yet this great help and benefit is gone, and I, a poor worm, a very little one to him, *compaſſed about with many infirmitys*, through mercy let him go without an unadviſed word of diſcontent, or inordinate grief: Nay further, ſuch was the great Kindneſs of the Lord ſhewed to me in that hour, that my ſpirit aſcended with him, in that very moment that his ſpirit left his body, and I ſaw him ſafe in his own manſion, and rejoyced with him, and was at that inſtant gladder of it, than ever I was of enjoying him in the body. And from this ſight my ſpirit returned again to perform my duty to his outward Tabernacle, to the anſwer of a good Conſcience.

This was written at my houſe at *Woodſide*, the 27. of the 2. month 1680. between 12 and 1 at night, while I was watching with my ſick child.

This Teſtimony to dear I. P. *is from the greateſt loſer of all that had a ſhare in his life.*

MARY PENINGTON.

grew rich and fruitful in all Heavenly Treaſure; Full of Love, Faith, Mercy, Patience and Long-ſuffering; diligent in the work of the Lord, and exemplary in his duty to God and men; *Inſomuch, that I may ſay, he was one of a thouſand:* Zealous, yet Tender, Wiſe, yet Humble: A conſtant and early comer to Meetings, and Watchful and Reverent in them: One that ever loved Power and Life more then Words; and as for that he waited, ſo would he be often deeply affected with it, and made to utter ſuch Teſtimonies as were greatly to the help of the poor and the needy, the weary and heavy laden, the true Sojourners and Travellers to the Eternal Reſt and City of God. *To this, his* Writings *as well as* Miniſtry *tended, as his enſuing Worthy Labours will abundantly witneſs, wherein it will be eaſie for the* Reader *to obſerve his peculiar and mighty love to the great* Profeſſors *of Religion in theſe Kingdoms whom carnal apprehenſions or unjuſt prejudices have hinder'd from cloſing with the Bleſſed Truth, as it is known and felt amongſt us; and his fervent labour to remove thoſe obſtructions, with ſuch tenderneſs, yet great clearneſs, that I may venture to ſtile him their* Apoſtle, *for as in almoſt every Meeting, ſo in every Book the bent of his Spirit was towards them, that thoſe who made a more then ordinary profeſſion of God, not without ſome ancient touches of the divine grace and experience of Gods viſitation (though much extinguiſht with humane and worldly mixtures) might come to know what that was they once taſted of, how they loſt it, and which is the way to recover the living and full enjoyment of it, even the inward knockings and appearance of Jeſus the Saviour, to the ſalvation of their Souls: And I pray God they may anſwer his love, for he was much ſpent on their account, that ſo his* Miniſtry, Writings, Travels *and* Tears *may not be matter of charge and evidence againſt them in the day of their Judgment.*

As his outward man grew in Age, his inward man grew in Grace, and the knowledge of our dear Lord and Saviour Jeſus Chriſt, for the excellency of which, he had juſtly counted all things elſe but as droſs and dung; for it was obſervable among them that righly knew him in his declining time, when the Candle of his Natural Life burnt dimmer, his Soul waxed ſtronger, and like a repleniſht Lamp, ſhin'd with greater Luſtre: And truly he had a double *portion of the Spirit upon him, and was* anointed *with* Judgment *and* Zeal *for the Lord, which appeared in two eminent reſpects.*

Firſt, That he was very urgent that all thoſe who knew any thing of the Heavenly gift of Miniſtry unto others, would always wait in their ſeveral exerciſes to be endued with matter and power from on high, before they open'd their Mouths in a Teſtimony for the Lord; And that at all times, as well out of Meetings as in them, they might live ſo near the Lord, as to feel the Key of David *opening the* Myſteries *of the Heavenly Kingdom, and by experiencing the depth of the Heavenly Travel, and the Tryals, Deliverances and Conſolations of it, with that dominion and victory that in the end by perſeverance are obtain'd, they might be as true Saviours on mount* Zion, *the* Salt *and* Lights *of the World, throughly furniſhed to every good word and work, and maſter builders in Gods houſe, that* a pure and living ſtream of Miniſtry might be continued and conveyed to the Generations to come; that they might not only hear, but taſte of what we have known of the word and work of Life and Redemption in this our Age: *Herein he was very careful.*

But his excellency in the ſecond reſpect, Was his fervent love to the heavenly union of Brethren; *and whatever ſtruck at that, though under never ſuch ſpecious pretences, he no ſooner perceived it, and the ſubtil but miſchievous workings of it, then with* deep Wiſdom *he detected, and with his* whole Might *encounter'd and oppos'd it.*

And

[a 4]

And though by nature he was Suffering to a degree of letting his Mercy to others, almoſt wound his own Soul; yet ſo deeply did his Love to the Lord and his people, (and to that Comely Order God had ſettled them in) engage his Soul, that he was as bold as a Lyon; yea as warlike as a Champion againſt that Spirit that went up and down to ſowe Jealouſies, to ſmite and reflect upon the Holy Care of the Brethren, carnally interpreting their tender Love and great pains, as if what was done by them were not intended to the edification of the Body, but exaltation of ſome particular perſons *over it: This Ingratitude and Injuſtice his Soul abhorred, and often mourned for ſuch as were ſo ſeduced, as if it were the deſign of thoſe that had from the beginning laid out themſelves in the Service of God, and his people, to bring them at laſt to a blind and unwarrantable ſubjection, that they might the better exerciſe dominion over them:* This evil Eye he helpt to put out; *and in his oppoſition to this wandring and deſtroying Spirit, that leads out of the Love and Unity of Brethren, he approved himſelf a* Valiant *of* Iſrael, *a* Phineas *for the God of his Salvation; and the rewards of Heaven were poured into his Boſom, for his Holy Miniſtry manifeſtly encreaſt in Life and Power, and his Peace flowed as a River, and many were the Witneſſes of his Enlargements. Let thoſe that have loſt their firſt Love, and are gone from their Ancient Habitation,* Rage and imagine vain things if they will: *Surely their Travails and Teſtimonies of this Bleſſed Man will be a Witneſs againſt them that will not eaſily be ſilenced, and a burden upon their backs that will not be eaſily taken off. But becauſe he deſired not their Deſtruction, but prayed earneſtly to the laſt for their return, let not me, whilſt I am Writing of his Character, fall ſhort of his Compaſſions; no, I pray God alſo with my whole Spirit that they may repent, be contrite in heart, and Faithfully return, at which if the* Angels *in Heaven, certainly the* Spirits of the Juſt *that dwell in Heavenly places, will abundantly rejoyce too.*

Theſe two Cares were chiefly and almoſt continually before him. Thus he drew near to the Grave, and I now draw to an end; but becauſe this Service is never to be done again, let me ſay, that as he was a Light in the Church, ſo he was a Bleſſing to his own Family: A moſt Chaſte and Loving Husband, a very tender and Prudent Father, and a Juſt and Kind Maſter. *I will add,* and a good Neighbour, and a moſt Secret and Firm Friend; *of all unapt to believe ill, but never to report it, much leſs to do it to any; a man that ruled his Tongue, ſwift to Hear, ſlow to Speak, but when he did Speak, he was Serious, yet ſweet and not uncheerful. What ſhall I ſay, but that great and many were the gifts God honoured him with, and with them he truly honoured his Profeſſion: Being thus fit to live, he was prepared to die, and had nothing elſe to do when that Summons was ſerved upon him, which was in the 63 year of his Age, at what time it pleaſed the Lord he fell very Sick, under a ſharp and painful Diſtemper, which haſtned his Deſolution; however the anguiſh of that bitter exerciſe could give no ſhake to Internal Peace, ſo well eſtabliſht before it came: But he died as he lived, in the Faith that overcomes the World, whoſe Soul being now releaſed from the confinements of time and Frailties of Mortality, is aſcended into the Glorious freedom and undiſturbed Joys of the Juſt, where with his Holy Brethren, the* Patriarchs, Prophets, Apoſtles *and* Martyrs *of Jeſus, he for ever bleſſeth and praiſeth the God and Father of the righteous Generations by Jeſus Chriſt, Gods Lamb and our Heavenly Redeemer, to whom with the Father be all Honour, Glory, Might, Majeſty and Dominion, through all the Ages of his Church, and for ever,* Amen.

Weſtminſter *the* 20*th.* of the 12*th. Month* $16\frac{80}{81}$.

William Penn.

THE

THE TESTIMONY OF John Penington

To his dear deceased Father

Isaac Penington.

Give me leave also, in a few words, to express my sence of him, seing I have been no small a sharer in the loss. A man that had known the depths of Sathan, and had a Stock to lose before he could embrace Truth in the simplicity of it, yet came forth in clearness, which is the more remarkable, in as much as few came near him in those bright openings and piercing Wisdom he was endu'd with in those days, whereby he struck at all false Foundations and Professions, and saw their shortness, and the very thing they wanted. So that when I have taken a view of his former Writings, and beheld the Glory he once had, and withal reflected on his present Condition, on his Poverty, on his Nothingness, on his Self-denial and Self-abasement, how little he esteemed all his former Knowledge, and Sights of the heavenly Things themselves, in comparison of the more excellent Knowledge he afterwards received, and how he could be a Fool for Christ's sake, the thing hath affected me, and that not a little many times. O, he was not one that could deck himself, or desired to appear before men, (or his very Brethren;) but ever chose to be more to the Lord than to men! And when any have been deeply reached through his tender, yet searching, lively Testimony, Oh how great was his care, that none might look out too much at the Instrument, or receive Truth in the affectionate part! He was also a meek man, and very loving; courteous to all; ready to serve his very Enemies and Persecutors; of whom, some from an ill Opinion of him, were gained to love and esteem him. And whereever he entred into a Friendship with any, he was constant; Whatever provocations he might afterwards receive from any of them, he could not let go his hold; but ever retained a good will towards them, and an earnest desire for their well-fare. I have also observed, where he hath been engaged (on

Truths

Truths behalf) *to rebuke any ſharply, who were declining their firſt love, and deviating from the Truth as it is in Jeſus, it hath been with ſo much Reluctancy and Averſeneſs to his natural Temper; as I never diſcerned the like in any, and herein I am not alone; So that it may be ſafely ſaid, He never uſed the Rod, but with Bowels to reclaim; and in the* Love *was drawn to ſmite what the* pureſt Love *could not ſuffer to go unrebuked. What he was in the Church of God* for Exemplarineſs, for deep Travel, for ſound Judgment and heavenly Miniſtry, *I know* not a few *are very ſenſible of: And have not I ſeen his Cup many times over-flow, and him ſo filled, that the Veſſel was ſcarce able to contain! O, it was delightful to me to be with him* (*as it was often my lot*) *in his Service on Truths account! And my cry is, That I may walk worthy of ſo dear a Parent, ſo unwearied and earneſt a Traveller for my and others eternal well-being, and ſo faithful and eminent a Labourer in God's Vineyard, who is now gone to his Reſt in a good day, having firſt ſeen the effects of the Travel of his Soul, and been ſatisfied in the Lord. But he hath left us* (*his Children*) *behind, for whom he hath often prayed and beſought the Lord with Tears,* That we might walk in his ſteps, and our Fathers God might be our God, and that the Bleſſings of our Fathers Life might deſcend upon us. *And we are ſtill* (*after much weakneſs*) *upon the Stage of this World, which that it may be ſo rightly improved, that we may walk worthy of the manifold Viſitations we have had from him in particular, and many faithful Labourers in general, is the inceſſant deſire of*

(*Him that hopes, with thankfulneſs to the Lord, to reverence his Memory, as well as that he honours him in the relation of a dear and tender Father*)

JOHN PENINGTON.

9th. of the 3*d.* Month, 1681.

IT pleaſed the Lord to remove Him from us, and take Him to Himſelf, on the 8*th.* day of the 8*th.* month 1679, between 3 and 4 in the morning, at one of my dear Mothers Farms in *Kent*, in the Pariſh of *Goodneſtone* called *Goodneſtone-Court*. They had been among their Tenants in that Country, and in their return home ſpent ſome time here; But the day appointed for my dear Father to return, he was viſited with this Sickneſs, whereof he died, having lain juſt a week. His body was conveyed thence (ſome of his Relations and *London* Friends accompanying it) to *London*, thence into *Buckinghamſhire* to his own Houſe, and ſo to the Burying-place of Friends belonging to *Chalſont*-Meeting, (called *Jordans*) where he was honourably buried; being accompanied by ſome hundreds of Friends and Neighbours.

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Postscript.

LEt the Reader observe, That the Titles of the several Books comprized in this Volumn, or rather so much of them as was thought needful to be here transcribed, are distinguished from the other Heads, which are the Contents of the said Books, by being Printed in a Black Character: So that the Heads thus Alphabetically digested, may be helpful to such, as being less conversant with the Author's Writings, could not well otherwise have so ready recourse to, or find out the subject or subjects they handle; And lest that others, who had read them, and perhaps best knew them by the Titles prefix'd might be at a loss, except they were set down, and thus visibly distinguished, have chose this method, which hope will answer them both: But withal, let me add, That having been thus particular in the Heads, have confined my self to the more Brevity in the Title-pages, except where there is need of no other Head but what the Title-page affords.

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THE

THE

Way of Life & Death MADE MANIFEST,

And ſet before

MEN.

WHEREBY

The many Paths of DEATH are Impleaded,

AND

The one Path of LIFE, Propounded, and Pleaded for.

In ſome POSITIONS concerning the Apoſtacy from the Chriſtian SPIRIT and LIFE.

With ſome PRINCIPLES guiding out of it.

AS ALSO,

An Anſwer to ſome OBJECTIONS, whereby the Simplicity in ſome may be entangled.

Held forth in tender good Will both to

PAPISTS & PROTESTANTS,

who have generally erred from the Faith for theſe many Generations, ſince the Days of the Apoſtles; And with that which they have Erred from, are they comprehended.

By ISAAC PENINGTON *the Younger.*

LONDON,

Printed for *Benjamin Clark* in *George Yard* in *Lumbard-ſtreet*, 1680.

THE

Way of Life & Death

MADE MANIFEST,

And for before

MEN.

WHEREBY

The many Paths of DEATH are displayed,

AND

The one Path of LIFE, Propounded, and Pleaded for.

from the Christian SPIRIT and LETTER.

AS ALSO,

the simplicity in some may be enquired.

who have generally erred from the Faith for these many Generations, since the Days of the Apostles; And with what which they have pleaded for, are they confounded.

LONDON,

Printed for Benjamin Clark in George Yard in Lumbard-Street, 1653.

MY Soul hath still in remembrance the grievous shakings and rendings that have been in this Nation, which entred deep into the Bowels of it, and made every heart ake, and every heart astonished. This Nation was settled in Religion and outward Peace, in such a way as was pleasing to most: but yet there was a Spirit within, which had been long groaning under oppression, whose sighs and cries entred into the ears of the Lord; and he rose up in his fury and jealousie, and rent the Heavens, and rent the Earth, so breaking the very Foundation of both, that men generally were amazed, and wondered what would become of all. The former Religion was almost buried in confusion, and in danger of being utterly lost: a long-spun corroding War were we entangled in, which administred no hopes nor likelihood of Peace. The hand of the Lord reacheth through all these Dominions; Magistracy, Ministry, the Common people, the people of God (both such as were accounted so, and such as were indeed so) the line of confusion was stretched over them all; they did all reel and totter like a drunken Man, as if they had been so to fall, as to rise up no more.

But behold, how suddenly and unexpectedly was there a settlement of all again! The Nation settled in Peace, Magistracy settled, Ministry settled, the Common-people settled, and those which were shaken in their Spirits, got into their several ways in Religion and settled again. Thus there was a general healing of all again, save only of a few, whose Spirits God had so reached, that their wound was incurable: and unless somewhat of God had been brought forth, which the World cannot know (nay the Religious Spirit of Man which is below, can no more reach it, then the common Spirit of the World) they had remained miserable, lost, scattered and confounded to this day. But the Lord hath in infinite Mercy visited them, in the season of distress; and there hath a little foolish thing broke forth (at which all the Wise, and Religious in the Spirit of this World, cannot but stumble) which hath administred relief, and discovered the foundation whereon they also can settle. So that now there is as it were an universal settlement, as every Creature is gathered into the Center, which is proper and suitable to its Spirit to bottom on.

Now this I have to say to all; Let every one look to his foundation, for the Lord can arise again, yea and will arise again, and shake once more; and then the Heavens and the Earth which have not a true foundation, cannot but fall. If the Earth be not founded upon and settled in Righteousness, its present establishment will not stand. If the Heavens be not founded upon and settled in Truth, they will melt and pass away before the Fire of the Lord. There is a Spirit that mourneth deeply to the Lord, groaning inwardly, and his Ears are open to it, and he will plead the cause of his Seed: and the Churches and Religions, wherein the Seed of the Serpent can live and flourish, shall wither and come to an end. Dust is already become the Serpent's food; the Spirit of man in all his Exercises of Religion, knoweth not the bread of life: but the dead feed upon the dead, and the dead Spirit of man loves to have it so. But this cannot continue, for the Lord hath been at work all this while, and when he brings forth the people which he hath been forming, and their Religion, the Religion of Man will appear what it is; and shame and sorrow will be the portion of all who have pleased themselves therein, and trifled away the day of their visitation.

Be Wise now therefore, O ye Wise ones; be Religious, O Religious ones! Open the Eye and Ear that hath been shut, shut the Eye and Ear that hath been open: Stumble no longer, lest ye fall and rise no more. I know ye cannot see for the wrong Eye is open, and the Lord hath designed to hide his Wisdom from that Eye: If it be possible for you, become poor in Spirit, lest ye at last prove to be the Rich, whom the Lord will send empty away. Sell all apace, that ye may have wherewith to buy

the Pearl. Ye have not known the appearance of the Lord, but in your Wisdom have disdained it, and he hath disdained to make use of you in this great work; but it hath been pleasant to him to lay stumbling-blocks before you, that ye might fall and be broken. The Children, the Fools, the Blind can see the way, and enter into life: but ye that are Men, that are Wise, that have both your Eyes, that can judg in Religion, and determine what is Orthodox and what Erroneous, yet cannot.

O hear, that your Souls may live! Ye know not how short your time is, the day of your visitation passeth away faster then you are aware. The crie hath long gone forth, Behold the Bridegroom cometh, and his Spouse hath been preparing for his Bed. Ye must off with your old garments and have the new on, ye must have the true Oyl in your Lamps, or the door of the Kingdom will be shut upon you, and there will be no entrance for you. In plain terms, you must part with all your Religion which you have gathered in your own Wisdom, which hath grown up in the Apostacy, and which only can make a fair shew in the dark, but cannot endure the searching light of the day of the Lord; and ye must purchase the true Religion, the true Righteousness, the true Innocency and Purity of Christ: the old must be done away, truly done away, and the new come in the place; So that flesh and self may be quite destroyed, and nothing but Christ found in you, and you found no where but in Christ, if you enter into his Kingdom: for no unclean thing can enter. Therefore put away Pride, and Passion, and Enmity, and fleshly Reasonings, and seek out that which is pure, and enter into it, and take up the Cross against all that is contrary, that so you may be wrought into it, and found in it. And turn from all Imaginings and Conceivings about the meanings of Scripture in the uncertain and erring mind, and come to that which is infallible. And know the silencing of the fleshly part, that the Spiritual part may grow in the Wisdom, that so ye may learn in the Spirit, and know the Word of God, and be able to speak it.

My Bowels are towards you, and in Bowels hath this been written, not to anger or shame you, but to provoke you to jealousie against that dark and evil Spirit, which leads you to destruction, under the guise and appearance of a light and good Spirit. Nor is it to glory over you, for my Soul lieth down in shame and sorrow before the Lord, and the reproach of mine own Apostacy, and seeking relief from the World (turning from the Lord, who had wounded me, to earthly vanities for ease) will not easily be recovered.

The Lord hath been kind to me in breaking of me in my Religion, and in visiting me with sweet and precious light from his own Spirit, but I knew it not. I felt, and could not but acknowledg a Power upon me, and might have known what it was, by its purifying of my heart, and begetting me into the Image of God: but I confined it to appear in a way of demonstration to my Reason and earthly Wisdom, and for want of satisfaction therein, denyed and rebelled against it; and so, after all my former misery, lost my entrance, and sowed seeds of new misery and sorrow to my own Soul, which since I have reaped. So that I have no cause to boast over others, but to lie low in abasement of Spirit. And what I write, is not in any Dominion and Authority of mine own, but to bring others into that Dominion and Authority, which it is good for me, and for every one else to be subject to. The Lord strip us of our own understanding, and of that Righteousness which is but ours (though we have called it his) that so we may be gathered into, and receive his understanding, and be cloathed with his Righteousness, and feel his Rest and Peace. And happy is he that looseth all to gain this; but he that keepeth what he hath too long, shall in the end lose all, and yet not gain this neither. Therefore be no longer wise in the Eye of flesh, or according to what Man calleth Wisdom, but be truly Wise.

SOME

Some POSITIONS *concerning the Apoſtacy from the Chriſtian* SPIRIT *and* LIFE.

POSITION I.

THat there hath been a great Apoſtacy from the ſpirit of Chriſt, and from the true light and life of Chriſtianity; which Apoſtacy began in the Apoſtles days, and ripened apace afterwards.

That the Apoſtles, and Chriſtians in their days had the true Spirit, the true Light, the true Life, I think will not be denyed. *We know that we are of God, and that the Son of God is come, and hath given us an underſtanding that we may know him that is true: and we are in him that is true, in his Son Jeſus Chriſt: This is the true God and eternal life*, 1 Joh. 5. 19. 20. They were truly born of God, and knew the Son of God come, receiving from him a true underſtanding, and the true light and knowledge in that underſtanding, and both the underſtanding and knowledge was rooted and ſeated in him that is true, where their ſcituation and abiding was (*we are in him that is true*) where they meet with the true Spirit, the true God, the true Life, even life eternal. That they had the true ſpirit from God (*becauſe ye are Sons, God hath ſent forth the ſpirit of his Son into your hearts*, Gal. 4. 6.) that they had the true light from God (*God who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts*, &c. 2 Cor. 4. 6.) that they had the true life from and in the ſpirit (*if we live in the Spirit, let us alſo walk in the Spirit*, Gal. 5. 25.) is generally ackowleged concerning them.

Now of an Apoſtacy from this, beginning even in their days, and to be compleated not long after, the Scriptures alſo make mention. The Apoſtle *Paul* ſpeaks expreſly of the thing, that there muſt come *a falling away*, and a revealing of *the man of ſin, the ſon of perdition*, 2 Theſ. 2. 3. *Chriſt* the man of Salvation had ſhewed and declared the path of life, had diſcovered the true Church, which was *the pillar and ground of truth*, againſt which the gates of Hell could not prevail; had ſent the true ſpirit, which could *lead into all truth*, and preſerve in the truth: but there muſt ſpring up a *man of ſin, a ſon of perdition*, who in a myſtery ſhould work againſt this, and cauſe a falling from this to another thing. And this the Apoſtle did not only give a touch of here in writing, but he had likewiſe told them of theſe things by word of mouth, to which he refers them, *verſ.* 5. This were enough to an eye opened, but for farther illuſtration to thick underſtanding of man, which is ſurrounded with fogs and miſts of darkneſs, ſome more evidences of Scriptures may be given.

Chriſt fore-told of falſe Prophets, *Mat* 7 15. *Beware of falſe Prophets, which come to you in Sheeps clothing, but inwardly they are ravening Wolves.* The Lord ſent true Prophets under the Law, and gave them true viſions to declare: Chriſt ſent true Apoſtles and Miniſters under the Goſpel, and gave them the truth which they ſhould preach and propagate: But then there were falſe Prophets, falſe Apoſtles and Miniſters to come after, who never were ſent by Chriſt, nor never received the truth from his ſpirit. Now theſe do not come to gather into the life and truth of Chriſt, but to ſcatter from it; and ſo either to begin, or uphold an Apoſtacy. And, ſaith Chriſt, beware of them, for they come very ſubtilly, they come in Sheeps clothing: They get the garment of the Sheep upon their backs, even that very garment which the Sheep did wear; but they have not the nature of the Sheep, but the nature of the Wolf, which is ravenous after the life of the Sheep. Mark where there is the Garment without, but not the Nature within; where there is the form of Godlineſs, but not the Power; where there are Scripture words and practiſes, but not the Spirit of life, from which they came, there's the falſe Prophet, there's the Wolf, there's the Apoſtate, there's the Seducer from Chriſt.

Again,

Again, *Christ* fore-tells of many false Prophets, *Mat.* 24. 11. *And many false Prophets shall rise, and shall deceive many*: and verse 24. *For there shall arise false Christs and false Prophets, and shall shew great signs and wonders: insomuch that (if it were possible) they shall deceive the very elect.*

And as *Christ* himself, so his Apostles also after him, by the same spirit fore-tell of the same thing.

The Apostle *Paul* speaks of seducing spirits in the latter times, and of Doctrines of Devils, which should prevail to cause a departure in some from the Faith, 1 *Tim.* 4. 2 And if in those days the power of Seducers was so great, as to draw from the truth, which was then so manifest and living, how easie would it be to keep from the truth afterward, when it had been long lost and out of remembrance, and thereby deceit got into the place and name of it.

The Apostle *Peter* also fore-told of *false Teachers*, who should *privily bring in damnable heresies, even denying the Lord that bought them*: and that they should so prevail, that their *pernicious ways* should be followed by many, and *the way of truth evil spoken of*, 2 Pet. 2. 1, 2.

Again, *Paul* in his 2*d.* Epist. to *Tim.* speaks of the last days, that the times therein should be *perilous*, Chap. 3. Christ had said, *The love of many should wax cold, and iniquity abound*, Mat. 24. 12. And *Paul* shows how the times would prove very perilous by the abounding of iniquity. *In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good, traytors, heady, high-minded, lovers of pleasure more then lovers of God*, 2 Tim. 3. verse 1, 2, 3, 4. Behold what kind of fruit sprung up from the false doctrine of the false Teachers in the Apostacy from the truth. And yet all this under a form of godliness, *Having a form of Godliness, but denying the power thereof*, ver. 5. *Christ* sent the power of Godliness into the World; to subdue the root from whence all this springs, to kill the evil nature inwardly: but in the Apostacy the evil nature is not killed, but the power denyed which should kill it, and the form kept up to cover the evil nature with. The inwardly ravening nature, which devours and destroys the stirrings and shootings forth of the just one in the heart, that gets the Sheeps clothing, the form of Godliness to cover it self with. Look any where among the Apostates from the Apostles spirit and doctrine, and see; Is self-love killed? is covetousness killed? is boasting and pride killed? is the love of pleasures killed? are Persecutors and Oppressors killed? and is your honour and glory laid in the dust? Nay they are but covered with the form, their life is still in them; the power wherewith they should be killed was at first denyed, and now is lost and not known, where there is the life, there is the power; and where there is the power, the evil nature is killed: but where the evil nature is not killed, there is only a form of godliness, a covering, a painted Sepulchre, but rottenness within.

Now those last days and last times were not far off, but began then: For the Apostle exhorts *Timothy* to turn away from such, *verse* 5. *From such turn away*: intimating that even then there were such to be turned away from. And he saith, *verse* 8. that they did then resist the truth like *Jannes* and *Jambres*, who with a likeness of what *Moses* wrought, but without life, did strive to resist the life and power that was in *Moses*. (And this is the Work of all deceivers, to get their own spirit into the likeness, and then to make use of the likeness to oppose and suppress the true life and power.) So that they were come even then, when the Apostle wrote this Epistle to *Timothy*.

And *Jude* saith that *ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ*, were *crept in* already, *verse* 4. *of his* Epistle.

And the Apostle *John* speaks very expressly, 1 *Joh.* 2 18, 19. *Little Children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time, They went out from us*, &c. *Christ* instructing his Disciples concerning the last times, tells them there shall arise false Christs, with great power of deceit, *Mat.* 24. *v.* 24, Now saith *John* here' there are come *many Antichrists: whereby we know it is the last time.* Mark, There were many Anti-

tichrists to begin and lay the foundation of the apostacy, and make way for the great *Antichrist* (who was to be their successor in the apostacy, and not the successor of the Apostles in the truth:) And these did not abide in the doctrine of the Apostles, who preached *the everlasting Gospel*, nor in the spirit and principle which they were in; but *went out* from them, from their spirit (from the annointing to which they kept, and by which they were kept) into another spirit, and preached another Gospel, a Gospel which was not the power of God to kill the earthly, but consisted in such a dead literal knowledge of things, as the earthly might be fed and kept alive by. And as the great *Antichrist* was to come, so these Antichrists who were to make way for him, were already come, and were already laying the foundation of, and beginning the apostacy. So that the Spirit of Antichrist (that very spirit wherein Antichrist suceeded, and in which he grew up, and perfected the apostacy) was then in the world, as this Apostle saith yet more manifestly, 1 *Joh.* 4. 3. *This is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world.*

Nor was it idle, but it was at work, working it self into the form of godliness, that it might eat out the power, drive out the true spirit, and make a prey of the life. *The mystery of iniquity*, saith the Apostle *Paul, doth already work*, 2 Thes. 2. 7. This spirit did work in a mystery of iniquity to eat out the mystery of godliness, and to set up this mystery of iniquity in the world, instead of the mystery of godliness. And it did prevail to wind it self in the form, and get possession of the form, and also to trample upon, and keep under the life. It gained the *outward Court*, (for when that spirit had corrupted it, the Lord did not regard it, but gave it up to it) and it trod down the *holy City*, Rev. 11. 2. And this mystery of iniquity did not begin to work many ages after the Apostles, but even then, in their dayes, *already*: *The Mystery of iniquity doth already work.*

And look now into the estate of the Churches then, according to what the *Scripture* records of them, and the symptoms of its working will plainly appear. The Church of *Ephesus* (among whom some of the grievous wolves had entred, *Act.* 20. 29.) had left their first love, *Rev.* 2. 4. The Churches of *Galatia* were bewitched from the Gospel, *Gal.* 3. 1. The Church at *Colosse* was entangled and made subject to the rudiments of the world, and ordinance (which perish with the using) after the Commandements and Doctrines of men, *Col.* 2. *v.* 20, 22. (Mark. When once one comes to be subject to the Commandments and Doctrines of men, to perishing Ordinances, and worldly rudiments which men teach and command, the true state is lost, and the apostacy is entred into. Here the wrong Teacher is teaching, and he teacheth the wrong thing, the wrong Doctrines, the wrong Commandments; and the wrong ear is hearing, which hears the wrong voice, and knoweth not the true: and so the more it heareth and practiseth, and the hotter its zeal groweth, the deeper it stils runs into the apostacy.) The Church at *Corinth* also was haunted with false Apostles, 2 *Cor.* 11 *v.* 12, 13. insomuch as the Apostle was afraid lest that Church should be corrupted by them, *vers.* 3. The Church in *Pergamus* had them that held the Doctrine of *Balaam*, *Rev.* 2. 14. The Church in *Thyatira* suffered the woman *Jezabel*, which called her self a Prophetess, to seduce and bring forth children in the apostacy, *Rev.* 2. *v.* 20. and 23. The Church in *Sardis* had a name to live, but was dead, *Rev.* 3. 1. Having defiled her Garments, *vers.* 4. The Church in *Laodicea*, looked upon her self as rich, and increased with goods, and as having need of nothing: but was wretched, miserable, poor, blind, (so then the eye was put out) and naked, wanting the gold, wanting the rayment, wanting the eye-salve, *Rev.* 3. 17. 18. And lastly all the *Gentiles* were warned by *Paul*, in his Epistle to the Church at *Rome*, (whereby that Church might look upon her self as more particularly concerned therein) to look to their standing, lest they falling from the faith, from the truth, from the life into the apostacy (as the *Jews* had done) might also feel the severity of God, as the *Jews* had, Chap. 11. *vers.* 20, 21, 22.

Thus it is evident that the apostacy had got footing, and began to spread in the Apostles dayes: and the Apostle *John* in the spirit beholding the future state of things, sees it over-spread and over-run all, *all Nations drunk with the cup of fornication*, Rev. 18. 3. The way of truth had been evil spoken of long before, 2 *Pet.* 2. 2. and the

rock

rock of ages, which alone can eſtabliſh in the truth, had been forſaken, and all became as a *Sea*, and up gets the *beaſt* (which could not riſe while the power of truth ſtood) and the *woman* upon the beaſt, with the cup of deceit, and of errour from the life, in her hand; and this ſhe gives all the Nations to drink, and they drink and are drunk with it, ſo that all Nations have been intoxicated with the doctrines and practiſes of apoſtacy. They have took that for truth, which the Whore told them was truth, and they have obſerved thoſe things as the commands of God, which the Whore told them were the commands of God. And by this means they have never come to be married to Chriſt, to be in union with him, to receive the law of life from his ſpirit, and to know the liberty from the bondage of corruption, but have been in the bed of fornication with the Whore, and have pleaſed, glutted, and ſatisfied the whoriſh principle in themſelves with this fornication. And thus corruption did over-ſpread all the earth: for taking in a corrupt thing inſtead of the truth, it cannot purifie the heart, but corrupt it more. A corrupt profeſſion, corrupt Doctrines may paint, and make a man to himſelf ſeem changed, but the corrupt ſtill lodges within, which a ſpiritual eye can eaſily diſcern, though he that is in the corruption cannot: The *Phariſees* did ſeem glorious to themſelves, but *Chriſt* ſaw through them. And every ſort of people now, in their ſeveral ſtrains and forms of apoſtacy, ſeem glorious to themſelves, but the ſpirit of Chriſt ſees through them all, to that which lies underneath (in whom it raigns) and there it finds corruption increaſed and ſtrengthned in its nature by the form, though outwardly painted with it. Doth not fornication defile, corrupt? ſo doth the fornication of the Whoriſh ſpirit: *the earth was corrupted with it*, Rev. 19. 2. So that this hath been the univerſal ſtate of Chriſtendom ſince the apoſtacy, the errour, the deceipt, the fornication of the Whore hath corrupted them, and withheld their eyes from the ſight of that life and truth which hath power in it to purifie them. *Peoples, Multitudes, Nations, Tongues*, have been all waters; weak, unſtable, without any foundation in religion, but fit to be ſwayed and toſſed up and down with every winde or breath of the Whore, of whoſe cup they had all drunk, and by whoſe ſpirit they were all guided: for *the whore ſate upon them*, Rev. 17. 15. The whore, which had whored from God, and ſo was not the true Church, *ſate upon People, Multitudes, Nations and Tongues*. She ſate upon them, ſhe had them under her, ſhe ruled and guided them by her cup of fornication, and with her ſpirit of fornication; as a man would guide the beaſt whereupon he rides. So that all that the Nations do from henceforth in Religion, is under the Whore, according to her guidance, by virtue of the wine that they have drunk out of her cup.

And though God reſerved to himſelf a remnant to worſhip him, and give ſome teſtimony to his truth all this time, yet the *beaſt* (which was mangled by the *Whore*) had power over them: power to make War with them, power to overcome them, *Rev.* 13. 7. The *beaſt* had power over all *kindreds, tongues and nations*, every where to overcome the *Saints*, and ſuppreſs the truth they at any time were moved to give teſtimony to, and to ſet up the worſhip of the *beaſt*, and make all the earth fall down before that, *Rev.* 13. 7. 8. And the ſecond *beaſt* had and exerciſed all the power of the firſt *beaſt*, and ſet up his image, and gave it life, and cauſed men generally to worſhip it, *Rev.* 13. 12. *And he cauſed all both ſmall and great, rich and poor, free and bond to receive his mark*, ſome way or other, either in their right hand or in their forehead, *verſ.* 16. And ſuch as would not receive his mark, nor worſhip him, he had power to perſecute and kill, and he did kill them, *verſ.* 15. And the Whore drunk their blood, Chap. 17. 6. And God required it at her hand, Chap. 19. 2. Though ſhe made the hand of the beaſt execute it, and would ſeem to waſh her own hands of it.

So that now ſince the dayes of the Apoſtles, even all this time of the Apoſtacy, ſince the man-child hath been caught up to God, and was not to be found in the earth (which makes it ſeem ſuch a ſtrange thing for people to ſay Chriſt is in them) and the woman hath been in the wilderneſs, and not in the habitable part of the world, *Rev.* 12. 5. 6. if all this time, any one will look for the true Religion, for the true Church, for the true knowledge and worſhip of God, he muſt not look on any Nation, or any People, or among the Tongues, which are cried up in Nations and people, for the original, and as the chief interpreters of the original; for they are all drunk

with

with the whores cup; they are under the power, dominion, authority and service of the *whore*, who rides upon the *beast*, to whom *power was given over all kindreds, tongues and nations.* But look among the Nations who were persecuted, whose blood was drunk, whom the powers of the Nations made War against, there alone the testimony of Jesus is to be found, *Rev.* 12. 17. There alone are the witnesses against the present Idolatry and corruption, and to some truths or others of Christ which God enlightned them with, and whereto he stirred them up to give their testimony, though with the loss of their Estates, Liberties or Lives.

Now by what hath been expressed, is it not manifest to every Eye, that hath room but to let in the letter of the Scripture, in simplicity and plainness, that there hath been a great apostacy from the true knowledge of Christ, and an universal corruption and power of death sprung up, instead of the power of his Life and Grace? *The grace of God which bringeth salvation*, hath disappeared; and *the abomination of desolation* hath took up its place, and filled it with deadly venom against the truth and against the life, so that enmity against God, under a pretense of love and zeal to him, hath reigned generally in the hearts of men, from the times of the Apostles to this present day. And as the light breaks forth, and their eyes come to be opened, they will see that they have been and are hatters of God, and of his life and spirit, but lovers of the world, and of such a Religion as suits the worldly Spirit.

Position II.

That in this great Apostacy, the true state of Christianity hath been lost: This must needs be: for if there was an Apostacy from the thing, there could not be a retaining of the thing, about which the Apostacy was. If they apostatized from the spirit, from the light, from the life; then they were gon from it, they lost it.

Now it may be instanced in every particular, how the state of Christianity was lost, but that would be too vast and tedious: it may suffice therefore to instance in some considerable ones, which may lead into the discovery of the rest.

The true rule of Christianity, or the rule of a Christian, which is to direct, guide and order him in his whole course, was apostatized from and lost.

What is a Christian's rule, whereby he is to steer and order his course?

A Christian is to be a follower of *Christ*, and consequently must have the same rule to walk by, as *Christ* had. A Christian proceeds from *Christ*, hath the same life in him, and needs the same rule. *Christ* had the fulness of life, and of his fulness we all receive a measure of the same life. *We are members of his body, of his flesh, and of his bones*, Ephes. 5 30. Yea we came out of the the same spring of life, from whence he came: *For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethern*, Ebr. 2. 1. Now what was his rule? Was it not the fulness of life which he received? And what is their rule? Is it not the measure of life which they receive? Was not Christs rule the law of the spirit, the law which the spirit wrote in his heart? And is not their rule the law of the spirit, the law which the spirit writes in their heart? How was Christ made a King and a Priest? Was it by the law of a carnal commandment? Or by the power of an endless life? And how are they made Kings and Priests to God? *Rev.* 1: 6. Is it by the law of a carnal commandment? Or is it by the power of the same endles life? *Lo I come to do thy will, O God*, saith Christ, *when he cometh into the World*, Ebr. 10. ver. 5. and 7. But by what rule? By what law? *Thy law is within my heart*, Psal. 40. 8. And the same spirit who wrote it there, is also to write the new Covenant with all the laws of it, in the heart of every Christian from the least to the greatest. *Ebr.* 8: 9. 10. Yea the same spirit that dwelt in Christs heart, is to dwel in their hearts, according to the promise of the Covenant, *Ezek.* 36. 27. This was *Pauls* rule, after which he walked, *the law of the spirit of life in Christ Jesus*, Rom. 8. 1, 2. This made him *free from the law of sin and death.* Where is the law of sin Writ? Where is the law of death Writ? Is it not Writ in the heart? And must not the law of Righteousness and Life be Writ therealso, if it be able to deal with sin and death? The spirit forms the heart anew, forms Christ in the heart, begets a new creature there, which cannot sin (*He that is born of God*

sins not) and this is the rule of Righteousnes, the new creature, or the spirit of life in the new creature, *Gal.* 6. 15. 16. *In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them.* Mark there's the rule, the new creature which is begoten in every one that's born of God. *If any man be in Christ, he is a new Creature*; and this new creature is to be his rule. And as any man walks according to this rule, according to the new creature, according to the law of light and life that the spirit continually breathes into the new creature, he hath peace: but as he transgresses that, and walks not after the spirit but after the flesh, he walks out of the light, out of the life, out the peace, into the Sea, into the death, into the trouble, into the condemnation. Here then is the law of the converted man, the new creature; and the law of the new creature is the spirit of life which begat him, which lives and breathes and gives forth his lavv continually in him. Here's a Christian, here's his rule: He that hath not the nevv creature formed in him, is no Christian: and he that hath the nevv creature, hath the rule in himself. *Ye have an unction from the holy one, and ye know all things*, 1 Joh. 2. 20. How came they to know all things? Doth not *John* say, it was by the *unction*? The anointing was in them, a foundation or wel spring of light and life, issuing forth continually such Rivers and Streams of life within, as they needed no other Teacher in the truth and way of life, *ver.* 27. The *Comforter* did refresh their hearts sufficiently, and lead them into all truth. Search the Apostles Epistles, and ye shall find them testifying of the Lords sending his spirit into the hearts of Christians, and exhortations to them not to grieve or quench the spirit, but to follow as they were lead. They were to *live in the spirit*, and to *walk in the spirit*, Gal. 5. 25. And the spirit was to walk, and live, and bring forth his own life and power in them, 2 *Cor.* 6. 16. And what can be the proper and full rule of Gods Sons and Daughters, but the light of the spirit of life, which they receive from their father? Thus God did advance the state of a believer above the state of the *Jews* under the Law: for they had the Law, though Written with the finger of God, yet but in Tables of Stone; but these have the Law, Writ by the Finger of God in the table of their hearts. Their's was a Law without, at a distance from them, and the Priests Lips were to preserve the knowledge of it, and to instruct them in it: but here is a Law within, nigh at hand, the immediate Light of the Spirit of Life shining so immediatly in the Heart, that they need no man to teach them, but have the Spirit of prophesy in themselves, and quick living teachings from him continually, and are made such Kings and Priests to God, as the state of the Law did but represent. The Gospel is the substance of all the shadowes contained in the law, A Christian is he that comes into this substance, and lives in this substance, and in whom this substance lives, and his rule is the substance it self, in which he lives, and which lives in him. Christ is the substance who lives in the Christian, and he in Christ: Christ lives in him by his Spirit, and he in Christ by the same Spirit: there he lives, and hath fellowship with the Father and the Son, in the Light wherein they live, and not by any outward rule, 1 *Joh.* 1. 6. 7.

But what is the rule now in the Apostacy?

Among the *Papists* the rule is the Scripture, interpreted by the Church (as they call themselves) with a mixture of their own precepts and traditions.

Amongst the *Protestants* the rule is the Scriptures, according as they can understand them by their own study, or according as they can receive the understanding of them from such men as they account Orthodox. And hence arise continual differences, and heaps, and sects, one following this interpretation, another that.

And this is a grievous apostacy, and the root, spring and foundation of all the rest: for he that misseth in his beginning, he that begins his Religion without the true rule, how can he proceed aright in any thing afterwards?

Object. But are not the Scriptures the word of God? and is not the word of God to be a Christians rule? If every one should be left to his own Spirit, what confusion and uncertainty would this produce?

Answ. The Scriptures are not that living word, which is appointed by God to be the rule of a Christian; but they contain words, spoken by the Spirit of God, testifying of that word, and pointing to that word which is to be the rule. *Search the Scriptures,*

for

for in them you think to have eternal life, and they are they which teſtifie of me: and ye will not come to me that ye might have life, John 5. 39. 40. The Scriptures are to be ſearched for the teſtimony which they give of Chriſt; and when that teſtimony is received, *Chriſt* is to be come to, and life received from him. But the *Phariſees* formerly, and *Chriſtians* ſince (I mean Chriſtians in name) ſearch the Scriptures, but do not come to *Chriſt* for the life; but ſtick in the letter of the Scriptures, and oppoſe the life with the letter, keeping themſelves from the life by their Wiſdom and Knowledge in the letter. Thus they put the Scriptures into the place of *Chriſt*, and ſo honour neither *Chriſt* nor the Scriptures. It had been no honour to *John* to have been taken for the light, his honour was to point it: nor is it any honour to the Scriptures to be called the Word of God, but their honour is to diſcover and teſtifie of the Word. Now hear what the Scriptures call the Word. *In the beginning was the Word, and the Word was with God, and the Word was God*, John 1. 1. *And the Word was made Fleſh*, verſe 14. This was the name of Chriſt, when he came into the World in the Fleſh, to ſow his life in the World. And when he comes again into the World, out of a far Country, to fight with the Beaſt and falſe Prophets, and to cleanſe the earth of the Whores Fornication and Idols, wherewith ſhe had corrupted it, he ſhall have the ſame name again, *his name is called, The Word of God*, Rev. 19. 13. So *Peter* calleth that the Word of God, which liveth and abideth for ever, 1 *Pet.* 1 23. And this Word that liveth and abideth for ever, was the Word that they Preached, *verſe* 25. And they that believed, did not cry up the Words that the Apoſtles ſpake, for the Word; but received the thing they ſpake of, *the ingrafted Word*, which being received with a meek, quiet, and ſubmiſſive ſpirit, *is able to ſave the Soul*, Jam. 1. 21. This is *the Word of Faith* that is *nigh, in the heart and in the mouth*, Rom. 10. 8. This is the Word that ſtands at the door of the heart, and ſpeaks to be let in (*Behold I ſtand at the door and knock*:) and when it is let in, it ſpeaks in the heart, what is to be heard and done. It is nigh, it is in the heart, and in the mouth, to what end? *that thou mighteſt hear it, and do it*. The living Word, which is *quick and powerful, and ſharper then any two-edged ſword*, divides in the mouth, and divides in the heart the vile from the precious, yea it reacheth to the very inmoſt of the heart, and cuts between the roots, *Ebr.* 4. 11. and this thou art to hear and do. Thou art to part with all vile Words, the vile Converſation, the vile courſe and Worſhip of the World outwardly, and the vile thoughts and courſe of ſin inwardly, as faſt as the Word diſcovers them to thee, and to exerciſe thy ſelf in that which is folly and madneſs to the eye of the World, and a grievous croſs to thine own Worldly nature; yea when the Word reaches to the very nature, life and Spirit within, from whence all that comes; that Strong Wiſe root of the fleſhly life in the heart, muſt not be ſpared, nor that fooliſh weak thing (to mans wiſe eye) which is brought inſtead thereof, be rejected: which when it is received, is but like a little Seed, even the leaſt of Seeds; and when it grows up, it is a long while but like a Child: and yet keeping in that childiſhneſs, out of the Wiſdom, it enters into that Kingdom, which the greateſt Wiſdom of man (in all his Zealous ways and forms of Religion) falls ſhort, and is ſhut out of. This is the Word of life, this is the true living rule, and way to eternal life; and this is the obedience, this is the hearing and doing of the Word. *He that hath an ear, let him hear. Examine your ſelves whether ye be in the faith: prove your own ſelves. Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* 2 Cor. 13. 5. Are ye in the Faith? Then Chriſt is in you. Is not Chriſt in you? Then ye are in the reprobate ſtate, out of the Faith. Is Chriſt in you, and ſhall he not hold the reins, and rule? Shall the living Word be in the heart, and not the rule of the heart? Shall he ſpeak in the heart, and Man or Woman in whom he ſpeaks, run to Words of Scripture formerly ſpoken, to know whether theſe be his Words or no? Nay, nay, his Sheep know his voice better then ſo. Did the Apoſtles *John*, who had ſeen, and taſted, and handled, and preached the Word of Life, ſend Chriſtians to his Epiſtles, or any other part of Scriptures, to be their Rule? Nay, he directed them to the annointing, as a ſufficient Teacher, 1 *John* 2. 17. *He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow Rivers of living Water*, John 7. 38. He that hath the Fountain of Life in him, iſſuing out Rivers of Living Water continually, hath he need to go forth to fetch in Water? *The Kingdom of Heaven is within you*, ſaith Chriſt, and he bids *ſeek the Kingdom*. Light the Candle, ſweep thine own Houſe, ſeek diligently for the Kingdom; there it is if

thou canst find it. Now he that hath found the Kingdom within, shall he look without, into words spoken concerning the Kingdom, to finde the Laws of the Kingdom? Are not the Laws of the Kingdom to be found within the Kingdom. Shall the Kingdom be in the heart, and the Laws of the Kingdom Written without, in a Book? Is not the Gospel the Ministration of the Spirit? And shall he who hath received the Spirit, run back to the Letter to be his guide? Shall the living Spirit, that gave forth Scriptures, be present, and not have preheminence above his own words? What is the proper intent of the letter? Is it not to testifie of the Spirit, and to end in the Spirit; the *Law*, the *Prophets*, *John* led to *Christ in the flesh*, and he was to be the increasing Light, when they should decrease. Christs Words in the Flesh, the Apostles words afterwards, and all words since are but to lead to Christ in the Spirit, to the eternal Living substance; and when the words of Christ, of the Apostles, or any Words spoken from the same Spirit in these Dayes, have brought to the Spirit, to the feeling and settling of the Soul in the living foundation, and to the Building and perfecting of the Man of God therein, they have attained their end and Glory. But to cry up these, not understanding their voice, but keeping at a distance from the thing that they invite to; the Words hereby are put out of their place, out of their proper use and service, and so attain neither their end nor their Glory. And though Men put that upon them which seems to be a greater Glory, namely to make them his rule and guide, yet it being not a true Glory, it is no Glory but a dishonour both to them, and to the Spirit who gave them to another end.

Now for the other part of the Objection, that if men should be left to their own Spirits, and should follow the guidance of their own Spirits, it would produce confusion aud uncertainty: I do acknowledge it, it would do so. But here is no leaving of a man to his own Spirit, spoken of or intended, but the directing and guiding of a man to the word and Spirit of Life; to know and hear the voice of Christ which gathers and translates man out of his own Spirit into his Spirit: and here is no confusion or uncertainty, but order, certainty and stability

The Light of Gods Spirit is a certain and infallible rule, (and the Eye that sees that, is a certain Eye) whereas mans understanding of the Scriptures is uncertain and fallible: he having not the true Ear, receiveth such a literal uncertain knowledge of things, into his uncertain understanding, as deceives his Soul. And here man in the midst of his Wisdom and knowledge of the Scriptures, is lost in his own erring and uncertain mind, and his Soul deceived, for want of a true root and foundation of certainty in himself. But he that is come to the true shepherd, and knows his voice, he cannot be deceived. Yea he can read the Scriptures safely, and taste the true sweetness of them: for he being in the Life, can taste the sweetness of the Words that came from the Life; but man who is out of the Life, feeds on the husks, and can receive no more. He hath gathered a dead, dry, litteral, husky knowledge out of the Scripture, and that he can relish: but should the Life of the Words, and things there spoken of be opened to him, he could not receive them, he himself being out of that wherewith they were Written, and wherein alone they can be understood. But poor man having lost the Life, what should he do? he can do no other, but cry up the Letter, and make as good shift with it as he can, though his Soul the mean while is starved, and lies in Famine and Death for want of the Bread of Life, and a wrong thing is fed,

The *Scribes* and *Pharisees* made a great noise about the *Law* and *Ordinances* of *Moses*, exclaiming against *Christ* and his Disciples as breakers and profaners of them; yet they themselves did not truly Honour *the Law and ordinances of Moses*, but their own *Doctrines*, *Commandements and Traditions*. So these now who make a great noise about the Scriptures, and about the Institutions of the Apostles, do not Honour the Scriptures, or the Institutions of the Apostles; but their own meanings, their own conceivings, their own inventions and imaginations thereupon. They run to the Scriptures with that understanding which is out of the truth, and which never shall be let into the truth, and so being not able to reach and comprehend the truth as it is, they study, they invent, they imagine a meaning; they form a likeness, a similitude of the truth as neer as they can, and this must go for the truth: and this they Honour, and bow before as the will of God: which being not the will of God, but a likeness of their own inventing and forming, they Worship not God, they Honour not the Scriptures

tures, but they Honour and Worship the works of their own Brain. And every Scripture which Man hath thus formed a meaning out of, and hath not Read in the true and liviug Light of Gods eternal Spirit, he hath made an Image by, he hath made an Idol of, and the respect and Honour he gives this meaning, is not a respect and Honour given to God but to his own Image, to his own Idol. Oh how many are your Idols, ye *Christians of England* (as ye think your selves to be!) how many are your Idols, ye gathered Churches! how full of Images and Idols are ye, ye Spiritual Notionists, who have Run from one thing to another, with the same mind and Spirit wherewith ye began at first! But the founders of Images have never been discovered and destroyed in you, and so he is still at work among you all: and great will your sorrow and distress be, when the Lords quick Eye searcheth him out, and revealeth his just wrath against him.

In my Heart and Soul I Honour the Scriptures, and long to Read them throughout with the pure Eye, and in the pure Light of the living Spirit of God: But the Lord preserve me from Reading one line of them in my own will, or interpreting any part of them according to my own understanding but only as I am guided, led and enlightened by him, in the will and understanding which comes from him. And here all Scripture, every Writing of Gods Spirit, which is from the Breath of his Life, is profitable to build up and perfect the Man of God: but the instructions, the reproofs, the observations, the rules, the grounds of hope and comfort, (or whatever else) which Man gathers out of the Scriptures, (he himself being out of the Life) have not the true profit, nor build not up the true thing; but both the gatherings and the gatherer are for destruction. And the Lord will ease the Scripture of the burthen of Mans formings and inventions from it, and recover its Honour again, by the living presence and power of that Spirit that Wrote it: And then it shall be no longer abused and wrested by Mans earthly and unlearned mind, but in the hands of the Spirit come to its true use and service to the seed, and to the World.

2. The true Worship was lost.

The true Worship of God in the Gospel, is in the Spirit. *The hour cometh, and now is, when the true Worshippers shall Worship the Father in Spirit, and in truth; for the Father seeketh such to Worship him*, Joh. 4: 23: The true Worship is in the Spirit, and in the truth, and the true Worshippers Worship there, and such Worshippers the Father seeks, and such Worship he accepts: but all other Worship is false Worship, and all other Worshippers are false Worshipers, such Worshippers as God seeks not, nor can accept their Worship. Did God refuse *Cains* sacrifice formerly, and can he accept any sacrifice, or Worship now that's offered in that nature? Why, he that Worships out of the Spirit, he Worships in that nature. But he that Worships aright, must have his nature changed, and must Worship in that thing wherein he is changed in that Faith, in that Life, in that Nature, in that Spirit whereby and whereto he is changed. For without being in this, and keeping in this, it is impossible to please God in any thing. He that is the true Worshipper is a believer, and in his Worship he must keep to his rule, the Law of Faith, the Law of the Spirit of Life in him, the Law which he receives by Faith fresh from the Spirit of Life continually. He must hear and observe the voice of the Living word in all his Worship, and VVorship in the presence, and power and guidance of that, as that moves, and as that carries on, or it is not VVorship in the Spirit. I shall instance only in Prayer. *Praying alwaies with all Prayer and Supplication in the Spirit*, Ephes. 6. 18: Mark, *all Prayer and Supplication* must be *in the Spirit*, yea it must be *always* in the Spirit, which speaks in the Heart to God, and makes the *Intercession*, or it is no Prayer. If a man speak never so much from his own Spirit, with never so much earnestness and affection, yet it is no Prayer, no true Prayer, but only so far as the Spirit moves to it, and so far as the Spirit leads and guides in it. If a Man begin without the Spirit, or go on without the Spirit, this is out of the VVorship; this is in his own will (and so VVill-worship) and according to his own understanding (and so fleshly VVorship) both which are to be crucified, and not to be followed in any thing under the Gospel. *We are the Circumcision, which Worship God in the Spirit*, (here are the true VVorshippers, *the Circumcision*; and here's the true VVorship, *in the Spirit*; and they have no bounds and limits in the flesh, wherein their strength and confidence is broke) *and have no confidence in the flesh*. If a man address

addreſs himſelf to any Worſhip of God without his Spirit, hath he not confidence in the Fleſh? If he begin without the moving of his Spirit, doth he not begin in the Fleſh? If he go on, without the Spirits carrying on, doth he not proceed in the ſtrength and confidence of the fleſh? But the Worſhip of the Spirit, is in its Will, and in its time, and is carried on by its Light and Power, and keeps down the underſtanding and affectionate part of man, wherein all the World worſhip, and offer up the unaccepted ſacrifices, even *the Lame* and *the blind*, which God's ſoul hates.

Now this Worſhip, as it is out of Mans Will and Time, and in that which continueth, ſo it is continual. There is a continual praying unto God. There is a continual bleſſing and praiſing of his name, in eating, or drinking, or what ever elſe is done. There is a continual bowing to the Majeſty of the Lord in every thought, in every word, in every action, though it be in worldly things and occaſions, yet the Spirit of the Lord is ſeen there, and the tongue confeſſeth him there, and the knee boweth to him there: this is the true VVorſhip. And this is the Reſt or Sabbath wherein the true VVorſhipers VVorſhip. VVhen the Creation of God is finiſhed, when the Child is formed in the light, and the life breathed into him, then God brings him forth into his holy Land, where he keeps his Sabbath. They that are in the Faith, which is the ſubſtance of the things hoped for under the Law, are come from all the ſhadows and types of the Law, and from all heatheniſh obſervation of days and times in the Spirit of this VVorld, where the Spirit of man is hard at work, into the true Sabbath, into the true Reſt where they have no more to work, but God works all in them in his own time, and according to his own pleaſure. *We which have believed, do enter into reſt*, Heb. 4. 3: *and he that is entred into his reſt, hath ceaſed from his Works, as God from his*, verſe 10. He that hath the leaſt taſt of Faith, knows a meaſure of reſt finding the life working in him, and his Soul daily led farther and farther into Life by the working of the life, and the heavy yoak of his own labouring after Life taken off from his ſhoulders. Now here is the Truth, here is the Life, here is the Sabbath, here is the worſhip of the Soul, that is led into the truth, and preſerv'd in the truth.

But what is the Worſhip now in the Apoſtacy?

Among the *Papiſts* a very groſs Worſhip. a Worſhip more carnal then ever the Worſhip of the Law was: for that though in its nature it was outward and carnal, yet it was taught and preſcribed by the Wiſdom of God, and was profitable in its place, and to its end: but this was invented by the corrupt Wiſdom, and ſet up in the corrupt Will of man, and hath no true profit, but keeps from the Life, from the Power, from the Spirit in fleſhly obſervations, which feed and pleaſe the fleſhly nature. Look upon their days conſecrated to Saints, and their canonical hours of Prayer, and their praying in an unknown tongue, with their faſtings, feaſtings, ſaying of *Ave-Maries, Paternoſters, Creeds, &c.* are not all theſe from the life, out of the Spirit, and after the invention, and in the Will of the fleſh? Ah their ſtink is greater then the fleſh-pots of *Ægypt*.

And the Worſhip of the *Proteſtants* comes too near them: for their Worſhip is alſo from a fleſhly principle. and in their own times, and wills, and according to their own underſtanding and apprehenſion of things, and not from the riſing up and guidance of the infallible Life of the Spirit in them (for that they will quench) They alſo obſerve days, and times, and periſhing ordinances, and are not come out of the Fleſh into that Spirit, where the Worſhip is to be known and to be in.

3. *The Faith, the true Faith was loſt.* The Faith which gives Victory over the World; the Faith which feeds the life of the Juſt, and ſlays the Unjuſt; the Faith which is pure, the myſtery whereof is held in a pure Conſcience; the Faith which gives entrance into the Reſt of God; the Faith which is the ſubſtance of things hoped for, and the evidence of things not ſeen; this hath been loſt, and is not yet to be found among thoſe who go for Chriſtians.

For thoſe who Challenge the name of Chriſtians, and ſay they believe in Chriſt, and have faith in him, cannot with their faith overcome the World, but are daily overcome by the World. Where is there a Chriſtian, but he is either in the Honours, or in the Faſhion, or in the Cuſtoms, or in the Worſhips of the World, if not in them all? He is ſo far from overcoming theſe, that he is overcome with them: yea ſo overcome, ſo drunk therewith, that he hath even loſt his ſenſes, and thinks he may be a Chriſtian, and in a good ſtate, while he is there.

And

And the life of the Juſt is not fed by their Faith, but the Unjuſt nature is fed, and the Righteous witneſs (which is raiſed up and lives by the true faith) is kept down, and cannot bring forth his life in them, becauſe of their unbelief; for that is the proper name of their Faith; for being not true Faith, it is not Faith, but Unbelief.

And the Faith of Chriſtians (ſo called) is not a myſtery, (they know not the myſtery of it, which is held in a pure Conſcience) but conſiſts in believing an Hiſtorical relation, and in a fleſhly improving of that, and can be held in an Impure Conſcience.

Neither are they entred into Reſt by their Faith: for they know not the Sabbath in the Lord, but are ſtill in a ſhadowy Sabbath.

Neither is it the ſubſtance of what they hope for, but the ſubſtance of what they hope for is ſtrange to them. They are not come *to Mount Sion, to the City of the living God, the heavenly Jeruſalem, to the innumerable company of Angels, to the general aſſembly and Church of the firſt-born, to God the Judg, Chriſt the Mediator, and the blood of ſprinkling*, and ſo to unity and certainty in the life: but are in opinions, ways, and practiſes ſuitable to the earthly ſpirit which may eaſily be ſhaken, and muſt be ſhaken down to the ground, if ever they know the building of God, and the true Faith.

4. *The love, the true love*; the innocent love, which think no ill, nor wiſhes no ill much leſs can do any ill to any; but ſuffereth long and is kind, meek, humble, not ſeeking its own, but the good of others, this love *is loſt*. The love unfained is baniſhed, a fained love, ſuch a love as enmity and violence proceeds from, is got in the place of it. The true love loves the enemy, and cannot return enmity for enmity, but ſeeks the good of them who hate it: but this love can perſecute and hate that which it calls the friend, nay the brother, becauſe of ſome difference in opinion or practice. The love that was in Chriſt, taught him to lay down his life for his ſheep: and he that hath the ſame love, can lay down his life for his Brother. But the love that is now amongſt Chriſtians rends rather to the taking away of life.

What is the love amongſt the Papiſts? See their Inquiſitions, their wraths, their fire and fagot, &c.

What is their love in *New-England*? Is it not a love that can Impriſon or Baniſh their Brother, if he differ but a little from them in judgement or practiſe about their Worſhip? Yea they can Whip, Burn in the Hand, cut off Ears, juſt like the Biſhops of old *England*. If one had told them, when they fled from the perſecution of the Biſhops here, that they themſelves ſhould have done ſuch things, they would have been apt to reply with *Hazael*, what, are we Dogs? But they fled from the Croſs, which would have crucified that perſecuting Spirit, and ſo carried it alive with them; and being alive, it grew by degrees to as great an head there, as it did in the Biſhops here.

And what is the love here in old *England*? Is it not a love that Whips, Stocks, Impriſons, Stones, Jeeres? Yea the very Teachers (which ſhould be patterns of love to others) they will caſt into Priſon, and diſtrein the goods of their Brother, even almoſt to his undoing for maintenance, according to a Law of the Land made in the Apoſtacy. See *the Record of Sufferings for Tyths in England*, which may make any tender heart bleed to read it, and is like to lie as a brand of infamy on the Magiſtracy and Miniſtry of *England* to ſucceeding generations. Is this the love of the Righteous ſeed? Or is it *Cain*'s love which is in Profeſſion, in Word, in Shew; but not *in Deed and in Truth*? And how can theſe love God? nay if the true love of God were in them, this enmity could not ſtand, nor ſuch fruits of it ſhoot forth. But they have not ſeen the Father or the Son, and that life of them which appears in the Earth, the Evil ſpirit in man ſeeks to deſtroy, that he may keep up his own Image and ſhadow of life, which the nature of the true life (in its appearance) fights againſt. *By this ſhall men know that ye are my Diſciples, if ye love one another*. And by this may all men know, that thoſe that now go for Chriſtians are not Chriſts Diſciples, in that they do not love one another. They are not at unity in the light, and ſo cannot love one another there? but are only in unity in forms in opinions, in profeſſions, practiſes; ſo any difference there ſtirs up the enmity, cauſing riſings in the heart gainſt them at leaſt, if it proceed not further. The true love grows from true union and fellowſhip in the light, where that is not known, there cannot be true love in then a Spirit, but a feigned love in the Fleſh.

5. To:

5. The true Hope, Joy, and Peace is lost.

The true ground of *hope*, is Christ in the heart, and the true hope is that hope which ariseth from this ground, from the feeling of Christ there, *Christ in you the hope of Glory*, Col. 1. 27. What is the true Christians hope? it is Christ in him, he *hath eternal life abiding in him*, and he knows that cannot but lead to glory. But what is the common Christians hope? He fastens his hope upon the relation and his belief of an History. *He that believeth shall be saved.* I believe, therefore I shall be saved. And thus as he hath got up a wrong Faith, and a wrong Love, so he gets up a wrong Hope. And this hope *will perish*: for this is the *hope of the Hypocrite*, or an hope in the hypocritical nature, which complies with Scripture-words, but is not in union with God, nor with the Life of the Scriptures; and so being without the Anchor, is tossed in the Waves of the Sea.

And the true *joy* is in the Spirit, from what is felt, and enjoyed, and hoped for there. But the common Christians joy is from things which he gathers into, and comprehends in his understanding, or from flashes which he feels in his affectionate part, from a fire and sparks of his own kindling, from whence he fetches his warmth and comfort.

And the true *Peace* stands in the reconciliation with God, by having that broken down which causeth the wrath, and to which the wrath is, where ever it is found. *The Lamb of God* breaks down the VVall of separation in the heart, the Bloud of Jesus (wherein is the life) cleanseth away the sin there, maketh the heart pure, uniteth the pure heart to the pure God; here's Union, here's Fellowship, here's Peace. But the common Christians Peace is from a mis-understanding of Scriptures, while the VVall of separation is standing, while wickedness lodges in the heart. They reason themselves (from Scripture-words) into an apprehension that God is at peace with them, and that they are in union with him, while that of God which is in them witnesseth against them, and checks them, and wars with them: and they are not one with it, nor cannot be in that nature and understanding wherein their life lies, to which belongs no peace.

6. The true Repentance, Conversion, and Regeneration hath been lost.

The true *Repentance* is from dead works, and from the dead principle whence all the dead works proceed: but these have not been repented of, but cherished in the Apostacy. The praying, the striving, the worshiping, the fighting hath been from the dead principle. The building up, and whole exercise of Religion in the Apostacy, hath been in that understanding which is to be destroyed: and the will which should have been crucified, hath been pleased and fed with its Religion.

The true *Conversion* is from the power of Satan to God, from the darkness to the light. But in the Apostacy men have not known God or Satan, the light or the darkness, but have mistook, taking the one for the other, Worshipping the Devil in stead of God, *Rev.* 13. 4. and following the dark conceivings of their own and other mens minds concerning Scripture, and calling them light.

Regeneration is a changing of man, whereby the birth is born of the Spirit: the stripping of the creature of its own nature, of its own understanding, of its own will, and forming it a new in the Womb of the Spirit: so that the old creature is passed away, and comes forth a new thing, which grows up daily in the new life towards the fulness of Christ. But men have been so far from being born of the Spirit, that they have not so much as known the gift of the Spirit in them; but to this day are enemies, and at a distance from that of God in them which is pure. And if they could but open their eyes, they would see that their birth is fleshly, and consists (at best) but in such a conforming to the letter; as the old nature may intimate and attain: but the immortal seed is not sprung up in them, nor they dead to the mortal, or alive to the immortal.

7. The true Wisdom, Righteousness, Sanctification, and Redemption is lost.

The true *wisdom* stands in the fear of God and departing from evil: This, those that are taught of God learn, and thereby are made wise unto salvation. But most that are called Christians, are not come to the fear of God, and many are got above it, looking upon it as legall, and not appertainig to the Gospel; but the Gospel state, for

love, which casteth out fear. Doth the love of God refuse, or cast out the fear of God? Nay it casts out the fear that brings bondage, the fear that came in by transgression, which fear is stirred up, and discovered by the Law. And this is a fear of sin, or a fear arising from sin, through the Laws manifestation of it, and the wrath against it, which causeth both the fear, and much bondage from the fear: And this the Gospel (which discovers the love, the mercy, the grace, the power, and unites to them) frees from, and casts out. But then there is a fear of God, a fear wrought in the heart by his Spirit, a fear which is part of the new Covenant, (*I will put my fear in their Hearts, and they shall not depart from me,*) a fear which is part of the *everlasting Gospel*, Rev. 14. 6, 7. and *endureth for ever*, Psal. 19. 9. And this fear is not bondage, but liberty; it is indeed bondage to the unjust, but liberty to the just: for where this fear is, sin is departed from; it sets free, it delivers the Feet out of the Snare of Iniquity: there's true liberty. Can sin prevail in that heart, where the pure clean fear of God is placed by God to keep it down? The love of God doth not cast out this fear, but keeps in this fear: and this fear keeps the heart clean from the evil which defiles, and preserves the love from the enmity, which springs up where this fear is not. Now this fear in the Apostacy was lost, or else what needed there an especial Ministry to be raised up to Preach it again, *Rev.* 14. 6, 7. And the estate of Christians every where doth manifest this loss, for their hearts are not kept clean, which sheweth that the fear, (which doth keep clean, where it is) is wanting in them. There's pollution, there's filth, there's deceipt, there's high mindedness, self-conceitedness, and love of the world and worldly vanities, and many other evils to be found in the hearts of those that go for Christians; and the purity of heart (which comes from the fear, and stands in the wisdom) is not known. They are wise to do evil, but want the Knowledge to avoid the evil, and do the good: They are wise to get and enjoy the World, but know not the true riches: They are wise to gather together many Scripture-words against Sin, and yet still keep the nature and Life of it in the Heart, and it is as a sweet morsel under the Tongue: They are wise to apply promises to comfort themselves with (when sometimes they receive a just wound in their hearts from the righteous one) but know not that nature, or that estate and condition to which all the promises are made, but are yet in that nature, and in that estate and condition to which the curse appertains,

The true *righteousness* stands in the faith, in hearing and obeying the word of Faith. How comes the righteousness of the Law, but by hearing and obeying the voice of the Law? And how comes the righteousness of the Gospel, but by hearing and obeying the *word of Faith*, who is Preached, and the Preacher of righteousness in the heart? The Apostle *Paul* makes this comparison, *Rom.* 10. The righteousness of the Law speaketh on this wise, *The man that doth those things, shall live in them.* But how speaketh the word of Faith? *The word is nigh thee, in thy mouth, and in thy heart*, he that doth that, he that heareth that, shall live in that. *The hour is coming, and now is, when the dead shall hear the voyce of the Son of God: and they that hear shall live.* Disobedience to the law is unrighteousness, and brings Death; and disobedience to the living word is unrighteousness, and cannot be justified, but condemned: and obedience to it cannot be condemned, but justified: So that when the Soul hears, believes and obeyes, then it is justified: then its former sins are forgotten, and this is imputed to it unto righteousness. But when the Soul will not hear, will not believe, will not obey; this unbelief is judged in him, and his sins retained, and not remitted. Now is not this a just and equal way of justification, O ye sons of men? is not your way unequal; shall a man continue in the unbelief and rebellion against Christ, against the Light, against the Faith; and yet be justified by Christ, by the Light, by the Faith? This cannot be, Gods way of imputation will stand; but mans invented way of imputation which sprung up in the Apostacy, will not stand. If we walk in the Light, as he is in the Light; the blood cleanseth, but not otherwise, If we walk after the spirit, and not after the flesh, there is no condemnation, and not otherwise: The true Baptism is the plunging down of the old thing, with all its filth; and the raising up of a new thing: and it is the new thing, the Circumcision, the Baptism which is justified. God justifieth his Son, and man onely so far as he is found in his Son.

The true sanctification consists in the growth of the seed, and its spreading (like a leaven) over the heart, and over the whole man. By Faith Christ is formed in the heart, the hidden man in the mystery is formed there: and as this seed, this leaven, this man grows; so he makes the man holy in whom he grows. The seed of life, the Kingdom of Heaven is an holy thing; and as it grows and spreads, it purgeth out the old leaven, and makes the lump new. But now, in Christians that have grown up in the Apostacy, this seed is not known, this leaven is not so much as discerned; but their holiness consists in a conformity to rules of Scripture, received into the old heart and understanding. And what a noise hath this made in the World, all this night of the Apostacy, as if this were the Heir, and should inherit the Kingdom: Nay, nay, The Heir hath appeared (by whose presence it is seen, that this is not the Heir) and ye shall not be able to kill him, but he shall live to enjoy his inheritance, and the inheritance shall not be yours.

Redemption consists in being bought, by the price of the life, out of sin, out of Death, out of the Earth, out of the power of the Devil. It is a casting off the strong man out of the heart (with all that he brought in) and a delivering from his power. It is dissolving of the work of Sin, which the Devil hath wrought in the heart, and a setting the Soul (which is Immortal) at liberty; free from Sin, and free unto Righteousness: this is the true Redemption. But this Redemption in the Apostacy is a fained Redemption; wherein Salvation from Sin, and the Devil and his power is not felt: but the strong man is still in the heart, and keeps the Soul in Death, and brings forth fruits of Death daily.

The Christians formerly (in the first day of the breaking forth of Gods power) had Christ in them, the living word; opened their hearts to him, received him in, felt him there, found him made of God to them, their *Wisdom*, their *Righteousness*, their *Sanctification*, their *Redemption*, 1 *Cor.* 1. 30. They had the thing that these words signifie and speak of, and knew the meaning of the words by feeling of the thing. But Christians now, in the Apostacy, have got several apprehensions from the words, without feeling the thing the words speak of, and there lies their Religion. And now the true Heir being come, holding forth the thing they have been all talking of, all Sects upon the earth are mad against him, and would fain kill him: They would not have the living substance (which is the Heir) live, and nothing be esteemed life but that; but they would have their dead apprehensions from the words live, and their dead forms and practises owned: and the Heir of life must come in their way, in the way that they have hoped and waited for him, or they will not own him. Awake, awake, O ye Sons of the Apostacy, and of the night, rise up out of the fleshly Wisdom, out of the dead fleshly interpretations of Scriptures, out of the dead invented forms of Worship, and bow to the Heir, kiss the Son, lest ye feel the force of that dreadful sentence, *These mine enemies, which would not that I should reign over them, bring hither, and slay them before me.* For of a truth the great Prophet is risen, and speaks in the Heart, and his Sheep hear his voice (there are many faithful witnesses thereof) and he that will not hear his voice, must be cut off; there is no avoiding of it. for the two edged Sword is in his hand, and he will cut down the Transgressor.

8. *The Church, the true Church was lost.*

The true Church was a company gathered out of the VVorld into God, begotten of, and gathered into his life, by the living word, and so had a true place and habitation in God. The Apostle *Paul* writing to the *Thessalonians*, stiles them a Church in God. A Church under the Gospel is made up of true Israelites, gathered out of their own Spirits and Nature, into the measure of the Spirit of God in them, as Christ was into the fulness. They are such as are begotten of God, born of his Spirit, led by him out of Egypt, through the VVilderness to *Sion* the holy Mount, there they meet with the elect precious corner stone which is laid in *Sion*, and they being living Stones are built upon it into *Jerusalem* the Holy City, *Pet.* 2. 5, 6. *Ebr.* 12. 22. This is the true Church. Every one that believes in Christ, is a living Stone, and being a living Stone, he is laid upon the living Foundation, and so is a part of the building in the Temple of the living God. Yea, his Body and Spirit being cleansed, he himself is a Temple wherein God dwels, appears, and is worshipped. And the gathering of any

of

of theſe together at any time in the Life, in the name of Chriſt, is a larger Temple, and ſuch a Temple as Chriſt never fails to be in the midſt of. But the great Temple, the full Church is the general aſſembly of the firſt born. This is the unerring Pillar and ground of truth. This always bare up truth, truth never failed here; but when it was at any time loſt in the World, it might from hence be recovered again when God pleaſed, and as far as he pleaſed. Indeed the Law of the Lord hath always gone forth from this Sion, and the living Word from this *Jeruſalem*.

But what hath the Church been in the Apoſtacy? A building of Stone, ſay ſome: and that not only among Papiſts, but here in *England* alſo; many have called the old Maſs-houſe a Church, a Temple, the houſe of God, pleading for it to be a holy place; and have ſhewed it by their practiſes, keeping off their Hats while they were in it.

Others ſay, not the Stone building, but the people that meet there, is the Church: whereof many are openly prophane, yea ſo far from being gathered into the Spirit, and ſo ignorant of his motions, that they are ready to ſcoff, if they hear a man ſpeak of being moved by the Spirit. What are theſe? are theſe living Stones, whereupon the true Church alone can be built? Are theſe Children of the day? Nay, theſe are Chidren of the night, Children brought up in the Apoſtacy from the true light, the true life, the true rule of Chriſtianity, the true Worſhip, the true Faith, the true Love, *&c.* and ſo are dead Stones in that building, but not true living Stones in God's building.

Other ſorts ſeparate from theſe, and gather Congregations out of theſe; but ſtill in the ſame Spirt, in the ſame nature, being not themſelves gathered out of the Apoſtacy from the Spirit, into the Spirit again; and ſo they build but with the ſame Stones as were in the old building, and not with the new and living Stones, and ſo are but a more refined appearance of a Church, but not a true Church, not a Church in God, and by the gathering of his Spirit; but of their own gathering, after a form, according as they have imagined from their reading and ſtudying of the Scriptures.

9. (Which may be the laſt inſtance) *The Miniſtry, the true Miniſtry hath been loſt.*

The true Miniſtry was a Miniſtry made and appointed by the Spirt, by the gift of the Spirit beſtowed on them, and by the Spirit ſending of them, and appointing them to their Work. Chriſt bid his Apoſtles and Diſciples wait at *Jeruſalem* for the promiſe of the Spirit; and when he had given them the Spirit, he gave them to the Church for the Work of the Miniſtry, *Epheſ.* 4. 11, 12. *Acts* 20. 28. And if none can be a member of the true Church, but by being begotten out of death into life by the Spirit, ſurely none can be able to miniſter to him who is ſo begotten, but by the ſame Spirit. So theſe receiving their Miniſtry of the Lord Jeſus, *Acts* 20. 24. and the gift of the Spirit from him, they were made *able Miniſters of the new Teſtament, not of the letter, but of the ſpirit*, 2 Cor. 3. 6. They were able in God, to miniſter from his Spirit to the Spirits of his people, and they did not miniſter a literal knowledge of things to the underſtanding of man: but they led men to the Spirit of God, and miniſtred Spritual things to that Spiritual underſtanding which was given them of God. Neither did they make uſe of their own Wiſdom and Art, to tickle the natural ear; but ſpeak to the Conſcience, with the domonſtration of the Spirit, in the ſight of God, as it pleaſed the Spirit to give them utterance.

But how have Miniſters been made in the Apoſtacy? By orders from men, ſet up in their own wills, after their own inventions. And how have they been qualified, but by humane Arts and Languages, which have been of high eſteem in that which men call the Church, ſince the language and skill of the Spirit of God hath been loſt; God (who choſe in his own Church) doth not chooſe here, who ſhall be his Miniſters; but any man can appoint his Son to be a Miniſter, if he will but educate him in learning, and ſend them to the Univerſity, and ſo bring him into that way of order wherein men make Miniſters: and then he is able to miniſter unto man, the things of man, according to Humane skill. And this in the dark night of Apoſtacy, muſt go for a true call to the Miniſtry of God. Indeed they are as true Miniſters, as the Church is to which they miniſter: but they never were, nor never can be thus made Miniſters of the Church of God: but as God alone can form and build his Church, ſo he alone can fit and appoint the Miniſters thereof. And though others, having ſeen the groſneſs of this, make their Miniſters by a call in their Church, yet neither is that out of the Apoſtacy, but only a ſtriving of man to get out of it; which man cannot poſſibily do, till he meet

with the Spirit of God to lead out of it. So that that Ministry also is but an invention of man made by man, and comes not from the spirit, nor is able to minister spirit to the spirit.

Object. But hath there been no true Religion since the days of the Apostles; no true Rule, no true Worship, no true Faith, no true Love, no true Hope, Joy or Peace, no true Repentance, Conversion and Regeneration, no true Wisdom, Righteousness, Sanctification and Redemption, no true Church, no true Ministry? What hath become of all our Fore-fathers? Did they all perish? and hath not this Ministry converted many to God? Were not ye your selves converted by it? Nay, have not many of them been Martyrs, any witnessed to the Truth of God? And though some of them are bad, yet are not many of them zealous and conscientious Preachers of the Word at this day? By such reasonings as these, the wisdom of man much strengthens and hardens it self against the Truth.

Anſ. The rule in Nations, the worship in Nations, the Faith, Love, Hope Joy, Peace, Repentance, Conversion, Regeneration, *&c.* which have been cried up in Nations for the Truth, the Churches in Nations, the Ministry in Nations, all these have been corrupted, and never recovered their true state to this day. There have been changes from one thing to another, but the restoration hath not been known. The whorish Spirit hath been hunted and pursued, and so run out of one form into another, traversing her way, and changing her ground and garments, but hath not been taken and judged to the death: and the true spirit hath not been able to find the bed of her Husband, but hath wandred from Mountain to Hill, all the time of this cloudy and dark day, forgetting her resting place.

Yet, though the whole Earth was corrupted, and false Doctrine and Worship set up every where among the Nations, which continued the Fornication and Whoredom from the spirit of life in the publick ways and national Worships; notwithstanding this, even all this while God reserved a seed to himself, which he caused to spring up in a remnant, and which he moved and carried on to witness against somewhat of these corruptions, in their several Ages and Generations. And as fast as the Beast killed and knocked down these, God raised up more: yea, though the whorish Spirit, in some Nations, painted her self curiously, leaving some of the gross Doctrines and Worships of Popery, and got into a more refined way: yet God raised up Witnesses against her there also, and still doth, into what form soever she gets: for though of late she hath decked her self very pleasingly, as she thinks, and covered her self round with Scripture-words and professions, and practices as like as ever she can form them to the practices of former Saints, yet quick and lively is the Spirit of God that searcheth after her, who hath found her out, and raised up Witnesses against her there also.

Now this Seed, this Remnant, though they were not able to recover the possession of the Life and Power that was lost, yet they had a true taste of it, and their Testimony which they gave out from that taste was true: and so far as they kept to this Testimony in the Faith and in the Patience which they had learned and received from God, (tho' but in a low measure) they were accepted of him. So that all were not lost in this night of darkness; but such as feared God, and knew and hearkened to his voice, had the Testimony of his presence with them, and tasted of his Life and Power in measure: God was not an hard Master to them, but tender and gentle, and contented to reap what he sowed. But the appearance of God in this dark time was weak, and low, and easie to be made a prey of. And this is very observable, that so long as the simplicity ran pure it was preserved; but so soon as ever the Spirit of man was tempted either into any old, or into any new invented form, the wisdom of the Flesh got in with it, grew up more than it; and when it had gathered strength, corrupted the vessel, betrayed the simplicity, and lost the life. There was a precious thing stirring in Queen *Maries* days, the life whereof was more hurt and suppressed by that dead form of *Episcopacy* succeeding afterwards, than by the foregoing Persecution. The Persecution did clear and brighten it, but the fleshly form of *Episcopacy* brought death over it. Thus many precious beginnings and buddings forth of life have been betrayed in these late days. And the forms of *Presbytery*, *Independency*, *Anabaptism* have been little less than Graves to bury and keep down the life. How many Spirits that had a precious savour in them at their entrance into those forms, did soon become fleshly, earthly and very unsavory, losing the quickness and freshness that was in them before, and falling into the deadness of the form, withering with it.

And

And as touching the Ministry, though in it selfit was evil, being in the degeneration from the true Ministry, all this time of the Apostacy; and the persons therein for the most very corrupt, being brought up to it as a trade, and making use of it as a trade: yet I do believe that there was a simplicity of heart in some persons among them, which did cause them in some degree of faithfulness, to seek the Lord, his service, and the good of Souls. And in the time of ignorance and darkness, it pleased God to wink at, and over-look the evil; and to cause good to pass from the good in them to the good in others, through the evil that hung about both. And this was the great tenderness of the Lord, in pity to his poor creatures (who were very destitute of help in the thick night of darkness) and should not now be made use of to justifie and keep up the evil. Do ye thus requite the Lord, O foolish people and unkind? Because his mercy and goodness extended to you, notwithstanding the evil (which might have hindered) will ye make that an argument to keep up the evil, and to oppose the light which discovers it? Because God causeth light to shine through the darkness, and visiteth man in the dark, will ye therefore set up the darkness as his proper way of ministration? The corrupt way, call, and exercise of the corrupt ministry, could not keep out the tender love of God, but he had respect to the simplicity of some who were found in it, and to the simplicity of others who waited on him for instruction there, and did please to give some answer to both. And will ye make this uningenious use of it, to interpret it as his approbation of that ministry, which sprung up in the Apostacy from him, among those that were apostatized, and is a great dishonour to him, and the abhorring of his Soul? A ministry of Christ, a ministry set up by his Spirit is precious; but a ministry made by man, according to his Will, and ministring in his Wisdom, the Soul of the Lord beareth as a burden, and is pressed with it; and as he raiseth up his own life, will ease himself of it. And what do they minister from, but the literal part of the Scriptures, which killeth and cannot give life? and what do they minister with, but their own understanding part? what meanings they can invent, what deductions the Wisdom can draw from the Scriptures, but do not see the true meaning in the infallible and unerring light: and what do they minister to, but the understanding part in you? whereas there is somewhat else to be ministred to by the true Minister; and what do they minister to you, but food for the understanding, food for the Serpentine-Wisdom, which always fed upon knowledge, but never upon the true bread? and hereby another thing is fed in you, and not your Souls, but they are kept in leanness and barrenness, under death and the bondage of corruption (which *Paul* cryed out upon as a wretched state, and could find no ease, rest, or freedom for condemnation there) and without the true life and redemption. I do not deny but ye may there meet with some kind of warmth in the affectionate part, which may be heated by a fire and sparks of mans kindling and and blowing up, and this may go for life with you now: but in the presence of the truth, where the eye is opened it vanisheth: yea the Spirit of the Lord hath so blown upon it, that it is even withered in the sight of a more inferiour eye in many people.

Position III.

That there is to be a recovery, a true recovery out of this state of Apostacy, into the true state of Christianity again.

God will not let the desolations of *Sion* remain forever, but he will again *build up Sion, and appear in his glory.* He will set his *King upon his holy Hill of Sion. The new Jerusalem shall again come down from Heaven. The Man-child* which was taken up, *shall come down again conquering, and to conquer, and the Lamb shall get the victory* over the Whore, and over all her apostatized Nations and Churches, that have a name and not the life; and he shall *rule them with a rod of Iron*; and make them a desolation which have made his Holy City desolate, and trample them down which have trampled upon it. *The lofty City he will lay low, he will lay it low, even to the ground, he will bring it even to the Dust: The foot shall tread it down, the feet of the poor, the steps of the needy.* The Whore shall be judged, with the Beast whereupon she rode: the life, which they trod upon, shall rise up in the mighty power of the Lord, and over-turn them. *The everlasting*

sting Gospel shall be again preached to them that dwell on the earth, and to every Nation and Kindred, and Tongue and People, Rev. 14.6. Mark, the Gospel that was preached to the Nations all the time of the Apostacy, was not the everlasting Gospel, that Gospel did not bring life and immortality to light, but they were hid from mens eyes, and men had only a sound of words instead of the thing: And thus poor Nations, Kindreds, People, Tongues, were every where bewitched with a form of things, with an outward knowledg, a perishing knowledg in the perishing part, a vain traditional invented Worship, which stands in the wisdom and will of man, but had no union and fellowship with that which is everlasting. And thus all the Nations in the smoke of the bottomless Pit, run into the Pit from whence the smoke came. But the Lord hath a time to pity the poor Nations, and to send forth his true everlasting Gospel again, to deliver the Nations from that witchery, and sorcery, and spiritual inchantment which got up in the dark. And as this everlasting light springs up, then down goes *Babylon*, down go all invented Doctrines, all invented Forms, all invented Worships, and that wisdom and evil spirit that raised them up. *Babylon is fallen, is fallen, that great City, because she made all Nations drunk of the wine of the Cup of her Fornication*, Rev. 14. 1. And now the New Wine of the Kingdom, which is tasted of in the everlasting Gospel, purges out the old Wine, and the Drunkenness, which thereby came upon the Nations, wasts. And they that have tasted of this life, and know this life can never be bewitch'd back again, by the whorish spirit, to dead forms and likenesses without life: Nay, when *Babylon* falls she can rise no more, Though the life fall often, it can rise again; but when the witchery from the life is discovered and cast into the Pit, it can get out no more. Indeed the Beast hath had all the strength of the Nations, and the Whore hath had all the wisdom, all the esteem, all the honor: who can make War with the Beast? who can shew Miracles and Wonders like the false Prophets? who can teach but the wise, learned, orthodox men, that have the Arts, and know the Original? yea there's another that can make War, and a Prophet that can Preach better than them, one that can preach life, one that can preach the everlasting Gospel, and knows the Original of it, one that is wiser and stronger than the Whore, and by his wisdom and strength is able to judge her, and cast her out of the Nations, though she hath got very strong possession, *Rev.* 18. 8. Now learn wisdom, *know the Parable of the Figtree*, come to the life that is arisen, and abide not in the Death, that is passed, and passing away. Ye have heard the voice of the Whore, ye have drunk of her Cup, ye have been bewitched, ye have set up her inventions, but have wanted the thing which cannot be invented, and which the inventing understanding cannot comprehend. But if the force of the Wine still remain upon you, so that ye cannot hearken after, or let in that which is everlasting, assure your selves, as the life rises, ye will meet with Plagues and Wraths from it, instead of the refreshment it brings to others, and know what it is to sit down under a dead talk of, without feeling the living power of redemption. Therefore be wise and know the times and seasons. That will not be born with now, which was born with formerly: but as the love and power of God to Salvation hath more appeared, so the severity against those who now resist, will appear more also: And Death shall have its sting, which they that will love darkness and hate the light, shall feel.

Position IV.

That they that are in those things which have been set up in the times of the Apostacy, are not yet come to the recovery from the Apostacy.

They that are in the Doctrines and bodies of Divinity, which have been formed since, are not in the true Doctrine.

They that are in the rules of life which wise Church-men, or Synods, or Councils, have given, or which they themselves have gathered by their industry out of the Scriptures, are not in the true, living and everlasting rule. They that are in the worship, or under the Ministry, or of any Church which hath been set up since by the power of man, or from the inventing Wisdom (though this Wisdom hath founded its inventions upon the Scriptures) are not in the true Worship, in the true Church, or under the true Ministry. They that are in the faith, which hath since been gathered

red into the underſtanding, and did not ſpring up from the Miſtery of Life, in the Heart, are not in the true faith. The ſame may be ſaid of love, hope, joy, peace, and all the reſt mentioned before, yea and all other things in Religion, for all hath been corrupted, even the inward part. And while here hath been a great contention about forms of Worſhip, and Church Government, the power of godlineſs, and the Government of Chriſt in the heart hath been loſt.

Obſerve diligently what we have now to ſay, When the Apoſtles, who had the true Miniſtry, preached the Goſpel, they ſtirred and raiſed up the power of God in the heart, and the power of ſin, corruption and deceit ſunk down, and was underfoot, and trampled upon by the power. But when Antichriſt and the falſe Prophets aroſe, they raiſed up the corruption again, and fed it with Doctrines of deceit, but the power ſunk down, and was not felt, but buried all that time of the prevailing of the corruption and deceit. Now the power was not loſt all this while in it ſelf, but onely loſt to man, ſo that he knew not where to find it. Yet this power in this time of loſs did ſtir, and move, and make men in ſome degree ſenſible of the loſs, cauſing them to pant and ſeek after the living truth. And this was good, this was of God. But then there was an evil ſpirit, which was near to the good, and lay lurking in the ſerpentine wiſdom of the heart, and that drew the mind (which was bent toward the ſeeking of a right thing) a wrong way, that cryed *lo here, lo there*; look into the Scriptures, the Church was ſo and ſo, go get into ſuch a thing: the Chriſtians there did ſo and ſo, go do ſuch a thing: there's the way, there thou ſhalt meet with the life and the power. And thus it drew from that which ſtirred within, into an imitation of a form without, and there they came to a loſs. I dare appeal to all honeſt hearts, Was there not a good thing ſtirring in you, when ye went into your Church forms? were ye not led in ſimplicity, hoping to meet with life and power there? nay, did ye not loſe it there, and become deader? I know, if did ye find it ſo? did ye meet with the life and power there? ye have not forgotten the taſte of life, ye will confeſs to me, that that which now ye have is not life, but far ſhort of that which ye had, when ye entred into your form. Ah poor hearts, the Whore bewitched you. the Harlot in your boſoms, and the falſe Prophets without, helped to increaſe the Witchery, crying lo here, and loe there, but ye knew not that the Kingdom of Heaven was within, from whence that ſtirring of life was in you, where ye ſhould have kept, and not have gone forth. But now ye are dead and buried in your Graves, lying there without ſenſe, and are now got into the ſpirit of the World, and into the enmity againſt that life in others, which was then your own life. And do ye know where ye are, and what ye are doing? Can ye bear to hear it.

Of a truth ye are in the Snare of the Enemy, in the Inchantment from the life, in the Whores Bed, in the Strumpets Boſom, and not in the Boſom of our beloved. And your practiſes are branches of the fornication, parcels of the Whoredom, inventions which have been gathered in by that underſtanding, and ſet up by that will which whored from God. They are the effects and products of the Whores Cup, which gets new dreſſes, new habit, new forms, new ways to couſen and deceive the ſimple with; but ſtill ſhe remains the Whore, and thoſe who are ſeduced by her, are led into her Whoredom. For when God diſcovers and hunts her out of one form, then ſhe decks her ſelf with another, perhaps more ſeemingly ſpiritual, more Scripture like, and ſo more likely to take with the ſimple Heart: and then ſhe lies in wait for the young man to entrap him again, ſaying, *Come in hither*, This is the true way of God without doubt; did not the Saints meet with life here formerly? Come thou hither alſo, here's the Bed of thy beloved, take thy fill of Life, thy fill of Love. And thus the poor honeſt ſimple heart follows her, going like a Fool to the correction of the Stocks not knowing that it is for his life, until he come to feel the loſs of Life. And then if ſhe find ſhe cannot keep him there, but freſh ſtirrings of Life Spring up in him again, and withdraw him from that which had deceived him, then ſhe Paints again, and lies in wait for him again, to catch him in ſome more refined appearance, or in ſome elevated notion, or at leaſt in the ſhadow of that which was true: for the Whore hath not onely art and power to invent forms and likeneſſes of that which is true, and make Idols and Images of them: but it hath power alſo given it over the outward Court, ſo that that which is found there, it can make Idols and Images of. That which is corruptible, it can get into and corrupt, and make an enemy to that life,

life, which lived in it before it was corrupted: and when it is corrupted, then there is no more truth or Life to be found there, but the Idol, and the Idolatry.

The Apostle *John* who fore-warned of Antichrist, and gave a mark whereby he might be known, namely by his not confessing Christ come in the flesh, 1 *John* 4. 3. (which he that setteth up any thing of the old Covenant, or any invention or imitation of any thing therein, doth not) he bids also beware of Idols: *Little Children, keep your selves from Idols*, 1 John 5. 21. Now what is an Idol? The Apostle *Paul* saith, *An Idol is nothing in the world.* An Idol is no true thing in its place, but a false thing set up instead of the true. A false conception of God in the mind, is an Idol: a false Church or Temple is an Idol: a false Minister, who is not made according to the appointment of God, and by the gift of his Spirit, but came in another way, by the appointment of man, is an Idol-shepherd: and the Worship in this Church, and by this ministry, is publique Idolatry; and all the worship in Families, which have been erected after the same manner, without the guidance of the Spirit of God, is private Idolatry. Where the Heathens Temples, Altars, Priests, Sacrifices, and other inventions of theirs (in imitation of the Jews) Idolatrous? And are not the inventions of the Heathnish Spirit, or Antichristian nature in man, are not they also Idolators?

Object. But is praying Idolatry, Preaching Idolatry, Singing Idolatry, Baptising of Infants Idolatry, breaking of bread Idolatry?

Answ. The Praying which God appointed is not Idolatry: Praying in the Spirit of God, when he moves, and according to the will of God, which is only known in the Spirit, is not Idolatry; but thy Praying in thine own Spirit, and at thine own times, and according to thine own will (perhaps in way of imitation of the Jewish morning and evening Sacrifices) this is Idolatry. This is that which thou hast set up, instead of that which God set up, and so it is not the true thing which God set up, but an Idol of their own making: and so thou worshippest not God therein, but that Spirit which helped thee to invent and set up the Idol. The same might be said concerning Preaching, Singing, washing with Water, breaking of Bread, and whatever else is practised in Religion upon these terms.

Object. But doth not the Scripture mention these things? and did not the Saints practise these things? Surely they were not Idolaters. Can I be an Idolater in practising that which they practised?

Answ. Nay, thou art mistaken; they are not the things which they practised. The stress of their Religion lay in the life of it, in the presence of the Spirit of God in it: it was his breath made it the truth. Now if thou couldst have the same thing that they had, yet without the same living breath, they would be but dead things, but Idols. But thou hast not the true form of things neither, thou hast not the true Church, the true Ministry, the true Ordinances according to the form, but things set up in their stead, by the invention of man, in the time of the Apostacy from the true things, and what can these be, but Idols;

The World wandred after the Beast, and they worshipped the Dragon which gave power unto the Beast, and they worshipped the Beast, Rev. 13. 3. 4. Behold what was worshipped at the time of the Apostacy! That which arose from the Beastly invention of man, and not from the true spirit of life. And the inventing and setting up of these, and worshipping according to these inventions, is worshipping the Dragon, (for he getteth in, and lodgeth in mans inventions) and not the living God. And therefore God, at the end of this Apostacy, raiseth up a new ministry to recal the Nations from worshipping the Dragon, to the worship of God again, *ver.* 6. 7. of that Chapter, *What the Gentiles sacrificed* of old, *they sacrificed to Devils and not to God*, 1 Cor. 10. 20. And what the late Gentiles sacrifice, (I mean Christians in the Heathenish nature, Christians to whom the outward Court was given, *Rev.* 11. 2. and who have not a profession of the Saints words and practises, but without life) they sacrifice not to God neither, but to that spirit that helped them to invent, and form a likeness or Image of the truth. Transgressing the principle of God within, they go from God, and from his worship; and the Devil (who went out from the truth) gets in, and they go into his power, and whatever they perform, in worship there, is to him: for when they go from the principle of God in them, the Devil gets into their hearts, and God goes out, and his true life, power and worship is not known, but an image or likeness which the Devil sets up instead

instead of the true thing. So then, in that state, let men consider what they worship: for there they cry up Ordinances and Duties, and kill one another about them, thinking that they Worship and Honour God thereby; but know not, nor are come to that wherein God alone can be Worshipped and Honoured.

I know the blasphemy of them which say they are Jews, *and are not, saith the Spirit*, Rev. 2. 9. Is this blasphemy? For a man to call himself a Christian, who is not, what is that? To call that a Church which is not, what is that? to call him a Minister of Christ, who is not, what is that? To call those the Ordinances of Christ which are not, what is that? To call that Faith which is not, that Justification which is not, *&c.* what is that? Can ye spy out the blasphemer? Ye have made a great out-cry against him long, are ye willing now he should be put to death? The Lord hath lighted his Candle, he is searching for him, and he will find him out: and as we have desired, so it shall be; the Lord will not spare him. O be awakened, be awakened, ye heathenish Christians; Open the eye that can see, and behold where ye are, and what ye are doing, and how fast ye are running into the Pit. Ye have forgotten God, ye have lost the true line of Judgement, ye have lost the key of knowledge, and the light that is in you is darkness, and leads to darkness, though ye cannot possibly believe it, Oh come back to the remembrance of God, and to true holiness, without which no man shall see him: for the Wicked shall be turned into Hell, and all the Nations that forget God, and ye have forgotten him days without number.

Position V.

That the only way of recovery out of the Apostacy, is by returning to, and keeping in that Spirit, from which the Apostacy was.

The Apostacy came by leaving the Spirit of God, and running after another Spirit: and the recovery must be, by leaving that other Spirit, and returning to the Spirit of God again. How did Christians formerly begin their Religion? They began in the Spirit, *Gal.* 3. 3. And so they were to go on to perfection, and not to intermix any thing of the flesh. And had the anointing been kept to, Antichrist and the mystery of Iniquity had been kept out; and where that is returned to, the Antichristian spirit is purged out by degrees, and the ways thereof discovered and forsaken. Therefore know the Whorish Spirit in thy self, which is busy to form likenesses in thy mind to seduce thee. and to make thee fall in Love with the likenesses which he hath formed in other mens minds, and let her not deceive thee with her Paint and Gaudy appearances, but know likewise the little Seal of Life from which Truth springs up in thee. And in which the spirit of truth dwells, and is to be found; and take heed least the serpentine wisdom teach thee to despise and turn from it. From this spring it was that that truth sprung up in the witnesses, all the time of the Apostacy: for they had their *testimony* from *the spirit of Prophesy*, Rev. 19. 10. So far as they kept to that, they gave a true Testimony: so far as their own spirits mixed with it, they corrupted it. But to abide in that was very hard, and there was need of much affliction and persecution to keep the flesh down, and to preserve the life pure. But as the life springs up more strongly, and overcomes that spirit inwardly, (I mean the wise, fleshly spirit) there will be less need of outward afflictions or persecutions, yea or inward either; but there will be a safe entrance into, and abiding in the joy, the rest, the peace, where the Whore within (which seduced from the life, where the power is, into some form, where the power is not,) is burnt. Learn then, and know in thy self that spirit of Prophecy, which spake in all the Martyrs. Hear that, come to that, keep to that: feel the union, the fellowship, the spreading of that in thee. When that bids thee go go: when that bids thee come, come: when that bids thee do this, do it. But the flesh is grown strong, and strongly resisteth this spirit, both inwardly and outwardly; and will not suffer him to rise up in the heart, or to rise up in the Nation: but at any time when he stirreth, and offers to speak, or lead to God; there's a reason rises up in the fleshly wisdom, that knocks him down, and denies his voice, and hearkens to another voice instead of his. Thus they first give way to the fleshly Wisdom, and suppress the truth in themselves, and then they would go forth and suppress it in others: and they

think them mad, and their rage riſeth againſt them, where the truth is ſuffered to grow, and mans reaſon or fleſhly wiſdom denyed. And thus is *the Lord of Glory* evil intreated, and ſlain at this day by this generation of Chriſtians, as he was by the *Jews* ſlain formerly in the Prophets, in that his appearance in a fleſhly form, and in his Apoſtles: and his blood will be required; for the earth ſhall not always drink it up and cover it, nor the Adulterous Woman be always able to wipe her mouth, and ſay ſhe hath done no Wickedneſs. Ye have ſaved alive the Unjuſt and killed the Juſt. The Murthering Nature is alive in you, O ye Chriſtians, but the Holy One is ſlain, and lies buried in your Graves: and ye have painted your Graves and ſpeak good words of him, but ſtill keep him down, and let another riſe up and live in you, Ye cry up that appearance of Chriſt in the fleſh, and the words he then ſpake, and the words of his Apoſtles, and think that if ye had lived in thoſe days, ye would not have killed either him or his Apoſtles, and yet ye reſiſt and oppoſe the ſame life in your ſelves and in others, with ſuch a kind of wiſdom in the Letter as the Phariſees had. O what will ye do! the uncircumciſed ear is got up in you, and ye cannot hear; and the uncircumciſed heart, and ye cannot underſtand; but when this is told you, ye deſpiſe, and wonder, and go on in the periſhing ſtate. My Bowels, my Bowels, I am pained at my Bowels! O *England, England,* thou that killedſt the Martyrs in Queen *Maries* days, thou that perſecutedſt the Nonconformiſts afterwards, thou that wouldſt not ſuffer the people of God to meet together, to ſeek him with an honeſt heart, but wouldſt confine them, to thy groſs formal ways of Worſhip? Though the Lord hath appeared and broken the Horns of the Oppreſſors, yet the perſecuting ſpirit is not broken in thee, but thou ſtill hunteſt after the precious life of the ſeed, and wouldſt not let it ſpring up in the Nation. The ſpirit of enmity is ſtill up in thee, which knows not the Lord of life, but by a natural inſtinct oppoſeth him, and would fain keep up ſome Grave or other, it cares not what, ſo it might but thereby keep down the life: for thou canſt now bear with any form, and cheriſh it: and thy only enmity is againſt thoſe, who are ſent by the Lord, to gather out of all forms into the life. How often would the Lord have gathered thee, but thou wouldſt not! and yet ſeeks to gather thee, but ſtill thou wilt not; but as if the former laws, made in Queen *Maries* days, were not ſufficient, deſireſt new laws to enſnare and entangle the innocent! What will become of thee! or what wilt thou ſay to the Lord, when he ariſeth to plead the cauſe of the innocent? for that Spirit, which he raiſed up to witneſs againſt the Whoriſh ſpirit, (which lies hid in thy forms of Worſhip and Religion, and appears in all thy Laws, Councils and ways of Government, ſo far as they were formed, and ſo far as they are guided by the wiſdom of the fleſh) is innocent: even as that ſpirit, which witneſſed formerly againſt Popery and Epiſcopacy, was innocent before the Lord, though accuſed by them as guilty of error in it ſelf, and of diſturbance to the Publick peace, as this is now by thee.

Some Principles guiding out of the Apoſtacy to the Chriſtian Spirit and Life again.

1. *THat there is no Salvation but by the true knowledge of Chriſt.* The Jews had received the Ordinances of God, and knew of the Meſſiah to come, and believed it, and were very zealous in their worſhip, in obſervation of *Circumciſion, the Paſſover, New moons* and *Sabbaths*, &c. (*Wherewith ſhall I come before the Lord, and bow my ſelf before the High God?* and yet God complains of them by his Prophet, *My people periſh for lack of Knowledge.* And the ſtate is the ſame under the Anti-chriſtian Apoſtacy, wherein the Whore hath made *all Nations, Kindreds, Tongues* and *Languages* drunk with the Cup of her Fornication, the true Knowledge and Worſhip hath been loſt, though the eyes of them that have been in the Apoſtacy, and drunk with the Cup could not ſee it, no more than the Jews could in their day. But to come cloſe to the thing.

The knowledge of Chriſt is not Literal, Traditional or fleſhly; nor can it be received by the natural underſtanding: but it is ſpiritual, and the underſtanding muſt be given by God which receives it, *He hath given us an underſtanding, that we may know him*

him that is true, 1 John 5. 20. A man may read Scriptures, hear Sermons, *&c.* and thereby gather a knowledge into the old understanding: but neither this understanding into which the knowledge is gathered, nor the knowledge it self which is gathered, is spiritual, but fleshly, and so cannot save. He that comes once to receive an understanding from Christ, and to have the knowledge of Christ powred forth from Christ, into his Heart, knows the difference between that, and the understanding into which he gathers things. The knowledge of Christ after the Letter, (and a faith in him answerable to such knowledge) will not save: but a man must know him in that spirit life and power wherein he lived, if he groundedly hope to be saved by him, 2 *Cor.* 5. 16, 17.

2. *That Christ saves by the new Covenant:* Not by any thing got into the mind by the oldness of the Letter, but by a life begotten which is new. There are two Covenants made mention of in Scripture, one whereof is called the old, the other the new. The old belonged to the *Jews*, which is done away with their Ceremonies, State, and Polity: the new, which is better then the former, Christ is the Mediator of, *Heb.* 8. 6. By mediating between God and the Creature, or by bringing them together in, and according to this Covenant, he saves. Man by his disunion and distance from God, he perisheth: by being brought again to God, he lives again; which thing Christ effecteth by the new Covenant; So then, he that is not led by Christ into that Covenant, is not in the state of Salvation.

3. *That the new Covenant is written in the heart.* or there is no other way of coming into the new Covenant, whereof Christ is High-Priest and Mediator, but by having the Laws of God written in the heart. *This is the Covenant*, &c. *I will put my Laws into their minds, and write them in their hearts*, &c. *They shall not teach every man his Neighbour, and every man his Brother, saying, know the Lord: for all shall know me, from the least to the greatest*, Heb. 8. 10, 11. He is speaking of the Covenant, whereof Christ is Mediator, *ver.* 6. which he calls a new Covenant, *ver.* 8. and saith it is not like the old, *ver.* 9 instancing in two main particulars, wherein it is very unlike. 1. The Old was writ outwardly in letters, to be read by the outward eye: but this is writ inwardly in the heart and mind, and so can only be read by a Spiritual eye. 2. Under the old they needed teaching from men, the Priests lips were to preserve Knowledge, and they were to seek the Law at his mouth; but now they should have the Law so near them, so clearly written in them, that they should need none to teach them. From the Law is the knowledge of God; the Law is in the heart; and from the Law in the heart springs up the knowledge of God in the least, and in the greatest that are within this Covenant, that they need not say, know the Lord. This is the state of the new Covenant, which the Christians came to in those days, 1 *John* 2. 27. But it hath been a strange thing in this dark night of Apostacy, and is yet a strange thing to many. But let such consider, can a man be a Christian, and be out of that Covenant, whereof Christ is the Mediator? Can a man be brought back again to God by Christ, and yet be out of that Covenant whereby Christ brings men back to God? O how hath Satan deluded poor Souls in this thick night of darkness, to make men believe they have Faith in Christ, and shall be saved thereby, while they are quite ignorant of, and strangers to that Covenant, whereby Christ the Mediator saves. *They shall all know me, from the least to the greatest.* Mark, there is not the least in this Covenant, but hath the Law so written in his heart, that he need not seek out for knowledge.

4. *That the Spirit of God alone can write the Covenant in the heart*, or that Christ writes the Covenant by his Spirit. Man by all his Wisdom cannot attain it. Man is driven out from God, and cannot find the way back again to him, without the teachings and leadings of God's own Spirit. It is not the being educated in any way of Religion from ones childhood, or the leaving of that, and running into any Sect afterwards, that will avail any thing hereto; but the alone hearkning to the true Voice of the true Spirit. It is written in the Prophets concerning the Children of this Covenant, that they shall be all taught of God, *And all thy Children shall be taught of the Lord.* It is the Lord alone, who by his Spirit teacheth them to come to Christ, and to receive the new Covenant into their hearts from Christ: For man is in an incapacity to know or receive Christ or his Covenant, until the Spirit hath fitted and taught him, *John* 14. 17. But when he hath prepared and fitted his heart, then with his own finger he wri-

teth the pure Law of the Nature and Life of Christ therein, by the receit whereof he cometh out of his old dark Spirit and Nature, into the true knowledge of God, and union with him. *I will put my Spirit within you*, Ezek. 36. 27. This is part of the Covenant, and indeed that part whereby all the rest is wrought.

5. *Therefore the first proper step in Religion, is to know how to meet with God's Spirit.* There is no progress (no true progress) to be made in the true Religion, till a man comes into the Covenant: and there is no coming into the Covenant, but by the Spirit: therefore the first thing that is absolutely necessary to be known in Religion, is the Spirit, his Writing, or at least his Motions and Stirrings in the heart. It may further be evidenced thus, all things in Religion, acceptable to God, flow from the Spirit: All knowledge is to come from him; for he alone hath revealed and can reveal truth, and is appointed by Christ to lead into all truth: All Worship is to be offered up in him, they that Worship the Father, must Worship him in the Spirit, and in the truth; for the Father seeketh such to worship him, but rejecteth all other Worshippers and Worship, how glorious soever their Worship may seem to them: Particularly Praying is always to be in the Spirit, *Ephes.* 6. 18. *Jude* 20. so singing *&c.* yea, the whole life and conversation is to be in the Spirit, *Gal.* 5. 25. The mortifying of all corruption is to be done by the Spirit, *If ye through the Spirit mortfie the deeds of the Body ye shall live*, Rom. 8. 13. Indeed a Christian is nothing, and can do nothing without the Power and presence of the Spirit of God in him. So then, if nothing in Religion can be done (with acceptance to God) without the Spirit, then the Spirit is the first thing to be looked after, by him who would be truly and well-groundedly Religious.

6. *The first way of meeting with the Spirit of God, is as a Convincer of sin.* (Here is the true entrance, this is the Key that opens into life eternal; He that can receceive it, let him. It is not by soaring aloft into high imaginations and forms of Worship, but by coming down to this low thing.) This is the first and most proper work of the Spirit of God toward fallen man (whereby he makes way toward the Writing of Gods Law in the heart) namely to convince of sin. And where should man look first to meet with him, but in his first Work upon him? When Christ promised the comforter, the Spirit of truth, he said this concerning him, *that he should convince the World of sin*, John 16. 8. They who are created a new in Christ, and become his Disciples, receive comfort from the Spirit: But what is he to the World? Or how may they feel any operation of him? Why he is to them a convincer of sin, and they may find him checking them for, and convincing of their sins. So that the great Work for man, while he lies in the darkness (for when he is translated into light, it will be easie) is to know how to distinguish the movings and stirrings of the Spirit of God: And this is the best way for man in this state to know them by. That which discovers that which is evil, that is good: that which discovers that which is spiritually evil, that must needs be spiritually good: for evil is darkness and cannot make it self manifest. That which discovers that which is undoubtedly pure, and inclines to it, that must needs be of God. Now to know this, and be joyned unto it, is a joyning of the Creature unto God, by somewhat of him that comes from his Spirit, and so is a true beginning of Life eternal.

That whereby the Spirit of God convinceth of sin, is his Light shining in the Conscience. Fallen man is darkness; The light shines in the darkness, and shews man the evil which otherwise would lie covered in him. Man fell from God, lost the Image of God, and became wholly darkness: but the Spirit of God is light, and shines in the darkness, and strives with man to reduce him back again to that light from which he fell. *God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God*, &c, 2 Cor. 4. 6. Where did the Apostles, and Christians in those days, meet with the light of the knowledge of the glory of God in Christ? God shined it in their heart. He that made the light to shine out of the dark deep, *Gen.* 1. 2. By his Spirit, he by the same Spirit made the light of the knowledge of life shine in their dark hearts? and there it is also that the Work of conviction is wrought by the same Spirit. He that perfects the good Work in the heart, the same is he that begins it there; and his beginning is, by reproving and convincing of sin, and so turning the heart from it unto God, and unto the Obedience of that Righteousness which he makes manifest. And he that meeteth not with the Spirit in the beginning of

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his work, or ſlinketh back, and goeth not on with him, but ſmothereth his reproofs, not forbearing that, or parting with that, for which he is reproved, is never like to meet with him in the end. And then it will be too late for him to blame that Religion wherein there was only a dead form, but not the living power of God. He that will come to life eternal, muſt be tranſlated out of his dead underſtanding, and all his dead ways and worſhips, (which pleaſe that underſtanding) into a living principle, and keep in that principle, and then he ſhall know life indeed, and the true food of that life, and the true Worſhip and Service from that life, and the reward belonging to all.

8. *That this light convincing of Sin, ſhineth in every Conſcience. He hath ſhewed thee, O man, what is good,* Micah 6. 8. *The Life,* which was in Chriſt, was *the Light of men,* Joh. 1. 4. Chriſt is *the Light of the World,* Joh. 8. 12. God as he loved the World, ſo he manifeſted his love to the World, by ſending his Light into it to enlighten every man that cometh into the World, that with the Light they may ſee his Son, and as many as receive him, to them he gives power to become the Sons of God. As God would have *all men to be ſaved, and come to the knowledge of the Truth*: So he hath given that light to all, which may bring to the knowledge of the Truth which ſayeth: He is *the true light, which enlighteneth every man that cometh into the World,* John 1. 9. *The Grace of God, which bringeth Salvation, hath appeared to all men,* &c. As the enemy got poſſeſſion of every mans heart, by filling it with darkneſs: ſo Chriſt purſueth, and ſeeketh to diſpoſſeſs the enemy, by the Light which he ſendeth after him into every man. And this is the condemnation of man, not that he wants a Light to witneſs againſt, and draw him from the enemy: but that he loves the enemy, and chuſeth to be one with the enemy; but hates Light, and turns from it, *Joh.* 3. 10. 20. He hearkens to the reaſonings of his mind againſt the Light, and ſo ſmothers and choaks it; but does not turn to the light, to have all the reaſonings of his mind ſubdued by it, and ſubjected to it.

9. *The true way to life eternal, is by believing in the Light of the Spirit, which ſhineth in the Conſcience.* Man is in darkneſs, which keeps him in death: and there is no way to come out of the death, but by coming out of the darkneſs: and there is no way to come out of the darkneſs, but by following that light which diſcovers it, and calls forth from it: And he that doth follow that, cannot remain in the darkneſs, but muſt needs come out. There is an evil principle in man, calling for evil; and there is a good principle, calling from the evil to the good: Now he that follows the good, cannot follow the evil, but departs from it. *I am the light of the World* (ſaith Chriſt,) *he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life,* Joh. 8. 12. But this is that which undoes man, he loves the darkneſs, he loves the world, the courſe of the world, the worſhips of the world; He loves his own underſtanding, and his own will, and ſo hates that light which croſſeth theſe, and which would teach him (by the denial of them) to crucify that nature from whence they ſpring, and to which they are ſutable. And from hence it comes to paſs, (the love to ſin within being ſtrong; and Satan, the ſtrong man, keeping the houſe,) that the motions of Gods ſpirit are eaſily overborn, either by reaſonings of the underſtanding, or by perverſeneſs of the will: But if man durſt truſt himſelf to them, he would quickly find of what nature they were, by the ſtrong oppoſition of the ſtrong man againſt them. It is indeed a ſtrait and narrow way, into which no fleſh can enter and walk. And yet it is the only way: for there is no life in God, no peace with God while the enemy lives in the heart. But when the light is received and turned to, then the power begins to work, which ſlays the enemy in the Heart, and that being done, there is no more War, but Peace. Then the true peace, which paſſeth underſtanding, fills and refreſhes the heart; whereas the peace which was in the ſoul before, was but the peace of the enemy, and will abide no longer than the enemy is ſuffered to keep poſſeſſion quietly.

10. *That believing in the light of the Spirit, which ſhines in the Conſcience, unites the ſoul to God, and opens the ſprings of life to it.* Belief in darkneſs (which is unbelief towards God) diſunited the ſoul, and cloſed up the ſprings of life from it; belief in the light, which is ſent to lead from the darkneſs, unites again, and opens the ſprings again. God is light, he dwels in the light, and there enjoys the fulneſs of life: and he gives a meaſure of his own light to draw from the darkneſs; and he who

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believes and follows this, is led by it unto God from whom it came: and being come out of the darkness unto him, he begins again to feel the springs of life (the fresh springs of life) which are in him. He that believeth, is come to the Well of Salvation, and draws living water out of it, and drinks of the living water continually, so that he can Thirst no more; yea, *out of his Belly flow Rivers of living water.* This is the fruit of the true faith, but this is not the fruit of the faith of the Apostacy, but there the soul remains still disunited to God, and united to the darkness, and drinks not of the living streams, but drinks dead water: the fountain of pure life is not open to it, but the fountain of iniquity: and that blood which cleanseth, and taketh away the sin, is not known. There is only a Dream of these things in the dark night of Apostacy, by which Dream the conscience is a little quieted for the present; but when the witness awakes, and the light of the day shines, the Soul (which is lean) will find it self in the hands of the enemy, in the bonds of sin, and feel that it never knew that power that could redeem it, but the subtil Serpent deceived it with a name in stead of the thing.

This is the true way, the narrow way (I can in the presence of the living God, set my seal to the truth of it) which it hath pleased God to discover, and make manifest again, after the long, dark night of Apostacy. And we come not to it, by hearing or receiving any new Notions or apprehensions of things, but by feeling that which puts an end to all Creaturely notions and apprehensions: and we grow in it, by the increase of that thing in us. The seed to which the promise was made, the seed which was before *Abraham* was, is felt, and his day is seen and rejoyced in, and by the light thereof the darkness is discovered, and the Kingdom of Darkness is assaulted. And as it daily falls, in many particulars, so it shall at length fall in the general, and the Kingdoms of this World shall become the Kingdoms of the Lord and of his Christ, and he shall reign upon the earth, where Sin and Antichrist have long Reigned, and kept him down. And though there be a great rage and out-cry among the people and Heathenish professors, yet the Decree is gone forth, and Sions King shall reign in the Holy Hill of Sion, and the Hills and Mountains shall melt before him, and the earth shall shake round about him.

Therefore gather your selves together, muster up your strong forces, O ye several sorts of carnal Professors. Let all your differences one against another fall, and joyn together against him who is against you all: improve the Serpents Wisdom, and form Arguments out of the Scripture thereby, with the utmost skill and understanding of flesh; get the Kings, Rulers, and Magistrates of the earth on your side too, handle all the Weapons of the flesh, skilfully; Dispute, Reproach, Revile, Whip, Stock, Imprison, Starve, nay put to Death. See if you can uphold your Kingdom: for there is a mighty one come forth against you, who will take the Vineyard, the Kingdom, the Inheritance from you, and give it to another; and on you shall come that Death and Darkness, that Misery and Destruction which ye have put far from you, and slighted as the portion of others. Therefore consider your condition in the fear of the Lord: and if ye feel not your selves able to fight it out, make your Peace betimes, and let your greatest Crowns (your choisest wisdom and strength in the flesh) be laid down at the feet of Christ, at the lowest appearance of his light in the Conscience. Let not the least check of his spirit be slighted there, but esteemed above the highest notions of Light that ye have gathered in, or can gather with your fleshly understandings. And indeed it is no less than its due: for this which runs fresh from the Spirit is more living in its self, and more proper to that mans present estate to whom it comes, then whatever he himself by his understanding can gather from the Letter.

There hath been a precious seed of God long stirring in this Nation, but it hath been oppressed, and kept in bondage by the spirit of *Pharaoh* and his wise Egyptians, who would subject it to their Laws and Worships, and not let Israel go out of Egypt at Gods call to Worship him in Spirit and Truth, but would keep him in forms and ways of mans invention. The Lord hath poured out his Plagues upon this spirit, and more and more wrought out the liberty of his people; but as the Plagues cease, this spirit hardens it self, and assays the reducing of *Israel* into bondage again. And as *Pharaoh* renews the bondage of *Israel*, so God renews the Plagues on *Pharaoh* and his Egyptian

ans. *Pharoah* hath a ſtubborn will, and a great Wiſdom and Power, and is loth to let *Iſrael* go; but the Lord alſo is wiſe and ſtrong, and hath a will more righteous then *Pharoahs*, and by his Wiſdom and ſtrength will he effect his Will, and *Pharoahs* ſhall not ſtand.

Who is ſuch a ſtranger in *Iſrael*, that hath not obſerved, that as God began to raiſe up the Seed in this Nation, and call it into liberty, ſo the Spirit of the wiſe *Egyptians* roſe up againſt it, exclaiming of error, Hereſay, Blaſphemy, new waies, new Lights, *&c.* And doubtleſs many tares have ſprung up, but the aim of the enemy was not ſo much to pluck up theſe tares, as to deſtroy the one good ſeed of Wheat. *Herod* did not aim at killing all the Infants in *Bethlehem*, but he would rather kill them all, then have Chriſt live. What preaching on the one hand? What running to the Magiſtrate on the other hand? And all to deſtroy this young babe. When any different way of Worſhip did appear, as of *Independancy*, *Anabaptiſm*, or of *ſeeking* and *waiting* for the truth; how did they make an Head againſt them, and cry out againſt them, for fear the young child ſhould be born and appear there? And now they ſee their own image brought forth there, they are at peace with them: and having diſcovered that, where no part of the Image or mark can be received, but there is another nature in life and truth brought forth, and no form without life will down? Now they knew where to ſhoot all their darts, now they knevv againſt vvhom to invent, and ſpeak all manner of evil, and againſt vvhom to direct all their envy, rage and out-cryes, and to prepoſſeſs all ſorts of perſons every vvhere, vvith all manner of prejudices, that the truth may not ſpread any vvhere, but be oppoſed every vvhere. And all perſons minds there, are ſo filled before hand vvith the venome of the Serpent, that truth cannot come any vvhere, but it finds the enmity already ſtirred up, and prepared to vvithſtand it.

This is a new way, a new Light ſaies one: we knew a Religion before this came up, and we will keep to that, let who will run after theſe new ſects and ways. A natural light, the old light of nature, ſaith another, or the corrupted Light of *Adam* which hath run along through all his poſterity. Another out-cry is, that it makes the Scriptures void and uſeleſs. Others cry out that it teacheth things contrary to the Scriptures, that it ſets up Free-Will, that it leads to a Covenant of Works, that it breaks down Relations, Laws, Governments, takes away due reſpect from Magiſtracy and Superiours, and turns the World upſide down. Thus the Worldly Spirit is every where up in Arms, and a Zeal kindled every where, to keep it out of every Heart, and out of every Place and Country.

Now theſe are not real things, but ſuch kind of ſlanders and reproaches, as always have attended Truth. The *Prophets* of God, *Chriſt*, and his *Apoſtles*, though they have been ſpoken well of afterwards, yet they have ever been hated, ſpoken ill of, and perſecuted by the generation of profeſſors of their age. The *Scribes* and *Phariſees* could not with ſo great advantage have perſecuted Chriſt and his Apoſtles, without a ſeeming zeal for the Law and Prophets: and yet it was the ſame ſpirit that ſo vehemently cryed up *the Law, the Prophets, the Ordinances of Moſes*, that perſecuted the ſpirit and life in Chriſt and his Apoſtles, from whence the Law, the Prophets, and Ordinances came. And thus it is at this day, though that Spirit is as blind now as it was then, and cannot ſee through its own cover, though it be as weak and narrow as theirs was. The guilty chargeth the innocent, that it might hide its own guilt, and keep its covering: The guilty *Jews*, and the guilty *Scribes* and *Phariſees*, charged the *Prophets*, *Chriſt* and his *Apoſtles*, that they might not be found guilty by them, and their formal covering rent from them. And thus it is at this day, Truth is riſen to make manifeſt mens falſe coverings, and the Guilt and Hypocriſy that lies hid underneath: now to ſave themſelves, they are prepared before-hand to lay that charge againſt Truth, which Truth hath againſt them.

Search thine heart, reſiſt not the light, thou that haſt charged the truth with any of theſe things, and thou wilt find it thine own condition, the Truth is no new light or new way; and they that hold it forth, do not hold forth any new way, or new light: but it is thou that haſt left the good old light, the good old way which was before the Apoſtacy, and haſt fallen in with ſome new light, ſome new way invented and ſet up ſince the Apoſtacy: It is thou again that ſetteſt up the natural light, the fallen wiſdom,

dom, the wisdom which is out of the life, and in enmity with the life; with this thou feedest that understanding which is to be brought to nought: and when thou hast done this thy self, then thou calleſt the spiritual light, wherewith God hath pursued it in all ages, a natural light. It is thou, that with this wisdom searching into the Scriptures, and gathering the oldness of the Letter into the old understanding, makest the Scriptures void and useless to thy Soul, and canst not meet with that life and power which they speak of, but still art alive in thy Sins, and dead unto God: and then thou cryest out against that which comes to discover this to thee, and to bring thee out of this dead knowledge into the life of the Scriptures, thou cryest out against this, as if this made the Scriptures useless. And when thou hast set up a whole body of Knowledge, Religion and Worship quite contrary to the Scriptures, which the Truth comes to make manifest, then *Cains* nature riseth up in thee, and thou takest up *Cains* Weapons, and fain wouldst thou kill thy Brother, because his Sacrifice in the Faith testifies against thine, which is out of the Faith, and contrary to the true Testimony of the Scriptures. Again, for Free-will and a Covenant of works, Thou hast set up a Religion in the old Will and Works, not according to the new Covenant of life, but according to the old Covenant of Death: and by this thou Preacheſt that Will to be free, which is in bonds, and setteſt up the Works of mans righteousness, and conformity to the Letter, for the Works of the New Covenant. And for Governments and Laws, That which is according to God, which is a terror to the evil, and a praise to them that do well, that which is liberty to the just, and a curb to the unjust; this thou art against, and cryest out daily for the turning of the Magistrates Sword against the innocent, because they are a Light to discover thy deeds of Darkness (which be out of the Light) and disturb thy peace and thy settlement in that which is fleshly, and of man, and not of God. So for relations, and honour to Magistrates, the Transgressing nature hath brought up a wrong thing, a fleshly thing, an honour, a duty which is of the flesh, and pleaseth the flesh, and is not according to God. And this is not Honour indeed, not an Honour that will stand, not an Honour that will be justified in the sight of God, but it is a shame to them that give it, and a shame to them that receive it, discovering that they are Servants to the flesh, giving to, and receiving from the fleshly part, that which the fleshly part (which Crucifies the Life) calls for, and is pleased with.

All that the Light doth to these things, is to discover and condemn them: and the end of its discovery, is, that they might be removed, and truth and Righteousness brought in the stead of them. But Mans evil Heart, which is the cause of them, cries out against the Light, as if the Light brought them; whereas if Men could be quiet and still, and suffer the work of the Light upon him, he would find that the same Light which discovereth them, would also purge them away, and leave neither Root nor Branch of Iniquity either in Mens Hearts, or in Relations, or Families, or Towns, or Cities, or Laws, or Governments; and there would be no want of Honour. Now though the Serpents wisdom is irreconcilable, and that understanding which stands there cannot be satisfied, but must be confounded and brought to nought, 1 *Cor.* 1. 19. Yet because underneath all this, there is a simplicity in some which is betrayed; for the relief of that, somewhat further may be spoken in answer to these things.

Object. 1. To the first Objection, that this is a new way, or new Light, I answer.

Answ. It is new indeed to them who have lain long in the Apostacy, and set up another Light, but it is not new in it self, but the same that was in the beginning, yea and before the beginning also. Christ was the same yesterday, to day, and for ever; and the Light that comes from him is like him, that also is the same yesterday, to day, and for ever. It was the same under the Law, the same before the Law the same since the Law. As the darkness all along hath been the same: so the Light all along hath been the same also. It was the same in the *Jews*, and the same in the *Gentiles*. It was this God expected obedience to from the *Jews*, and the Prophet (in the name of the Lord) disdains their sacrifices, and brings them to this, *Micah* 6. 8. *He hath shewed thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*. Their Eye was upon sacrifices and Oyl; the Prophet points them to that which would bring them to the right sacrifice, and to the true Oyl. And

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the *Gentiles*, ſo far as they were obedient to this, were accepted, and excuſed in their own conſciences, the faithful witneſs whereof is of God, and will ſtand in the day of Chriſt, *Rom.* 2. 15. 16. *That which was from the beginning*, ſaith the Apoſtle *John*, *declare we unto you*, 1 *Joh.* 1. 1. And *this is the meſſage which we have heard of him, and declare unto you, that God is Light, and in him is no Darkneſs at all*, ver. 5. And the end of Preaching this Meſſage, is to draw out of the darkneſs into the light: to bring men to the feeling of the light of God in them, and ſo to union with it; which being turned to, draws out of the darkneſs. God who is light, is nigh to every man who is darkneſs, though mans ſenſe is very thick, and can hardly ſee or feel him: and a light from him ſhines in mans darkneſs, but mans darkneſs comprehends it not. So that this light is not new in it ſelf, but only new to the old Spirit, which hath long lain hid in the Region of darkneſs and death, and hath not known the Light of Life.

Objection 2. That this is a natural Light, or the Light of old *Adam's* nature.

Anſw. It is in one ſenſe a natural Light, it is of the nature of him from whom it comes, of the nature of God and of his Chriſt, whom it appears for: but it is not of the nature of corrupt *Adam*, whom it always reproved, and againſt whom it ſtill ſtands a witneſs, and condemns all corruption. Man is darkneſs, and when Chriſt comes to redeem him, he finds him darkneſs: and Chriſt finds no light in him to help him to diſcover ſin to him, but all the diſcoveries of ſin that are made in the heart, are by the Light of Chriſt, and not by any light of mans nature. The Lord is the ſearcher of the heart, and he ſearcheth it with his own Candle, and not with any left in mans nature. Man fell into darkneſs, and knew not where he was, but the Lord commeth after him with his Candle, and diſcovereth his State to him. It is the light from which man fell, and againſt which he ſins, that is alone able to make his diſobedience manifeſt to him. *We know* (ſaith the Apoſtle) *that the Law is Spiritual, but I am carnal*, Rom. 7. 14. The Law is the loweſt part of the Light, and yet that is Spiritual, and of Chriſt's nature, and not of *Adam's* nature; *we know it*, ſaith the Apoſtle. Such as know the nature of that which manifeſts ſin, know it to be Spiritual. It is the fallen man from the light, the man in the darkneſs, that calls the light darkneſs: but that which diſcovers the darkneſs, and reproves the darkneſs, and wars againſt the darkneſs, is not darkneſs, but the light of Life. And thoſe who are Spiritual, and feel the nature and power of it in their Spirits, know it to be ſo. But man hath ſet up a Light of his own, hath raiſed up a light by his ſtudy and invention, in the ſtrength of the fallen Wiſdom: and now ſetting up this for light, he muſt needs call the true light darkneſs, as the *Phariſees* did Chriſt.

Object. 3. That it makes the Scriptures void and uſeleſs.

Anſw. It came from the Spirit that gave forth the Scriptures, it is of the ſame nature with the Light that ſhone in them that gave forth Scriptures, it ſpeaks the ſame thing with Scriptures, it leads to the ſame thing, and it opens and witneſſes to the Words which the Scriptures ſpeak; and ſo it brings the Scriptures, which have been long abuſed, into their true uſe. Indeed it puts an end to the corrupt uſe of Scriptures, to mans inventing and forming things out of them, but brings them into their true uſe and ſervice. It takes the Scriptures out of mans hand, who hath ſlain the Life by them, and puts them into the hands of the Spirit, who makes the Words again pure, and quick, and living, purging away mans defiled and dead conceivings and interpretations of them.

A man muſt know the Spirit, come to the Spirit, be joyned to, and be in union with the Spirit, before he can have the true underſtanding of the Scriptures. The Scriptures of Truth, are the Words of God, or various expreſſions of his mind, which he that ſearcheth into, afore he hath his Spirit, cannot know: and ſo man in this ſtate, can only gueſs and imagine at things, but cannot ſee the truth. And from hence it is, that ſo many ſects and heaps are ſprung up in the World, according to the variety of their imaginations. One ſort of men cry this is the Way, this is the Truth, this is the Church, this is the Worſhip: Another ſort cry, that is not it, that is ſuperſtition and error, but this is it: and ſo a third and fourth, *&c.* So about Scriptures, one ſaith this is the meaning; another ſaith it is not ſo, but this is the meaning. The *Papiſts* ſay, the Church muſt judg of the meaning of Scriptures; and the Proteſtants who take more

scope, how do they doubt and differ, and oppose one another, about the interpretation of Scriptures? which plainly shews, that they do not plow with the right Heifer, for then there would be unity and certainty. They let their own reasonings and imaginations loose, and there is no foundation of certainty: but had they waited for the Spirit to begin with, and gone on no farther then he opened to them, all these doubts and dissentions would have been choaked in the Birth, or Womb, or not have come so far as either Birth or Womb. Yet do I not altogether deny the reading of Scriptures, even in this State, if men read with fear and trembling, not setting up his own understanding, or the understanding of any man else, but waiting for the Spirit, which can alone give him an understanding to receive the true knowledge, But this I dare boldly affirm, that mens reading of the Scriptures in their own Wisdom and self-confidence (or confidence of what interpretation others have given) doth them no good at all, but much harm, tending to the building up of that which God will again destroy. But he that begins with the Spirit of God, giving himself up to that Light which comes from him, comes to true union with God, and to the feeling of his life, and so to a true growth, and knowledge of the Spirit of God, whereby he comes to know and understand the Scriptures, which came from the same Spirit; and hereby also, he comes to be able to measure the deceit of his own Spirit, which formerly led him aside, and also to see and measure the Spirits of deceivers. But he that is in the deceit, in the imagination, out of the true knowledge, he cannot know the deceit of his own Spirit, or the Spirits of deceivers, but calls the truth deceit, and the deceit truth.

Object. 4. That this light teaches things contrary to the Scriptures.

Answ. That Light which comes from the same Spirit which the Scriptures came from, cannot teach things contrary to the Scriptures. But man, who hath took the tools of his understanding, and formed Images and Likenesses out of the Scriptures, (I mean invented meanings and senses, and judged these agreeable to the Scriptures: he must needs judge that which is contrary to these, as contrary to the Scriptures: whereas the truth is one in it self, and agreeth with whatsoever is true in this age, or in former ages; and differs only from that which is not true. And we know that there is that true unity with that Spirit from which the Scriptures came, and with the Scriptures, and with one another, in that light which the Wisdom of man cannot but despise, as hath not been in any age since the Apostacy till now.

Object. 5. That this sets up free-will. When persons are exhorted to embrace the light, to let in the light, and told that condemnation comes for not believing or receiving the light: then they cry out, can man believe? can man receive the light? hath man free-will?

Answ. The Will of man is bound; but there is Liberty, Power, and Freedom in the Light which visits man, and comes to unbind and save him. And man feels this Power, tasts of this Liberty, feels somewhat disengaging him from the evil, and drawing him from it: but, he being in love with the evil, draws back from the drawing, shutting his ears against the Wisdom of the Light, and opening his ears to the reasonings of the Serpent; and then the liberty and power, which was in the light, withdraws with the light, and the bonds are strengthened upon him; And this is the condemnation, not that there was a want of power from God, but that he chose the power of the enemy, not loving the light, wherein the Power of life lay. God knows the state of man in the fall, and knows the strength of the enemy; and the Saviour that he sends hath sufficient Power against him, and the light that the Saviour sends is stronger then the darkness, and can overcome the darkness, and cannot be overcome by the darkness; And if thou joyn with the darkness, and wilt not yield to the drawings of the Father, but yield up thy self to the drawings and reasonings of the darkness; yet the strength of the light remains in it self: and though for the present, thou hast struck it down and slain it, yet it will rise up a strong and living Witness against thee, and the darkness to which thou hast joyned. When a man goes from the light, he goes into the Will voluntarily; then take and choose in the flesh. When a man follows the light, the Will of the flesh dyeth in him, another Will riseth up, and chooseth for him, there is the true liberty.

But as for your speaking of free-will, ye do not know what ye speak of; for the Will, (with the freedom of it) either stands in the Image and Power of him that made

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it, or in a contrary Image and power. While it is in the Image and power of him that made it, it is free unto good, and not to evil; while it is in the Image and power of him who corrupted it, it is free unto evil, and not to good. The will is not of it self, but ſtands in another, and is ſervant to that in whom it ſtands, and there its freedom is bound and comprehended, For there is no middle ſtate between both, wherein the will ſtands of it ſelf, and is free to both equally; but it is a ſervant, and under the command of one of theſe powers. If it be under the command of ſin, of the power of darkneſs, it is free from righteouſneſs; and if it be under the Command and power of righteouſneſs, it is free from ſin; but ſuch a free will, as men commonly ſpeak of, is meer imagination, and hath no foundation in the true ſtate of things.

And this may anſwer another Objection, which lies as a great block in the way of many, who feel a conviction, but are withheld from obedience, under a pretence of wanting power: whereas the power lies in that Light which convinceth, and is received in the obedience, and in the Croſs. As the power of the enemy creeps in, in hearkning to him: So the power of truth is received in harkning to, and receiving the reproofs of truth. That which checks the evil, that which ſtands againſt the minde, ſmiting it in its courſe of vanity and pleaſure in the fallen ſtate; in that is the power. That comes from the power, goes forth in the power, and the power is in it, and cannot be ſevered from it. So he that lets that in, lets in the power; and he that ſhuts that out, ſhuts out the power. And in this ſtate, a man may complain all his dayes for want of power, and not meet with it: for how can he, when he refuſes it in the way wherein the power ſeeks him, and waits for it in a way wherein it is not to be found? The appearance of the power at firſt is ſmall, and contemptable to the Eye of the fleſhly wiſdom; and it is not received in any ſuch great overpowring way (though that alſo is known afterward) as man is apt to expect; but all lies in one little ſeed, where the day of ſmall things is known: The Light, the Life, the Power, the Purity, the Wiſdom, *&c.* Lies hid there: and in receiving that little thing, all is received: and in the growth of that, all grows up. But by being Tempted by the Enemy to neglect this, and wait for ſome great power and apperance of God, the Soul is held in the bonds of Iniquity, and kept from the life as ſtrongly, as by the groſſeſt form.

Object. 6. That this ſets up a Covenant of works: for a man is bid to do, bid to obey the Light: and when he does, when he obeys, he has peace; and when he obeys not, he has not peace.

Anſw. This ſets not up the Works of the Law, but it leads through the Works of the Law, to the righteouſneſs of Faith. *When the Commandement came, ſin revived, and I dyed,* Rom. 7. The Apoſtle was Alive in his Worſhip and Jewiſh ſtate, till the Law came: but when the Law came, it ſlew that life that he had there, and he became Dead, both to that Life by which he lived before, and to the Law that ſlew him, and then there aroſe up a Life in him which anſwerd the Law, and could fulfil it, and lead to a righteouſneſs beyond it: and then his Life and righteouſneſs were not any works of the Law, but of Faith, and in the Faith, *Gal.* 2. 19, 20. But yet there is no paſſing to this, but through the adminiſtration of the Law in the Heart, in the hand of the Mediatour. And when the life is riſen and received, yet even then there is no peace but in the obedience to the Life. The peace lives in that which brings the peace; and if there be a departing from that, there is a departing from the peace. Any fleſhly thought, any fleſhly motion, as it is out of the Life, ſo it is out of the peace; and the minde joyning to it, feels the death and trouble of it. Thus ſaid the Apoſtle, *Gal.* 6. 15, 16. *Neither circumciſion nor uncircumciſion availeth, but a new creature: and as many as walk according to this rule, peace be on them.* The peace comes to the new creature, and to man walking according to the rule of the new creature: and the condemnation is not to them, that walk not after the fleſh, but after the Spirit, *Rom.* 8. 1: But if there be an hearkning to the fleſh, and a fulfilling the unrighteouſneſs there of in any thing, God is righteous, and he cannot ſpeak peace to the wicked, or to him that joyns with the wicked. Therefore where there is true peace, there muſt be a coming from the Wicked nature, and a living out of the Wicked nature in him who is the Life, the righteouſneſs, the peace. I know there have been curious fabricks in Mens minds about the Covenant of Grace, but they have not known the nature of it and of the works that flow from it, and ſo are apt to call the works of the new Life,

ſpringing from the Covenant of Life, the works of the old Covenant. But Wiſdom is juſtified of her Children, and they know her Birth; and in the true Light the true nature of things is ſeen, and the true name and deſcription given, which he that is out of the Light cannot receive, but ſtumbles at: and the wiſer he is, in his own deviſed way and knowledge of things, the more ſtumbling blocks he has, and the more he ſtumbles.

Object. 7. And laſt. That it breaks down relations, Laws, Governments, takes away due reſpect from Magiſtracy and ſuperiours, and turns the World upſide down.

Anſw. Iniquity hath reigned, unrighteouſneſs hath winded it ſelf into, and twiſted about every thing. And now the truth comes to diſcover and purge out the Iniquity, the ſtrong man, who hither to hath kept poſſeſſion of the houſe, cries out as if the deſtruction of the thing were aimed at. Nay, it is onely the evil that is aimed at, but the thing it ſelf is not to be deſtroyed but to be ſet free from the evil, and preſerved. Relations are good, Laws are good, Governments are good, of God; but the unrighteouſneſs of fleſh, the pleaſing of the fleſh by the pretence of theſe, the giving liberty to the unjuſt, this is not good. And is it not in Relations, in Government, in the execution of Lavvs? If a Man vvill be fleſhly, and vvalk in them according to the fleſh, the Lavv takes not hold of him, his Relations are not offended at him; but if he come once to feel the power of God, and withdraw from the evil, and ſtand a witneſs for God againſt it; then Relations, and Powers of the Earth, and Laws, all ſtrike at him: and the reaſon is, becauſe they are in union with the evil, and ſo cannot bear the rendring of the evil from the thing. And from hence it is, that wherever the Goſpel comes in power, it kindles a flame round about, ſetting Father againſt Son, and Son againſt Father, Husband againſt Wife, and Wife againſt Husband, *&c.* Yea, it goes cloſer then ſo, it ſets one part in Man againſt another: and the fight is very bitter and ſharp, till one of theſe be ſubdued, and then there is peace: fleſhly peace, if the wiſe fleſhly part prevail, Spiritual peace, if the weak fooliſh thing (to the World) in the heart, which is of God, prevail.

And for honour to Magiſtrates and Superiours, it is not denied: but fleſhly Honour, corrupt Honour, Honour from the fleſhly part, and to the fleſhly part, this cannot but be denied by them which are of God. That which is born of God is not of this World, nor can it give Honour to that which is of this World; but it honours all men in the Lord. What ever is of God in Magiſtracy, it honours what ever is in ſuperiority according to God (as a Father, an Husband, a Maſter is) it Honours with true honour. Chriſt, the onely begotten of God, could not receive honour of men, nor could he give honour to men: and he ſaith to the *Jews*, how can ye believe which receive honour one of another, and ſeek not the honour that cometh from God onely? The receiving of honour from Man, cannot ſtand with the true Faith (when ye know the Faith, ye will know it:) He that reſpecteth perſons, committeth ſin; and is a tranſgreſſor againſt the Law of Faith, which leads to the life, which ſtands in God, out of the Worlds honours, Worſhips, Cuſtoms; and whatever elſe which is not of Faith, but of the World. *Mordecai* did not bow to *Haman*, nay he ſate in the Kings gate, where *Haman* was to paſs, and yet did not ſtand up, move, or bow to him: what an affront was this to that high, proud, lofty Spirit? And yet it was of the Lord. This was a type (as the Jewiſh ſtate in general was typical) of what God would do in the World, and is now doing. The Lord hath raiſed up *Mordecais* nature, and he hath diſcovered *Hamans* nature, and hath given the command to *Mordecai*, that he ſhould not bow to *Haman*. And if ye could ſearch your hearts, ye would finde, that it is not that of God in you, which is offended for want of that which ye call Honour, but the *Hamaniſh* Spirit, the fleſhly pride and loftineſs, which the Lord will lay low, and he alone will be exalted in this day of his mighty power, and man ſhall only be honoured as he comes from him, and as he is found in him: but the honour which the fleſhly part hath fought, and gained in the tranſgreſſion, ſhall fall with the tranſgreſſor, whom the Lord hath furbiſhed his Sword to ſmite.

And for turning the World upſide down, it is acknowledged: the power of the Lord is come forth to do it. That which is high, that which is wiſe, that which is ſtrong, that which is rich, that which is full, that which is fat; the Lord will lay low, make fooliſh,

Fooliſh; Weak, Poor, Empty, Lean; for it lies in Wickedneſs. He will feed the Fat and Strong Cattle with that judgment, which ſhall make them Lean and Weak: And the Humble, the Fooliſh, the Weak, the Poor, the Empty, the Lean he will raiſe up, and make Wiſe, and Strong, and Rich, and Full, and Fat with the true Honour, the the true Wiſdom, the true Strength, the true Riches, the ſure and living Mercies of *David*, who ſets his feet on top of the High places of the Earth, of whom Chriſt came according to the Fleſh.

Thus I have in plainneſs of heart, and with plainneſs of Speech, ſet the truth and the error before you, and lent my hand toward the removing of ſome Blocks which lay in your way, in love and pitty to your Souls. Now if any, in the reading of this, feel a ſecret touch upon their hearts, ſtartling them, and giving ſome teſtimony to the truth, though very ſmall, and through a thick dark covering: there is that to which I ſpeak, there is my witneſs within the vail, and there is the teſtimoy riſing up which leads to life, if given heed to, Keep to this, and this will prick and wound, judge and condemn the contrary nature, though never ſo ſtrong. And when it doth prick and wound, keep the wound freſh and open, as thou loveſt thy life, till thou meet with the true healer. For the falſe Prophet will riſe up in thee, and fill thee with reaſonings, and perhaps multitudes of promiſes and comforts from Scripture, skinning over the wound, and crying Peace, Peace, when there is no Peace. And when thou haſt thus got over the trouble, then the falſe Prophet which brought thee this Peace, will ſtir thee up againſt the witneſs, exalting the Wiſdom and reaſonings of the fleſh, and making merry with thee over the witneſs, which witneſſed againſt thee and him, and over the trouble which came thereby: and this will bring thee to that hardneſs of heart, which is for deſtruction. And then, when thou haſt ſlain the witneſs in thy ſelf, and exalted thy fleſhly reaſon and underſtanding over it, then the falſe Prophet which ſeduced thee will kindle a Zeal in thee, againſt the witneſs in others, and thou wilt prove a perſecutor of the life, under the name of Deceit, Error, Hereſie, and Blaſphemy, whereas thou thy ſelf art fallen into the Deceit, into the Error from the life, and into the Blaſphemy againſt it, and art in *Cain*'s nature, and wouldſt fain be handling of *Cain*'s Weapons, to deſtroy it.

Therefore take heed of the fleſhly Wiſdom, take heed of thine own Unedrſtanding, take heed of thy Reaſoning or Diſputing, for theſe are the Weapons wherewith the witneſs is ſlain. That Wiſdom muſt be deſtroyed, and that Underſtanding brought to nought, and thou become a Child, and learn as a Child, if ever thou know the things of God. *Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World?* Did they ever from the beginning of the World to this day, attain the knowledge of the things of God? Where are the Councels? Where are the great Convocations? Where are the *Synods?* Where are the Aſſemblies of Divines? What is become of them all? What have they done? Have they been ever able to lead out of the Apoſtacy from the truth, into the truth again? Nay, that Wiſdom is curſed; it is of the earth, and fixed in the earth, and is the grand enemy to the Wiſdom that is from above. And where that Wiſdom ſtands, there is no entrance for the other. This made it ſo hard, for this ſort of perſons, in all ages, to own truth, *Thy Wiſdom and thy Knowledge, it hath perverted thee.* This made the Whoriſh Spirit ſo able to uſe Sorceries, and Inchantments from the life in all ages. And it is eaſier for Publicans, Harlots, Drunkards, Swearers, all ſorts of ſinners to own truth, and enter into life, then for theſe. For it is eaſier to empty them of their profaneneſs, then it is to empty theſe of their ſetled conceited Religion and Devotion: and yet theſe with their Religion and Devotion cannot enter, no more then the other with their profaneneſs. Ye have a Knowledge, a Righteouſneſs, an Hope, a Faith, *&c.* Founded by your pretence to Scriptures, who can ſhake down theſe, ſay you? and yet theſe muſt fall, before ye can build upon, and grow up in the life that the Scriptures came from: For the Scriptures were not given for men to gather out of, and lay a foundation of Faith there, by their own Wills: but to diſcover and teſtifie of the Foundation. And he that comes thither, and is built there, knows the truth, not becauſe the Scriptures ſay ſo, but becauſe he feels the thing, is founded upon the thing, grows up in the thing, and the thing in him whereof the Scripture ſpeaks. And this knowledge ſhall abide, and this Faith, and this Righteouſneſs, and this Holineſs, and this Redemption; whereas the other is but a name, put upon that which is not the thing:

Theſe

These are precious and faithful Words (though through a Vessel weakened, and weak beyond measure) and happy is he that hath an ear to hear them: but woe from the Lord to that eye that is closed, to that ear that is shut, to that heart that is hardned in the inventions and imaginations of mans fleshly mind, against the truth of God. Let the witness of God in thee stir and speak, it shall answer me now: but if thou through the strength of the flesh, and the vain imaginations which thou huggest in thy heart, stifle the voice of it now, yet I know it shall answer me one day: but then it will be too late for thee to hear it.

The Lord is now gentle and tender pursuing thee with his love, and following thee up and down with his light; and though thou run from him into sin and transgression, and hearken to the Wisdom of the flesh, yet his voice comes after thee to reclaim thee; and if thou wilt hear, and but yield thy self to him, he will not put thee to do any thing. But subdue all thy enemies for thee; yea he will slay the Serpentine Wisdom in thee, with all its inventions, and dash all the children of *Babylon* against the Stones, without pitty to them, though with great pitty to thee. But if thou refuse, and choose the pleasure of the flesh, and the gross flesh-pots of *Egypt*, and turn thine ear from his voice, giving way to the reasonings of the flesh, and keeping down the Witness; the day of wrath and severity, which all the Scriptures have spoken of, will come, and thou wilt have thy portion which Hypocrites, who in all ages have covered themselves with a form of Religion, pleasing to the flesh and the World, but have with-held their hearts from the power of Life, therefore prize the love of God to thee in giving thee this warning, and be not uncircumcised in heart and ears, as this generation of Professors have always been: but let Christ reign in the heart, and let him Trample all mans invented forms of knowledge and worship under his Feet; and give up thy self to be led by him, into the true knowledge and Worship, in the Spirit and in the truth.

And now you who find your hearts touched and convinced of the truth, and find any desire kindled in you after the living God, and an hungring and thirsting after his righteousness: Take notice of these three things, which I have upon my heart to say to you, by way of advice,

1. *Know and take up thy Cross*, the Cross of Christ, the daily Gross of Christ. The Cross of Christ is that which crosseth the natural, and this is the power of God to deliver from the natural. How should the earthly understanding, the earthly will the earthly affections, with the elementary nature (which have had their swinge in the earth) be crucified and slain, but by the Cross of Christ? He therefore that will have a Religion to please himself in any thing, must not come hither; and he who after he is come hither, admitteth of any thing pleasing to the earthly, and starteth from the Cross, which would deny and turn from it; so far as he doth so, he goeth backward and not forward: It is no wonder that there is such an enmity in all sorts against the truth, for it striketh at their Life, yea at the very root of their Life: If there were any new way or form of Religion held forth, Mens understandings and affections might by degrees be wrought up to it, and find pleasure in it; but this is direct Death to that nature and Spirit that hath lived in any form of Religion, and to the whole course of that nature and Spirit; yet through this death the true Life springs up, in those who receive the strokes of it. Therefore be willing and learn to die dayly, and bring every thing which is contrary to Christ, to the Cross. Deny self in every thing, take up the Cross in every thing, follow Christ in every thing. This is the way which Christ himself prescribes to become his Disciples by. *If any Man will come after me, let him deny himself, take up his Cross daily, and follow me*, seek not ease in the flesh, no not in the least, but take up the Cross every day, in every thing, till the earthly be slain, till the Wisdom and strength of the flesh be wholly subdued, and then the Wisdom and Power of God will become natural.

2. *Keep to the sense*, keep to the feeling: beware of the understanding, beware of the imagining, conceiving mind: These cannot be for God, nor bring forth any thing for God, until they be new cast and new moulded. The one Seed of life lies in the invisible, in the hidden man of the heart, among multitudes of Seeds of death, all which have their growth up into, and strength in the corrupted natural. So that this seed cannot shoot up into any part of the natural, but the other seeds shoot up with it,

and

and endeavour to choak it. Now the other ſeeds ſpring up two ways, either in a way of oppoſition againſt the true ſeed, or in a way of Similitude. There cannot a good thought, or deſire, or beam of light, enter into the underſtanding or will, but multitudes of evil thoughts, evil deſires, or fleſhly reaſonings againſt it, will ſpring up with it, and ſtrives to over-bear it. And if the enemy be at length overcome, by the Power of God fighting with him and vanquiſhing him, then he hath his garment of light, then he brings in thoughts, and deſires, and motions like Gods, which eaſily paſs for good, if the Soul keep not cloſe upon the watch. The forward underſtanding is apt preſently to own them, and the forward will to embrace, and the forward affections to let themſelves forth into them, until the Soul come to feel a loſs in life, and miſs the power and preſence of God, and find the enemy ſtrong again. Yea, the enemy hath yet a more ſubtil way, namely, to raiſe motions like the motions of God's Spirit, and ſuddainly, before the light hath given the diſcerning of them to raiſe oppoſitions and reaſonings againſt them; that ſo by the oppoſition, which is manifeſtly evil, the motion it ſelf, which is alſo evil, (though good in appearance) might be the leſs ſuſpected, and ſwallowed. Now the only way of ſafety is to keep out of the natural, whereof the enemy hath poſſeſſion, and where his ſtrength lies, and to keep in the ſence and feeling of the inviſible ſeed? and only to come forth with him into the natural, in that ſence and feeling. And when he comes, he will come with ſtrength, above the ſtrength that the enemy hath in the natural, and by degrees conquer him. But by no means reſt or abide in the natural, but retire with the Lord (who will not dwell there until it be cleanſed) into the reſting place, Theſe Words may be hard to you at preſent, but hereafter (as you come into the exerciſe) you will feel them. And this is the reaſon, why the formal and outward part of Religion doth ſo commonly eat out the life, becauſe things there are ſutable to, and exerciſe that part wherein the ſtrength of the enemy lies: and there can never be perfect Freedom and Safety, until that part be ſubdued, and all that Belongs to that part removed. The Lord is riſen to ſhake, that the Kingdom which cannot be ſhaken may appear: and happy are they, who are ſhaken by his hand in all that is outward, and eſtabliſhed in the inward Life, Power, and Reſt, which remaineth for ever and cannot be ſhaken.

3. *Wait patiently the Lords leaſure.* Be not haſty after life and ſalvation, in the Will of the fleſh, but leave the Lord to chuſe his own ſeaſon, for the ſhowring down of his Mercy and Bleſſing. The Lord will not preſently entertain that Spirit, which hath adulterated from him (proſtituting it ſelf to ſtrangers, and defiling it ſelf) into his Boſom: but there muſt be a time of ſorrow, a time of purifying and cleanſing. The Soul muſt know and feel, that it hath been an evil thing and bitter, that it hath forſaken the Lord, the living Fountain of living Mercies, and hath ſought life from vanities, and among dead Idols. And all the Idols muſt be thrown away, and the heart waſhed from that nature that ran after them, and become a pure Virgin, to bear and bring forth the living Seed; and by faithfulneſs to that ſeed, and waiting in that ſeed, in the Lord's ſeaſon, it ſhall receive the Mercy, and the Bleſſing, and the Inheritance which belongs to that ſeed. The Husbandman doth not preſently reap, but waits long, even till the ſeed be grown up to maturity, *Jacob*, the type of the ſeed, ſaid, *O Lord, I have waited for thy Salvation.* It is the election that obtains: it is to the ſeed, and for the ſeeds ſake that the Mercy is beſtowed: and there muſt be a waiting, till the ſeed be grown up to age, and able to defend his portion from his elder Brother, who otherwiſe would be ready to ſeize on it, and waſt it upon Harlots again. Therefore lie ſtill, and bear the indignation of the Lord againſt that which hath tranſgreſſed, till he judge it, and deliver from it, and lead into the Innocency and Righteouſneſs: and then he will find a time to ariſe, and plead the cauſe of the innocent, and give the Crown of immortal Life to that which he hath prepared for it, Therefore think not the Race long, nor the Battle hard, nor be weary of the afflictions and chaſtiſements in the way: but follow the Captain, the Guide, the Leader; whoſe Light, Strength, Courage, and Wiſdom, will overcome all, and bring the Soul which abides in it, into his own Throne.

Now as you thus wait, taking up the Croſs, and keeping in the feeling; ſo the corrupt natural, the mortal, wherein Satan's Throne and Power hath been, will Wither, Decay, and grow weak daily; and the tender Plant of God, the immortal Seed will ſhoot

shoot up, and gather strength daily: and you will come to a Will in God, and an understanding in God, and that which is of God will manifest it self, and you will come to know, and desire, and take delight in the things of God: Then the Soul, which is immortal, will come to hear, and receive, and feed on the immortal word, which is the Bread of Life, and which alone is able to perserve and nourish up to eternal Life. Then ye will know what it is to tremble at this Word, and to have all the powers of nature melt and fail before it. Then ye will know the Faith which gives the Victory, and the knowledge which lets into Life, and the fear which keeps the heart clean, and the hope which Anchors the Soul Immortal in the Immortal God, and the patience which wins the Crown. And so ye will come to witness the several conditions of the Saints in Scripture as ye grow up into them, and will not need men to give you meanings of Scriptures, from their brain-studies and acquired arts and understandings, but will know the meaning from the thing it self in your own hearts, and hear the Words from the living voice of that Spirit that first Spake them, who alone is able to interpret his own mind, and open the Words which he himself Spake. And then ye will know and love Life, and need no more exhortations to depart from all Dead, Corrupted, and corrupting forms, which ever were, and ever will be enemies to, and betrayers of the Life. And so the peace of God, the rest of God, the true Sabbath of God, the everlasting Light and Life of God will come to be your own, and enjoyed by you, pass all gain-saying or dispute in you, while the natural understanding in others is reasoning, contending, and disputing about them, but can never know (while they are from the thing within:) for that mind is not the Heir, nor must not inherit the Kingdom of God.

A Postscript.

TO those who have had a seriousness and depth in their Religion, who could not sit down in empty forms and shadows of things, but have been pressing after the living substance, and missing of that, through errour of Judgment, the true Eye being not fixed in the Head, have come to a loss: and so are turned to, overgrown with, and hardned in the old nature, and have taken up pitiful rest and center in the Earth, having let fall the pursuit of their Spirit after the true center of rest in the Life: a word to such from the Love in the Life.

There was a Spirit, Soul, or Image of God brought forth, and standing in his life before the fall.

This Soul was brought into Death, under the burthen and bondage of corruption, out of its proper center and resting place, by the fall.

Now as there is in this state a true loss, so there is in this Spirit a sensibleness, groaning under the burthen, a feeling the bitterness of the captivity, and panting after redemption and restoration to its former state.

Now though the Whorish part, which seduced from the Life, make a great noise in the flesh about Saints words, and tempt to pleasures of the outward part, and pleasures in the mind, and draw into forms and Religious VVorship, and frame deep centres of satisfaction in the understanding (perhaps from true openings of the Life, quenching it) and so seek to quiet the Soul, and still the cry: yet the lost state remaining, the Soul being not truly redeemed, but a false rest taken up by the way, in the false part; this will fail, and the sense be again renewed in the day of Tryal and of trouble. For the Soul by any imagination, or notion, or feeling of a center in the corrupt mind, cannot be healed or restored; but only by having the true Life raised up again in it, and it brought into its proper place and mansion in the fountain of Life.

There have been in the shakings of this Nation great stirrings, the Seed springing up, and great opening to the Seed; the Spirit of prophesy hath been enlarged in it above what many of our fore-fathers felt; but the way into the Spring of Life hath not

been known, where the preſervation is: ſo the Whoriſh part, the Corrupt part, the underſtanding which was not purified, and brought into ſubjection unto the truth, this Harlot caught the openings and propheſies of the true Spirit, conceived with them, and brought forth Children to the fleſh; bringing forth a more inward apprehenſion of things, a more Spiritual kind of knowledg, as of God to be all, all to be good, and in God, and all ſin and evil done away there, &c. And ſo ſuch as centre form the fleſhly mind (as it were) in him, as was not known before. And now the Redemption is forgotten, the pantings after Life ſlain, and the fleſh can lie down quiet in the unredeemed eſtate, and ſay it is his will, it is good, and it can reſt ſatisfied there in that will of his which is good: Thus the great abomination from the ſubtile fleſh ſprung up, which made many hearts deſolate of very precious ſpringing up, and budding forth of the true Life and power of God.

But after this great loſs and betraying of the Life in them, it hath pleaſed God to raiſe it up in others, and to diſcover the Hammer, the Sword, the Fire, which can Knock down, Cut down, Burn up this Whoriſh part, and thither the Whore is brought, when ſhe comes to betray again, and the ſpringings up of Life ſhrink back, and lie ſafe in the centre, while the Whore is Burning. And as the Whore is Burnt, the heir comes up, and the Spirit (which is the portion of his inheritance) deſcends and reſts upon him: and by this he is known: and that which is in union with him knows him. Therefore if you will live, come to that Hammer, that Sword, that Fire which fleſh dreads; and let the fleſh be delivered up to it: and do not deſpiſe the day of ſmall things, waiting for ſome great appearance, but know it in its loweſt knock; for its power of the redemption is as truly there, as in its greateſt appearance: He that hath an Ear, let him hear, and his Soul ſhall live.

Let thoſe therefore whom this concerns, conſider their wayes (as the grace that appeared to me, hath taught me to do) and try this foundation, upon what they ſtand; and that they do not kill what is opened, and live in the ſlain openings and ſo in the end become Dark, Airy, Dry, Withered, wheeling about and turning into the Earth, it becoming their reſt and foundation again, and ſo looſing the joyes which formerly the opener did open. This, with me, many of you may witneſs: for whom my deſire is, that they may alſo witneſs the return to that which then opened, and live in the opener, and be preſerved by him from abuſing his precious openings any more.

For though I had a true taſte of life and power from God, yet not knowing the foundation, there could be no true building with it: and ſo the Spirit was quenched, the Life waſted, the Portion ſpent upon Harlots, the true Bread loſt, and Chaff and Huſks fed upon, without the leaſt ſatisfaction to the Soul; the ſenſe whereof, when the Spirit of the Lord awakened me, did almoſt over-whelm me. Yea the bands of Death were ſo ſtrengthned upon me, and the Spirit of the World had taken ſuch hold of me, that I found my return very difficult; yea when living Words of hope were mentioned to me, to draw me back to that principle of Life from which I had gone out, I could receive nothing, but Cry out impoſſible, impoſſible, impoſſible. I felt my ſelf like a Tree twice Dead, plucked up by the Roots, without the capacity of Life, Sence, or motion in the eternal being any more. But at length it pleaſed Life to move in a low way, in the midſt of the powers of Darkneſs in my heart; and by ſinking low out of the Wiſdom, out of the Reaſon, out of all high Imaginations, and truſting my ſelf to it, though dreadful ſtroaks and oppoſitions were felt from the powers of Darkneſs, yet at length there was ſome appearance of the deliverer, in ſuch a poor, low, weak, deſpicable way, as could never have been welcomed, had not the Soul been firſt brought to diſtreſs, and the loftineſs of the imaginary part brought down. And then coming out of that into the feeling, in another part; there was a Seed ſprung up into a Child: and as that Child grows, and feeds on the Milk of the Immortal word, I live, and am ſtrengthened in him, and daily weakned in that part which lived before. Theſe are true words, from an honeſt Heart, for the relief of thoſe who may have been entangled in the ſame ſnare.

A Teſtimony of great concernment, to all that call themſelves Chriſtians, but have not known the true Church, of which alone the true Chriſtian can be born.

THere hath been a great War between the Woman and her Seed, and the Harlot and her Seed, from the beginning to this day; and they have each had their prevailings in the War. The Woman and her Seed have been made ſtrong in God, to conquer ſome of the teritories of death, and to ſet up their life in the World. Thus in the *Jewiſh* ſtate, God prepared an Heaven and Earth for the Woman and her Seed: and when that Heaven and Earth was ſhaken, he prepared a more glorious Heaven and Earth in the Chriſtian ſtate. Now no ſooner was the Church and her Seed ſeated in either of theſe, but the Dragon made War againſt her, and in the War had Power given him, to recover her ſeat from her: Thus the Devil got poſſeſſion of the *Jewiſh* ſtate, ſo that there was no room for the true Church there, but all was in Idolatry and Corruption; and the Lord was not ſerved by their Ceremonies, by their Sacrifices, by their Sabbaths, by their new Moons, by their Temple-worſhips, *&c.* but the Devil. And the Devil alſo got poſſeſſion of the Heaven and the Earth in the Chriſtian ſtate, ſo that in their Ordinances, and in their Worſhips, in their Duties, in that which they call their Churches, God hath not been worſhipped in the truth, but the Devil for this many ages. For mark, who was it that got into the Temple of God? Was it not Antichriſt? Was it not the Spirit of Satan? 2 *Theſ.* 2. 4. And who was it that was worſhipped in all the World, that had Power given him over all Kindreds, and Tongues, and Nations? And whom all that dwell upon the earth, worſhip? Was it not the Dragon? *Rev.* 13. 7. 8. Did not all the World wonder after the Beaſt, and worſhip the Dragon which gave Power unto the Beaſt, *ver.* 3, 4. of that Chap. The Woman was aſſaulted here, her ſtrong Holds taken from her, ſo that ſhe could not ſtay ſafe in that Heaven and Earth, which God had made for her: therefore there was another place prepared for her by God in the Wilderneſs, and ſhe had wings of an *Eagle* given her to fly thither, but the Dragon got into, and held poſſeſſion of the Heaven where ſhe was before, *Rev.* 12. So that none hath known the Church all this time but he that hath been born of her in the Wilderneſs, which was a place the World never dreamed of, but looked for her in the Heaven and in the Earth which the Devil had got poſſeſſion of. And here they cry up the Ordinances, the Ordinances, Duties, the Church, the Miniſtry, *&c.* (as the *Jews* did *the Temple of the Lord, the Temple of the Lord*) not knowing in whoſe hands theſe were, and whom they worſhipped hereby. Now conſider this O ye Chriſtians, I ſpeak what I aſſuredly know, that God could not be truly worſhipped in any of theſe, while they were in the Devils hands; but the whoriſh Spirit, and her Seed worſhip here; and the worſhip of the Church, and her Seed, was a Wilderneſs-worſhip, or a worſhip which ſhe learned of God in the Wilderneſs. Mark now, and conſider my Teſtimony, O ye Chriſtians. I deny all the Worſhip, all the Ordinances, which were taught the Chriſtians of old, now practiſed by the whoriſh Spirit: for the Devil had gained it, and corrupted it, and having corrupted it, God could not be any more worſhiped in it; but the Antichriſtian Spirit ſate there, giving forth thoſe things as his Laws; He ſate in the Temple of God, and there made uſe of the Veſſels and Ordinances, which he had carried Captive into his *Babylon*; and I deny it to be poſſible to have any true uſe of theſe, till the time of the recovery. And now the time of the recovery is come, and the reſtitution begun; people know it not; but cry up the old Heaven, and the old Earth, which Satan had corrupted, ſetting it up in oppoſition againſt the new, which God hath new formed, and is bringing forth in true Beauty and Glory.

Now in this War, though the Devil, though the Harlot and her Seed got the Womans Seed from her, and baniſhed her Seed as it were out of the Earth, yet they were not

not able to touch the woman, nor to overcome the life of God in her ſeed, but only to kill their bodies; but the life was ſtill conqueror over them, and not ſubjected to them. They could raiſe up Churches and Ordinances, and Miniſters and Duties, and cauſe all that dwell on the earth to worſhip, in ſome part or other of this *Babylon*: but they could never make the ſeed bow to any of their Images, nor could they hurt the woman hereby who was in the Wilderneſs, out of the reach of all theſe: And there ſhe did eat the Bread of Life with Tears, mourning over her deſolate eſtate, and her loſs of Children: And here alone was the true bread of life, which was not to be known or taſted of, in any of the Ordinances of the Apoſtacy: Ye will all one day acknowledge this to be a true Teſtimony, held forth to you in true love; it were good for you that ye could ſee it now.

A brief Account of what we are, and what our Work is in the World.

WE are a People whom God hath converted to himſelf, a People in whom God hath raiſed up the Seed of his own life, and cauſed it to reign over the earthly part in our ſelves, a People whom God hath divorced from the Spirit of Whoredom, and joyned to his own Spirit. We, many of us, ſought truly and only after God from our Childhood (our Conſciences bear us Witneſs in the ſight of God) but the honeſty of our Hearts was ſtill betrayed, and we led aſide by the Whoriſh Spirit, and knew not how to turn to that of God in us, which inclined us towards God. By this means we came to great diſtreſs and miſery, beyond all men. Not but that all men were in as great a want of God (his Life, Power and Preſence) as we; but the ſenſe thereof was not ſo quickned in others, as in us. Now it pleaſed the Lord at length to pity us, and to inform our minds towards himſelf, to ſhew us where Life lay, and where Death lay, and how to turn from the one, and to the other, and he gave us his helping hand to turn us. And by being turned to him, we have taſted of the Truth, of the true Wiſdom, of the true Power, of the true Life, of the true Righteouſneſs, of the true Redemption: and by receiving of this from God, and taſting and handling of it, we come to know that which the World hath ſet up in the ſtead of it, is not the thing it ſelf. Now mark, we are not perſons that have ſhot up out of the old root into another appearance, as one Sect hath done out of another till many are come up one after another, the ground ſtill remaining the ſame out of which they all grew: but that ground hath been ſhaken and ſhaking, deſtroyed and deſtroying, removed and removing in us, and the old root of *Jeſſe* hath been made manifeſt in us, and we have been tranſplanted by the everlaſting power of life, and a real change brought forth in us out of that ſpirit, wherein the World lives and worſhips, into another ſpirit, into which nothing which is of the World can enter. And here we have met with the call of God, the converſion to God, the regeneration in God, the Juſtification, the Sanctification, the Wiſdom, the Redemption, the true Life and Power of God, which the World cannot ſo much as bear the name of. And what we are made of God in Chriſt, we know to be Truth and no Lie: and when we teſtifie of this to the World, in the meaſure of the life of God in us, we ſpeak Truth and no Lie; though the World, which knoweth not the Truth, cannot hear our voice.

Now our work in the World, is to hold forth the vertues of him that hath called us, to live like God; not to own any thing in the World which God doth not own: to forget our Country, our Kindred, our Fathers houſe, and to live like perſons of another Country, of another Kindred, of another Family: not to do any thing of our ſelves, and which is pleaſing to the old Nature, but all our words, all our converſation, yea every thought in us is to become new. Whatever comes from us, is to come from the new principle of life in us, and to anſwer that in others, but we muſt not pleaſe the old nature at all in our ſelves, nor in any elſe. And walking faithfully thus with God, we have a reward at preſent, and a Crown in the end, which doth and will countervail all the reproaches and hardſhips, we do or can meet with in the World.

We are also to be Witnesses for God, and to propagate his life in the World; to be Instruments in his hand, to bring others out of Death and Captivity unto true life and liberty: we are to fight against the powers of darkness every where, as the Lord calleth us forth. And this we are to do in his Wisdom, according to his Will, in his Power, and in his Love, Sweetness and Meekness. We are not to take ways according to our own wisdom (but there must be a strict watch, set in the life, least that get up again:) nor must we speak such words, as mans wisdom would call wise: nor may we go in our own will to seek any, but the Lord must go before; nor may we make use of our own strength, but feel his Arm in our weakness: nor may we go forth in that love, sweetness, or meekness, which is pleasing to the fleshly mind: but we must be true to God, handling the Sword skilfully and faithfully, judging and cutting down the Transgressor in the power and authority of God: and when the meek, the lowly, the humble thing is reached and raised, then the true love, the sweetness, the tenderness, the meekness must go forth to that. The Lord God is rough with the Transgressor, and all along the Scripture heweth and judgeth him: and if we come forth in the same Spirit, we shall find the same leadings, where we meet with the same thing: for the Lord God will never be tender there; nor can that which comes from him, lives in him, is lead by him, be tender there where he is not:

Now the very root of this severity is good, and of God, and hath love and sweetness at the bottom of it: yea in pity, love, and bowels, do we use the Sword. It is in pity to the Poor Captived Creature, that that might be cut down, which keeps it in bonds and captivity. And though we seem enemies to all sorts of Men, for the Lords sake: yet we are not Enemies, nor could do the least hurt to them any way, but are true friends to their Souls, and Bodies also: and our only controversie is with that which Captives and makes them miserable; for we Fight not at all with Flesh and Blood, but with the principality and power which led from God, and rules in it against God, to the poor creatures ruine and destruction. Yea if we had all the power of the Earth in our hands, we could not set up our own way, (if, after the manner of Men, I may so call it) or so much as disturb others in their way thereby, but should wait in patience, till God gave us an entrance by his power.

Now let not men run on in hears against us, but let them seriously consider, whether we be of God or no: and let them consider, not with the reason and understanding which is alienated from God, but with the witness which lies hid in the heart. There is one great palpable argument that we are of God, which is this, all the World is against us, the Worldly part every where fights with us, the Wordly part in every sort and Sect of Men oppoeth us, the rage of Men every where riseth up against us; But those that are so hot against us, if at any time they become but meek and calm, patiently considering our cause, and consulting thereupon with the testimony that they find in their own hearts concerning us, they soon become pacified, and see that we are no mans enemies, against no righteous Law, not against relations, not against Governments, not against any thing in the World that is good, but only against that which is evil and corrupt. And of a truth, the corruption of things God hath shewed unto us, and daily calls us forth after an Immediate manner, to witness against.

Therefore let men be sober, and take heed what they do, least they be found Fighters against God: for the Reproaches, the Scoffs, with other persecutions, which seem to be cast at us, light on him. It is not as we are men; but as we are obedient to him, as we stand Witnesses for him that we meet with these things. Now, as it is not we our selves that do these things, but the Life and Power of God in us, so it is not we that are struck at, but that Life and Power: If it were not for that we might be as acceptable as other men. It is because we are not of the World, but God hath called us out of the World, that we are so hated of the World. This is the true cause, though the World will no more now acknowledg it, than it would in former ages. Yet I do not speak this for my own sake, to avoid my share in the Cross: for the reproach of Christ is our Riches, yea far greater Treasure than is to be found in the Palace of *Egypt*. Yea the presence of God, the sweet power of life makes up all our losses, so that we have no cause to complain. It is very sweet, pleasant, and profitable for us to be found sufferers for God; but we know it will not be profitable for you to be found persecutors: and this

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is told you in true love and good will, by one who wishes no evil to you, for all that evil that ye have exercised toward the dear and precious people of God for these many years. O that God would open your eyes, that ye might see whom ye have opposed, and against whom ye have hardened and strengthened your selves, that ye might bow to him, and receive life from him, and not perish in your gain-saying and opposition.

An Addition concerning the Doctrine of Justification.

BEcause the Doctrine of Justification is of great concernment, and the enemy of mankind hath exceedingly endeavoured to corrupt it, and in the Apostacy hath greatly prevailed, and the darkness which springs up in the fleshly wisdom, is exceeding thick at this day concerning this thing; therefore in true love to Souls it is laid upon me, to search into that Scripture, which chiefly speaks thereof, and from thence to clear it up to such, who are not yet come to the life that gave forth the Scriptures.

The Apostle *Paul* doth largely and fully treat of it, in his Epistle to the *Romans*, and lays down several things concerning it, which if well heeded, may dash mens present apprehensions about it, and bring them to wait for the opening of those Scriptures to them, in another light than they have yet known.

1. He affirms that Justification is not *by the deeds of the Law*, Rom. 3. 20. If a man could say with the young man, all these things have I done from my Youth; or as *Paul*, that he was as touching the Law blameless, yet could he not be justified thereby.

And the Apostle gives a mighty reason; *for by the Law is the knowledge of sin.* Now Justification is not by the making of Sin known, but by that which saves and delivers from it. The knowledge of Sin may put a man upon seeking out for Justification, but it cannot justifie him, but rather condemn him; but that which delivers him from the sin, which the Law makes known, that justifies him.

2. He affirms that *the Righteousness of God* (which is the justification) *is manifested without the Law*, v. 21. The Law makes sin known, and shews the sinner the need of justification, but the justification it self is not thereby, but is manifested without it. The Law commands the Nature to act that pertains to similitudes, figures, and Types, and shaddows, to the Obedience of them, but the Seed takes away the nature that pertains to similitudes, and shaddows, and the works of the Law: so to the obedience of those things the Law commands there is justification by the Law in the obedience to the Works it commands: but the justification, Christ, removes the nature that pertains to those things the Law commands: so that Justification, the Law, ends in Christ.

3. That this Righteousness or Justification is *witnessed by the Law and the Prophets*, v. 21. The Law, though it is not the justification, nor can the Justification be by Obedience to it, or by the deeds of it, yet it gives testimony to the justification: for the substance of what the Law and all the Prophets witness, is, that nothing can justifie but the Righteousness of God.

4. That this Righteousness or Justification is *by the Faith of Christ*, v. 22. by believing or entring into that which justifies. As condemnation was by unbelief, by joyning unto, and entring into the Spirit of enmity: so justification, is by joyning unto, and entring into the Spirit of love, by true union with Christ in the Spirit, which union is by the Faith which comes from Christ.

5. That this Justification or Righteousness is *upon all that believe*, v. 22. He that receiveth the Faith, believeth; and he that believeth hath Righteousness: and he that believeth not, cannot have the Righteousness, but the Condemnation and Wrath abideth on him.

6. That this Justification is *freely by the grace*, v. 24. There is no way to come to this Righteousness but by the gift of grace, which gift is given freely. Therefore if ever man will be justified, he must know the grace, and the gift which comes from the grace, and receive it: and receiving it, he cannot miss of justification, and not receiving it, (but either being ignorant of it, or resisting of it) he cannot possibly be justified.

7. That

7. That this Justification is by the *redemption of Christ*, v. 24. Christ is Redeemer, the redemption (wherein is the justification, is in him and there is no way of meeting with the justification or redemption) but by receiving of him in whom it is; and he who hath him, hath the justification, and is made partaker of the redemption, and he who hath not him, hath it not.

Mark then, the justification or redemption, is not by believing of a thing done without man (though that also is to be believed) but by receiving him into the heart. For the virtue of all Christ did without, is within him: and I cannot be made partaker thereof by believing that he did such a thing without, or that he did it for me, but by receiving the Virtue of it into me, and feeling the Virtue of it in me. This is that which saves me, and makes that which was done without, to be mine.

8. That Christ is the *propitiation*, v. 25. Or that which pacifies and makes way for sinners to God, so that he that truly receiveth Christ, hath the Atonement; but he that hath not received him, only dreameth of peace with God, but still remaineth in the enmity, and is liable to the wrath, having the bond of iniquity over him, and is in the night.

9. That this Propitiation is by *faith in the bloud*, v. 25. There is nothing pacifies God, but the bloud of his Son; and there is nothing feels the Bloud, but the Faith, and that which is in the Faith. A man may read Scriptures, and gather notions about justification, and think he believes aright, and shall be justified; but he never comes to feel the bloud, nor the life which is in the bloud, till he receive the Faith, and then he knoweth the true Propitiation, and the true Peace, which before he did but talk of.

That this Faith is *the Righteousness*; Faith is the gift of God, and this gift justifies; this gift is the justification, this is that which God *imputeth for Righteousness*, c. 4. v. 3, 5. The Faith is in the bloud, and the bloud in the Son, and in the true receiving of the Son, both the Faith and the Bloud are known, and felt. These are true Words though hard to the fleshly ear; do not stumble in the Wisdom, but calmly wait for the revelation of the Spirit, and then thou wilt say, the price of this knowledge is not to be valued; and if once thou come to taste truth here, all thy knowledge in the letter will be but dross with thee. *Ye are come to the bloud of sprinkling*: O do not rest in an outward way of believing, an outward thing, but seek out the way of coming to the bloud of sprinkling.

11. That the justification is of the *ungodly*, v. 5. He whom God maketh Righteous, was ungodly before he made him Righteous. There was nothing but unrighteousness could be imputed to him in transgression before he gave him his Son, and made him Righteous in his Son; for nothing is Righteous with God but Christ, and man only as he is taken into his Righteousness; which is done, not by a believing from the bare letter, but by a receiving of Faith in the Life.

12. That the justification of the ungodly, is, by believing in him that justifieth, v. 5. The gift of Faith goes forth from him, is received into the heart: Now both by the gift it self, and by the exercise of it, is the justification: by receiving of the gift is the person justified, by the exercise of the gift are all his actions justified. Christ being let into the heart, justifies the heart into which he is received; and Christ being in the heart, justifies every motion and action that comes from his life; and any other motion or action is not Justified, for it is out of that which is justified, and is in and from that which is condemned.

Abraham believed God, and it was counted unto him for Righteousness, v. 3. God promised him a Seed, he believed God, God bid him sacrifice this Type, he believed. This was it was imputed to him for Righteousness. Now if he had not believed, if he had not received the gift, or not exercised the gift, could he have been righteous? so that *Abraham* was not justified by any work, he did or could do, but by receiving and exercising the Faith in the Seed: by going out of his Country, Kindred and Fathers House, not of himself but by Faith, and by living to God, and obeying his voice in that Land to which he was led, not in his own Will or Power, but in the Faith. And by hearing the call of God, and receiving the faith, and living out of self, out of a mans own Understanding, Will and Power, in the Faith and Living Power, and Wisdom of God, is the justification now: and they that do thus are Children of *Abraham*, born of the Free Woman,

Woman, when as they take up practiſes from the Letter, without being ingraffed into the life, are but Children of the Bond Woman, but ſuch Children of *Abraham* as the Jews were, (if ſo much) and cannot inherit that promiſe which belongs to the ſpiritual ſeed, while they live in that ſtate.

13. That where the Faith which is imputed unto Righteouſneſs is found, there *Sin is not imputed but covered*, which is a bleſſed State, *v.* 6, 7, 8. Sin cuts off from God, who is Life and Bleſſedneſs; Sin lays open to the Wrath of the Creator, which is too great for the Creature to bear: Wo and Miſery will be his portion, to whom God imputes Sin. But happy is he who has his Sin covered; this is an Happy Condition, Life and Immortality will ſoon be opened to him. Now this Bleſſedneſs cometh not by the Works of the Law, for they cannot remove the Sin, but by the Righteouſneſs of Faith, which is able to cover the Sin even from the pure eye of God. O Chriſtians, Chriſtians, do not imagine your ſelves covered from ſin, but know it, feel it; never reſt till ye are ſo made partakers of the true Righteouſneſs, that by its vertue in you, ye may be paſt all doubt that it is it. Beleiving from the Letter without you, that ye are juſtified, may eaſily deceive you; but if once ye come truly to feel in your ſelves, the thing which juſtifies, and ſo find the power and life of it in you, above the power of all that which condemns, caſting out the condemned thing, and the condemner with all his works out of your hearts, this cannot deceive. The virtue of life was loſt in the Apoſtacy, and that which was living did not ſo much enjoy life, as mourn after it: and the power and ſafety of life did then appear moſt in mourning: but now the Apoſtacy draws towards an end, and the virtue begins to ſhoot up again; and he that will be a Chriſtian now, muſt be ſo, not by retaining his old notions, but by feeling this new virtue, and by growing up in this new ſprung life and power of the Lord, whoſe appearance is new to us, who have not been acquainted with it, but have been brought up in the darkneſs of the Apoſtacy, and lived in the waters, where great Leviathan ruled, and who was able to make War with him there? But he that ſeeketh is joyned with, and keepeth to that power which drieth up the waters, and putteth an hook into the Noſtrils of the Leviathan, ſhall find the World with the whole courſe of it, ending in himſelf, and the beginning and growth of an endleſs life: and in whom that life lives, they ſhall live alſo; but where Death keeps the power of life down, ſuch ſhall not live, or know the bleſſing, but abide under the curſe of miſery and death, and under the powers of darkneſs. Therefore look about you, and make a wiſe choiſe; for his Servants ye are whom ye obey, whether the Prince of darkneſs in his invented forms of godlineſs, or the Prince of Light in the living power: and your reward ſhall be according to your choiſe and work, either Death in the Death, if ye chuſe and joyn to that, or life in the life, if ye joyn to that. He that hath an ear to hear let him to hear.

THE

The Scattered Sheep ſought after.

1. In a *Lamentation*, over the general loſs of the powerful Preſence of God in his People, ſince the days of the Apoſtles; with a particular bewailing of the Withering and Death of thoſe precious buddings forth of life, which appeared in many at the beginning of the late troubles in theſe Nations; with the proper way of recovery for ſuch.
2. In ſome Propoſitions concerning the only way of Salvation; where is an Anſwer given to that great Objection, That the Light which convinceth of Sin, is the Light of a natural Conſcience; and a brief Account rendered of the ground of mens underſtanding Scriptures.
3. In expoſing to view the Fundamental Principle of the Goſpel, upon which the redeemed Spirit is built.
4. And in ſome Queſtions and Anſwers (by way of Catechiſm, for the ſake of the ſimple Hearted) directing to that Principle, and fixing in it.

By ISAAC PENINGTON *the Younger.*

When Ephraim ſpake Trembling, he exalted himſelf in Iſrael, but when he offended in Baal he died. And now they Sin more and more, &c. Therefore they ſhall be as the Morning Cloud, as the early Dew, &c. Hoſ. 13. 1. 2, 3.

Yea his Spring ſhall become dry, and his Fountain ſhall be dried up, v. 15.

We have all been as Sheep going aſtray; but bleſſed be the everlaſting Arm, which hath gathered any of us to the Shepherd and Biſhop of our Souls.

O come to the Fold, O ſcattered Sheep come to the Fold: Wander no longer from Mountain to Hill, but remember your reſting-place, the old reſting place of Iſrael, even the Mountain of the Lords Houſe, where Iſrael may lie down and feed in Peace, and no ravenous Beaſt can diſturb.

O Houſe of Jacob, let Whoredom, Wine and New Wine, no longer ſteal away your Hearts, but come let us walk in the Light of the Lord.

The PREFACE.

MY People have committed two great evils: they have forſaken me the Fountain of living waters, and hewed them out Ciſterns, broken Ciſterns that can hold no water. This was ever and anon the complaint of the Lord concerning Iſrael, from the beginning to the end. The Lord did delight to beget, nouriſh, and bring up that people for himſelf; but they were almoſt continually revolting from him, and rebelling againſt him. He did mighty things for them, but they ſtill forgot him. He redeemed them by his outſtretched Arm, he fed them, he defended them, but they knew him not) Iſa. 1. 3.) *but decked themſelves with the Ornaments which they had from him, and then lift up the Heel againſt him,* Ezek. 16. 7. *and* Deut. 32. 15. *In plain terms, they got what knowledge they could from him into their own Veſſels, and then they would ſet up for themſelves, live of themſelves, without freſh bublings up of life from the Spring, from whence their knowledge came (the Prieſts ſaid not, Where is the Lord? but could handle the Law, and teach the knowledge of it without him: and the Prophets could*

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Prophecy by another Spirit, Jer. 2. 8.) *And thus the Lord God of Life lived not in them, but they lived upon ſuch things as once came from the life, but (being ſeparated from the Spring) were dead, and nouriſhed but the dead part in them, the eſtranged from God. And thus, though their profeſſions were great, and they multiplied Prayers, Sacrifices and Faſts, and drew nigh to God with their Lips, yet their Hearts were far from him. They had forſaken the Fountain, they drank not of the waters of the Spring (of the Rock that followed them) but they drank of the Waters of their own Ciſterns. They ſet up that knowledge of the Law for their Light, which they had hewed out with the tools of their own underſtanding, without the Spirit that wrote it. This was Iſraels error of old; they drank very zealouſly of the Waters of the Law, but they drank it not from the Spring, but out of the Ciſterns which themſelves had hewed.*

And as it was thus with Iſrael of old, ſo hath it been with Iſrael ſince. The Chriſtian Iſrael hath been always Backſliding, always forgetting the Lord; ſtill getting what they could from him to live of themſelves, but refuſing to live on him: getting what knowledge they could from the Scriptures without him, getting what they could from their exerciſes and experiences, but neglecting the Spring of their life. And ſo this Iſrael alſo dies, this Iſrael likewiſe withers and becomes a ſcorn to the Heathen: For though they ſpeak great words of their God, yet they themſelves are but as the Heathen, uncircumciſed like them, unacquainted with the virtue and power of life like them, always ſtriving againſt Sin in that which cannot conquer; and ſo they alſo are Slaves under their Luſts and Corruptions, like the Heathen, and know not the Truth which makes free indeed.

Exceeding great hath been the Apoſtacy of this Age. Mighty was the appearance of God inwardly in his Peoples Spirits, mighty was the appearance of God outwardly in the Nation, many ways and great hopes there was of a through Reformation. But how ſuddenly was the pure Spirit of the Lord forgotten, and departed from, and his work overturned both within and without; inwardly in his Peoples Spirits, and outwardly in the Nation, whoſe revolting was but a Type of the inward! And how hath the Spirit of the Lord mourned after his people, often reproving them for their backſlidings! But they have been (as Iſrael of old, like the Deaf Adder) juſtifying themſelves, and complaining againſt the Witneſſes of God (as Iſrael aid againſt his Prophets) who from the Lord teſtifie againſt them. And it cannot be otherwiſe: for the Dead waters in Iſraels hewn Ciſterns, will never agree with the waters of the living Fountain, but will withſtand their Teſtimony.

How ſhall the Charmer charm wiſely enough to make Apoſtate Iſrael hearken to his voice! I have not backſlidden ſaith one in one form; I have not backſlidden, ſaith another in another form: I have not baek ſlidden, ſaith one in one Notion; I am not backſlidden, ſaith another in another Notion: I am believing, hoping and waiting in what the Lord hath already revealed, and following on to know him. This hath been thy manner from thy Youth, that thou obeyedſt not my word, but ſtill haſt been juſtifying thy ſelf as if thou hadſt obeyed. And yet your backſlidings are written upon your foreheads, as with the point of a Diamond, for who among you retains his freſhneſs? an evident demonſtration that ye are departed from the Spring, and hold your knowledge, experiences and hopes in the dead part; and your choiceſt prop of comfort is the remembrance of what ye once had. Ah poor, barren, dead Souls, is this your beſt ſupport? Return, return; enter into the Houſe of Mourning, and let the living lay it to heart.

A LAMENTATION WITH A CALL to MOURNING AND Lamentation, &c.

O *Iſrael*, the royal Seed, the Plant of renown, the living off-ſpring of eternity; O Daughter of *Sion*, who didſt once ſhine with the beauty and glory of life, what is become of thee! how art thou held Captive and chained up in *Babylon*! how doſt thou lie ſullied among the Pots! how are the Wings of thy Dove clipped! how art thou covered, and polluted with the filth of the whole Earth!

O take up a Lamentation, Weep O *Iſrael*, Mourn O Daughter of *Jeruſalem*, bewail thy Widow-hood, thy Deſolation, thy loſs of Husband, thy ſad Captivity, thy baniſhment out of thine own Land, and thy thraldome in the Land of thine Enemy.

What is become of thy God, the mighty God of *Jacob*, whoſe out-ſtretched arm hath been able to ſave and redeem his Seed out of bondage? What enemy hath been able to ſtand before him? What wild Boar out of the Wood, or wild Beaſt out of the Forreſt, was able to break into his Vineyard, while he kept the fence? Where is that Arm that ſmote *Rahab*, and ſlew the *Dragon*? Where is that hook that he was wont to put into the noſtrils of the *Leviathan*? *Pharoah* is alive, the wiſe *Egyptians* have Power, *Egypt* holds the Seed in bondage, *Gebal*, *Ammon*, and *Amaleck*, the *Philiſtins* with the Inhabitants of *Tyre*, are all able to ſmite *Iſrael*, and to ſtop up the well-ſprings of life. Awake O Arm of the Lord, and awaken *Iſrael*, that thou again maiſt become his Saviour in the ſight of all the Nations; and let all the houſe of *Iſrael*, being awakened, mourn in the Spirit of the Lord after the Lord.

What is become of thy *Meſſiah*, the Lords annointed, the Captain of the Lords Hoſt, the Angel of the Covenant of life, who was wont to go in and out before thee in fighting the Lord's Battles, who was thy Prince and Saviour in the Land of Peace and Reſt, who walked in the midſt of the Candleſticks, who was thy King, thy Shepheard, thy Temple wherein thou worſhippedſt, and the Eternal Light of thy life in the Land of the living.

VVhat is become of that holy Spirit which quickened thee to God, and which lived in thee being quickened, which kept thee alive in him that liveth, and made thee taſt the ſweetneſs of life continually? VVhere is the annointing which ſuppled thee all over with the Oyl of Gladneſs and Salvation? VVhere is the comforter, that refreſhed thy Spirit continually, and led thee into all truth, teaching thee all the things of God, according to thy meaſure of growth in the life? VVhere is the Spirit of thy Father, which Spirited thee with thy Fathers nature, which begot and brought forth the Life, Power, Glory, Majeſty, eternity of thy Father in thee?

VVhat is become of *Sion*, the holy Mount, whereon thou waſt built? *Sion*, the Fortreſs of holineſs, where is it? VVhat is become of *Jeruſalem* the holy City, thy Mother, whereof thou waſt born? VVhat is become of that Covenant of life, in whoſe womb thou waſt begotten and brought forth, and by whoſe Milk and Breath thou waſt afterwards nouriſhed and brought up.

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Where are all the fruits of the holy Land? the pleasant Grapes, the sweet Figs, the precious Olives that yeilded Wine and Oyl to make the heart glad, and to refresh the countenance of the Lord of life? Where's the joy in the Lord, the obedience to the Lord, the Praying, the Praising, the Living, the walking in his Spirit, the entring into, and bringing forth fruit in his pure understanding, and in his holy unspotted will and and moving in the purified heart?

Alass, alass, *Babylon* has prevailed, her King hath reigned, *Sion* hath been held in bonds, and that which hath sprung up under her name, hath been the filthy off spring of *Babylon*, the Seed of the Mother of Harlots: and these have brought forth sower fruit, loathsome fruit, finely painted to the view of that eye which cannot search into it, but loathsome in its nature. This hath been the State of the Apostacy since the days of the Apostles, wherein that which hath not been of God hath reigned, and that which hath been of God hath suffered, and been reproached as if it had not been of God, and hath panted and mourned after the springing up of the spring of its life, and its gathering into it.

The deep sence of this hath afflicted my Soul from my tender years, the eternal witness awakening in me, and the eternal light manifesting the darkness all along unto me, though I knew not that it was the light, but went about to measure its appearances in me, by words which it self had formerly spoken to others, and so set up my own understanding and comprehension as the measure, although I did not then perceive or think that I did so. Thus continually (through ignorance) I slew the life, and sold my self for a thing of nothing, even for such an appearance of life, as my understanding part could judg most agreeable to Scriptures. This the Lord blew upon, though its comlineſs was unutterable (the life still feeding my Spirit underneath. from whence sprang an inward beauty and freshness:) then such a day (or rather night) of darkness and distress overtook me, as would make the hardest hear melt to hear the relation of, yet the Lord was in that darkness, and he preserved me, and was forming of me to himself; and the tast I had then of him, was far beyond what ever I had known in the purest strain of my Religion formerly. And the Lord powerfully shut up my understanding, and preserved my life from the betrayer. But yet that was not perfectly destroyed in me, upon which the Tempter might work: and the Lord suffered him to lay a snare, and my feet were entangled unawares, insomuch as the simplicity was betrayed, and the fleshly part grew wise by those exercises wherewith the Lord had tryed me. This poyson'd me, this hurt me, this struck at the Root of my life, and death insensibly grew upon me. The Devil (the envious Seeds-man) cozen'd me with the Image of that, which before I had had in the truth, opecing my understanding part (by the subtilty of temptation and deceit) which the Lord had been destroying; and letting that in, which the Lord had shut out: and then the Lord took away, and shut up from that part, that which before he had opened to the Seed, whereby the way of life became stopped, and the way of death opened in a Mistery. And then I could talk of universal love, of Spiritual liberty, *&c.* and wait for the glorious appearance of life, having lost that which formerly gave me the sense of its nature: yea, at length I could seek to the creatures for what they could yield, and strive to rub out the time of my misery without the immediate presence of the life of the Creator. And as for this despicable people (whom I now own in the Lord) I could measure them, I could fathom them: I could own their standing, and yet see their shortness, and could (with satisfaction to my Spirit) write death upon them, as the end of that dispensation of life, into which I saw them enter, and in part entred. Here was my standing, when the Lord drew his Sword upon me, and smote me in the very inmost of my Soul, by which stroke (lying still a while under it) my eyes came to be opened; and then I saw the blindness of that eye, which was able to see so far, and the narrowness of that heart and spirit, which was so large and vast in comprehending: and my Soul bowed down to the Lord to slay this, to starve this, to make a fool of this; yea my desire was (to present sence) as great after the death of this, as after the enjoyment of life in the Lord.

And now this hath opened a fresh Spring of sorrow in me, a mourning over the just one, which hath been slain by me. O how cruelly, how often have I murdered that, which came to give me life! how often have I sought to have my own understanding, my own comprehension, my own will and affections in Religion live, and the righte-

ous, pure, immortal Principle die! though I did not then call it my own (as other men do not now) but took it to be of God, and to be the thing that was to live: for I also was deceived and thought the Baſtard (which was a falſe conception) was to inherit, not knowing him to be the Baſtard, but taking him for the right Heir. And my Soul is exceedingly enlarged in me towards thoſe, who at this day lie under the power of the ſame deceit, who have ſlain the Lord of life as well as I, and in whom the contrary nature lives under a covering; who cannot poſſibly ſee that this (which now lives in them) is not the Heir, until the ſame eye be opened in them.

The life that was ſtirring, at the beginning of the trouble of theſe Nations, was very precious: it did unite to God, it did unite to one another; it kindled an univerſal ſenſe of the Captivity, of the Bondage, of the great Oppreſſion of *Iſrael*, and a joynt cry went up to God for deliverance. And God heard the cry, and aroſe to deliver, and did begin to break the yoke, both outwardly in the Nation, and inwardly in peoples Spirits.

But the Tempter did alſo ſet himſelf on work, again to entangle *Iſrael*. For this end he brings forth likeneſſes of that which *Iſrael* deſired, and was ſeeking after. He brings forth ſeveral forms of Worſhip to allure ſome with, ſeveral ſorts of notions to allure others with, ſeveral freſh appearances of life, of love, of liberty, to tempt the people of God aſide from following that Spirit which roſe up to deliver. Thus comes he forth, and prevails: he divides in *Jacob*, and ſcatters in *Iſrael*; drawing one part to this form, another part toward that form, one to this notion, and another to that notion; one to this inward Image another to that ſpiritual Idol; and all from the Life, all from the Power, all from the Saviour, all from the Deliverer; and ſo the Work ſtops. It ſtops in the Nation, and it ſtops in peoples Spirits, and men generally wheel about and enter again, and apply themſelves to make Images like the Images they had deſtroyed: and ſo the Captivity returns, *Iſrael* is turned back into his bonds, and the Spirit which oppreſſed him before, cruſheth him again, and rules over him. And ſo great hath the breach been upon *Iſrael*, that the Spirit of the World is become hardened, and thinks there is an end of this Work of God; and now they may venture again to ſettle both Church and State, upon the old Principles of that Wiſdom which the Lord was ſhaking.

And now, where is the people whom the Lord was redeeming; where is the praying people, the panting people, the mourning people, the people that could have travailed from Sea to Sea, to have had the Will of God revealed? Are they not run into the earth? Is not the Spirit of the earth come ouer them? Are they not dividing the Spoils? The inward *Jew*, the renewed nature is ſunk, loſt made a prey of; the *Gentile*, the heatheniſh Spirit hath riſen up, and ſeated it ſelf in a form of Worſhip, or in ſome high Notions of knowledge, on which that Spirit (which knows not the Tree of life) loves to feed. Some are Stark dead, no ſence at all in them, but life quite ſwallowed up of death: Others perhaps are ſtill preſſing towards the Kingdom, but in the wrong nature, in that which ſhall never obtain: and they may there meet with ſome enjoyments, but not enjoyments from or of the true thing, but the likeneſs which the enemy hath painted to deceive them with: and they may alſo wait and hope that the Kingdom will come, and yet be out of thoſe which knows its coming, and can alone prepare the heart for its appearance. Yea, ſome are got ſo high, that they are even in the Throne: they have the love, the life, the liberty, the joy, the peace of the Kingdom (as they imagine.) They can reign as Kings without us, without that nature and principle wherein our life lies. But theſe mighty ones, theſe Princes the Lord will pull from their Seat, and raiſe up the humble, the Meek, the low in heart, the beggar from the dunghil, and give to him the Throne of his glory.

Now this my life in love ſaith to you all, as the proper and only way of your recovery and redemption, come to that which can judg you. *Sion is to be redeemed with judgment, and her Converts with Righteouſneſs.* If *Sion* be redeemed, if the Seed be again raiſed, that Spirit which hath got up above it (and keepeth it down) muſt be judged and brought under by judgment. How was *Iſrael* of old to be recovered from her Idolatries and Whoredoms, but by owning and coming to that light in the Prophets which manifeſted and judged it? Ye alſo have worſhipped Idols, ye alſo have run a whoring from the Lord, and have been enflamed with Idols under every green Tree.

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Every new Idol, every freſh appearance, every lively likeneſs hath tempted you aſide from the living God. When one way of Worſhip hath been dry and barren, ye have left that: when ſome notions of things have appeared empty and ſhallow, ye have been weary of them: but the next new Idol, under the next green Tree, hath drawn you aſide into the Bed of Whoredom, where ye have loſt true fellowſhip with the true God of life, and have been betrayed of the ſeed of life, which he began to quicken and raiſe from the dead. Now come to that which judgeth the Idol, the Idol-maker, the Whoriſh Spirit which tempteth aſide from the true Husband, and that Spirit which is liable to be Tempted; and let theſe be cut down by the judgment, and then the true Seed of Life will ſpring and flouriſh again. There is no other way, be not deceived: That muſt be awakened in you which can judge you, and muſt bring forth its judgment in you unto Victory, if life in you ever riſe and get the Dominion over Death. And that Spirit which now rules in you (and keeps the life down) knows this very well, and therefore endeavours all it can, to keep you from owning Judgement. He would fain keep the Light in others from judging you, *Do not judge*, ſaith he, *All Judgement is committed to the Son.* True, but ſhall not the light of the Son judge? ſhall not the light of that Candle, which the Lord hath lighted in one heart, diſcover and judge the darkneſs in another heart? Light doth make manifeſt, and its manifeſtation is its judgment, the uttering of the words are but the declaration of what the light in the heart hath done before, and cannot but do: for as long as it is light, whereever it comes, it will and cannot but diſcover and judge the darkneſs it meets with, though the darkneſs cannot own either its diſcovery or its judgment, but muſt needs except againſt it. Now if he cannot do this (which is utterly impoſſible for the dark ſpirit to do) then, in the next place, he fortifies and hardens the heart, as much as he can, from receiving the judgment, by perſwading him to look upon it as the judgement of another ſpirit like his own, and not as the judgment of the light. And ſo what *Paul* ſaid concerning mans Judgment (that it was a ſmall matter to him to be judged by mans Judgment) the ſame will he ſay concerning this Judgment. And yet, as the greateſt judgment of man, in the higheſt ſtrain of the comprehending part, ſhall fall: ſo the loweſt judgement of the light in the weakeſt Child, ſhall ſtand; and all the exalted ones of the earth ſhall in due time fall before it, though now (in the preſent elevation of their minds) they may riſe high above it, and trample it down: Therefore be not afraid to judge deceit, O ye weak ones, but be ſure that the light alone in you judge; and lie very low in the light, that that part, which the light in you judgeth in others, get not up in you, while the light is making uſe of you to judge it in others.

And now ye poor loſt Souls (who find the need of judgment, and any willingneſs within you to embrace it) wait firſt, for the riſing of the Judge of Iſrael in your hearts, and in the next place wait for the joyning of your hearts to him; both which are to be done by his eternal light, which manifeſts and gives his life. In the loweſt ſhining of this Light there is the Judgment, and there is the King himſelf (who is not ſevered from the leaſt degree or meaſure of his own light) bow down to him, kiſs his feet; know the nature of the thing, and ſubject to it: worſhip him here in his humiliation, receive him in his ſtrokes, in his ſmitings (and obſerve, and turn from that in your ſelves which ſmites him) and ye ſhall one day ſee him in his Majeſty, in the power of his love, in his everlaſting healings and embraces. And know aſſuredly, that that which will not worſhip him here, will not be fit to worſhip him there, nor ſhall not; but ſhall only tremble at the dread of his Majeſty, and be confounded at the ſweetneſs of his love, but not be able to bow down to it in the true life. For that ſpirit which is out of the life, is ſhut out in its higheſt deſires, hopes, attainments, enjoyments, ſeemingly ſpiritual reſt, univerſal love, liberty and peace, as well as in its darkeſt and groſſeſt paths of pollution. Therefore wait to know the nature of things, that ye may not be deceived with the higheſt, choiceſt, and moſt powerful appearances of death in the exacteſt image of life, nor ſtumble at the true life in its loweſt and weakeſt appearance. And this ye can only attain to by a birth of, and growth up in the true wiſdom, which ſays that Spirit which lives on the ſame things in the comprehenſion, and gathers a ſtock of knowledge and experiences in its own underſtanding part. Theſe are words of

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tender love, and they will also be words of true life, where the Fathers earth opens to drink them in, to whose good Pleasure and Blessing my Soul commends them.

Some Propositions concerning the only way of SALVATION.

1. *That there is no way of being saved from Sin and Wrath Eternal, but by that Christ alone which died at Jernsalem.* There is no name, vertue, life or power under Heaven given, by which lost man may be saved, but his alone.

2. *That there is no way of being saved by him, but through receiving him into the heart by a living Faith, and having him formed in the Heart.* Christ saves not as he stands without at the door knocking, but as he is let in; and being let in, he brings in with him that life, power and mercy, which breaks down the wall of partition, unites to God, and saves. The Jews could not be saved formerly by belief of a Messiah to come (with the Observation of all the Laws and Ordinances of *Moses*) nor can any now be saved by belief of a Christ already come (with observation of all that the Apostles commanded or practised) but alone by the receiving of him into the heart, who there works out the Salvation.

3: *That there is no way of receiving Christ into the heart, and of having him formed there, but by receiving the light of his spirit, in which light he is, and dwells.* Keep out the light of his spirit, keep out Christ; let in the light of the spirit, let in Christ: for the Father and the Son are light, and are alone known, and received in the Light but never out of it.

4. *That the way of receiving the Light of the Spirit into the heart* (and thereby uniting with the Father and the Father and the Son) *is by hearkning to*, and *receiving its convictions of sin there.* The first Operation of the Spirit towards man lying in the sin, is to convince him of the Sin: and he that receives not the convincing light of the Spirit, the work is stopped in him at the very first; and Christ can never come to be formed in him, because that light whereby he should be formed, is kept out. And then he may talk of Christ, and practise duties, (pray, read, and meditate much) and gather comforts from promises, and run into ordinances, and be exceeding zealous and affectionate in all these, and yet perish in the end. Yea the Devil will let him alone (if not help him) in all this, knowing that he hath him the surer thereby, he being (by the strict observation of these) kept out of the fear of the danger of his Condition, which otherwise perhaps he might be made sensible of.

Object. *But I may be deceived in hearkning to a Light within, for while I think that I therein hearken to the Light of the Spirit, it may prove but the Light of a Natural Conscience.*

Answ. 1. If it should be but the light of a natural Conscience, and it draw thee from Sin (which separates from God) and so prepare thee for the understanding, believing, and receiving what the Scripture saith of Christ, this is no very bad deceit: but if in the result it should prove to have been the light of the Spirit, and thou all thy life time hast took it for the light of a Natural Conscience, (and so hast despised, or at least neglected, if not reproached it) thou wilt then find that this was a very bad deceit.

2. I can shew thee by express Scripture, that it is the work of the Spirit to convince of Sin, *John* 16. 8. and again that the Law (which is spiritual) manifesteth that which is corrupt and carnal, *Rom.* 7:14. But where canst thou shew me from Scripture, that a natural Conscience can convince of Sin?

3. Let any man give heed to the light in his heart, he shall find it to discover his most inward, his most secret, his most spiritual evils, which a natural light cannot do: for that which is natural cannot discover that which is spiritual.

4. The Apostle saith, that it is the grace, which hath appeared to all men, which teacheth not only Godliness, but also Sobriety and Righteousness, *Tit.* 2:11. 12. The light of the fallen nature is darkness, can teach nothing of God; what any man learns now of the true knowledge of God, he learns by Grace, which shines in the darkness of

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mans nature, to leaven it with the true knowledge, though man (being darkneſs) can by no means comprehend it, and ſo cannot give it its true name.

Therefore take heed, leſt (through ignorance) ye blaſpheme the Holy Light of the pure Spirit, calling that natural (looking on it with the carnal eye) which with the ſpiritual eye is ſeen to be ſpiritual. For thou that doſt this, wilt be alſo erring on the other hand, calling thy carnal meanings and conceivings (about the mind of the Spirit of God in Scripture) Spiritual. And he that thus puts darkneſs for light, muſt needs put light for darkneſs; and then call evil good, and good evil: and ſo erre from the Spirit of God in the whole courſe of his Religion, even in the moſt inward exerciſes of it.

Man by nature is dead in Treſpaſſes and Sins, quite dead, and his Conſcience wholly dark. That which giveth him the ſenſe of his Death, and of his darkneſs, muſt be another thing then his nature, even the light of the Spirit of Chriſt, ſhining in his dark Heart and Conſcience. It is the ſeed of the Woman which not only deſtroys, but alſo diſcovers all the deeds of the Serpent. Now this ſeed, this light is one in all, though there have been ſeveral diſpenſations of it. One to the Heathen, in whom it ſprings up after an hidden manner, even as it were naturally, from whence it had the name of *the light of nature* (though it be the myſtery of Life and Salvation hid in them, *Col.* 1. 27. *this Myſtery in the Gentiles*, it is ill tranſlated *among*:) another to the Jews, in whom it was more rigorouſly ſtirred up by a Law given, who by Types and Shadows, and righteous exerciſes according to the Law, were to be awakned to the living Principle, *Mich.* 6. 8. Another to the Chriſtians, in whom it was livelily brought forth to light and life, by an eſpecial Diſpenſation of Grace: inſomuch as that which was the *myſtery in the Gentiles*, and Vailed from the Jews, being opened in them, was found to be *Chriſt the hope*, *Col.* 1. 27. But under all theſe Diſpenſations, the generality of men have fallen ſhort of the Glory of God, and miſſed of the Subſtance. Therefore the Lord God is now bringing forth the ſubſtance it ſelf, but under ſuch a Vail, as hides it from the eye of mans Wiſdom, under what diſpenſation ſoever he be, and how high ſoever in that diſpenſation. To ſome it ſeems natural, to others legal, to ſome it ſeems from the power of Satan (or at leaſt they pretend ſo) to others it ſeems the Miniſtry of *John Baptiſt*. Thus men gueſs at it in the Wiſdom of their comprehenſions, wanting the true line and plummet to meaſure it by.

Now to you who have not waited to learn in the Wiſdom of God the names of things (which there are given according to their nature) but in the forwardneſs of your Spirits, from your gathered knowledge, without the living power, have ventured to call that natural, which in the eternal Wiſdom is ſeen to be ſpiritual (and which hath been able to effect that, which all that knowledge which ye call ſpiritual, could never do) let me propoſe the conſideration of one Scripture to your Conſciences in the ſight of God.

The Scripture is that in *Job*, 28. 12. to the end.

Where ſhall Wiſdom be found? and where is the place of underſtanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth ſaith, it is not in me, and the Sea ſaith, not with me. It cannot be gotten for Gold, neither ſhall Silver be weighed for the price thereof, &c. *Whence then cometh Wiſdom, and where is the place of underſtanding? ſeeing it is hid from the eyes of all living, and kept cloſe from the Fowls of Heaven. Deſtruction and Death ſay, we have heard the fame thereof with our ears. God underſtandeth the way thereof, and he knoweth the place thereof,* &c. *And he ſaid unto man, Behold, the fear of the Lord, that is Wiſdome, and to depart from evil is Underſtanding.* Now conſider well.

Firſt, Is this natural Wiſdom, or ſpiritual Wiſdom that is thus precious? What is this that deſtruction and death have heard the Fame of? Is it the Wiſdom of nature? Or is it Chriſt the wiſdom of God.

Secondly, Where is the place of this? Where doth God point man to find this Wiſdom? He points him to the fear, *Unto man he ſaid* (he hath ſhewed thee, O man, what is good) *Behold, the Fear of the Lord, that is Wiſdom, and to depart from evil is underſtanding.* Go to the fear, there it is taught. that is the Wiſdom: learn by the fear to depart from evil, that is underſtanding. This is it which is ſo precious, which nothing can equalize or value, here is the place of it, thus it is to be learned: Sin overſpreads all the

Land

Land of darkness, there is no fear of God before mens eyes there, there is no learning of the fear there, all the Wisdom that man can come by, cannot teach it: he that learneth to fear God, to depart from evil, must learn of Christ the wisdom of God, and must deny all the varieties of the Wisdom of man, which undertakes it to reach it but cannot.

Thirdly, What is that in man, which teacheth the fear? which teacheth to depart from evil? Every man hath in him an eye that sees the evil, what is that eye, which the God of this World doth so strive to blind, and doth generally blind? Every man hath in him an enemy to evil, one that never consented to it but still reproves it, and fights against it, even in secret: What is this? This is no less then a ray from Christ the Wisdom of God, out of the seat of the fear in every heart, to lead into the fear, where the Law of departing from Iniquity is learned: and so this ray, being hearkened unto, and followed in the fear, brings up into the Love, into the Life, into the Light, into the Wisdom, into the Power. Do not shut your eyes now, O ye Wise ones, but open your hearts, and let in that which knocks there, which can and will save you, being let in, and which alone can save you. For it is not a notion of Christ without (with multitudes of practises of self-denial and mortification thereupon) which can save, but Christ heard knocking, and let into the heart. This will open the Scriptures aright; yea, this is the true Key, which will truly open words, things, and spirits: but he that opens without this Key, is a Thief and a Robber, and shall restore (in the day of Gods judgment) all that he had stollen: and wo to him, who when he was stripped of what he hath stollen, is found naked.

The Scriptures were generally given forth to the people of God; part to the Jews, part to the Christians. He that is born of the life, hath right unto them, and can read and understand them in the Spirit, which dwels in the life. But he that is not born of the Spirit, is but an intruder, and doth but steal other mens light, and other mens conditions and experiences into his carnal understanding, for which they were never intended, but only to be read and seen in that light which wrote them. And all these carnal apprehensions of his (with all the Faith, Hope, Love, Knowledge, Exercises &c. which he hath gained into his Spirit hereby, with all his Prayers, Tears and Fasts, and other imitations) will become loss to him, (for he must be stripped of them all, and become so much the more naked) when God recovers his Scriptures from mans dark Spirit (which hath torn them, and exceedingly prophaned them with his conceivings, guessings, and imaginings) and restores them again to his people. The Prophets, and Apostles who wrote Scripture, first had the life in them: and he who understands their Words, must first have the life in him. He that understands Words of life, must first life in himself. And the life (from which the Words came) is the measurer of the words, and not the Words of the life. And when the Scripture is interpreted by the Life and Spirit which penned it, there is then no more jangling and contending about it: for all this is out of the life, from and in that Spirit, Nature, and mind where the lust, the enmity, the contention is, and not the unity, the love, the peace. But this is it which undoeth all, the dead Spirit of man reads Scripture, and from that Wisdom which is in the death (not knowing the mind of the Spirit) gives meanings: and from believing and practising the things there spoken of (which death may do, as well as speak of the same) gathers an hope that all shall be well at last for Christs sake, though it feel not the Purification, the Cleansing, the Circumcision which cuts off the body of sin and death here, (for it is not to be off hereafter) and so gives an entrance into the everlasting Kingdom, where the King of Righteousness is seen, known, and worshipped in Spirit.

The Fundamental Principle of the Gospel.

This then is the Message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all, 1 John. 1 5,

This was the Message which Christ gave his Apostles, to make way into mens hearts by, This is the first thing that is proper for the mind to receive, which lies in the dark-

ness,

neſs; Namely, that there is no darkneſs in God, nothing but light. Darkneſs is excluded from him, and the mind that lies in darkneſs cannot have Union or Fellowſhip with him. Therefore he that will be one with God, and partake of his life, muſt come out of the darkneſs, which hath no place with God, into the light where God is, and in which he dwells.

The Work of the Son is to reveal the Father, and to draw to the Father. He reveals him as light (as the ſpring of light, as the fountain of light) and he draws to him as light. When he gives to his Apoſtles the ſtanding Meſſage whereby they were to make him known to the World, and whereby men were to come into Fellowſhip and Acquaintance with him, that is it, *that God is light, and in him is no darkneſs at all.*

Chriſt Jeſus the Son of God, he is the Image of his ſubſtance, the exact Image of this light, the light of the World, who is to light the World into this ſubſtance. So that as God the Father is to be known as light, ſo Chriſt the Son alſo is to be known as light. He is the only begotten of the Father of lights, the alone Image wherein the eternal ſubſtance is revealed and made known. And he that receives this Image, receives the ſubſtance; and he that receives not this Image, receives not this ſubſtance.

Now there is a Breath or Spirit from this Subſtance in this Image, which draws to the Image, (thus the Father draws to the Son;) and the Image again draws to the Subſtance, (thus the Son draws to the Father.) And ſo hearkening to this breath, the Mind and Soul is led out of the darkneſs, into the Image of light (which is the Son) and by the Image into the Subſtance: and here's the Fellowſhip which the Goſpel invites to. Joyning to this Breath, being transformed by this Breath, living in this Breath, walking in this holy Inſpiration there's an unity with the Father and the Son, who themſelves dwell in this Breath, from whom this Breath comes, in whom this Breath is, and in whom all are who are one with this Breath

This breath purgeth out the dark breath, the dark air, the dark power, the miſtery of death and darkneſs; and fills with the breath of Light, with the breath of Life, with the living Power, with the holy pure Miſtery.

Now as the Father is light, and the Son light, ſo this breath, this Spirit which proceeds from them both, is light alſo. And as the Father who is light, can alone be revealed by the Son who is light: ſo the Son who is light, can alone be revealed by the Spirit who is light.

He then who hears this Meſſage, that God is light, and feeleth himſelf darkneſs and in darkneſs, and is willing to be drawn out of the darkneſs, into fellowſhip with God, who is light. This is requiſite for him to know; Namely, how he may be drawn out, who is it that draws, and which are the drawings, that he may not reſiſt or neglect them (waiting for another thing) and ſo miſs of the true and only paſſage unto life Wherefore obſerve this heedfully.

None can draw to the Father, but the Son, none can draw to the Son, but the Father: and both theſe alone draw by the Spirit The Father by his Spirit draws to the Son, the Son by the ſame Spirit draws to the Father: and they both draw by the Spirit as he is light. as he is their light lighted to that end. For as the Father is light, and the Son light; ſo that Spirit which draws to them, muſt be light alſo. He is indeed the breath of light, eternally lighted, to draw to the eternal Image of light, and then to the eternal ſubſtance, which eternally dwels in that eternal Image.

Queſt. *But how may I know the Spirit and its operations, that I may follow him, and be led by them, both to the Son and to the Father, and ſo come into the everlaſting Fellowſhip?*

Anſw. The Spirit is to be know by thoſe motions and operations which are proper to him, which flow alone from him, and from nothing elſe.

Queſt. *What are they?*

Anſw. Convincing of ſin, and reproving for ſin, which nothing can truly diſcover and reprove, but the light of the Spirit. Darkneſs cannot make manifeſt darkneſs, but whatſoever maketh manifeſt is light. All the diſcoveries of darkneſs, in the hidden World of the heart, are from Chriſt the Sun of Righteouſneſs, by his Spirit, what name ſoever men may give it, who know not this Sun, nor its light, nor the true names of things in the light, but have named, even the things of God in the dark, and according

to the dark apprehenſions and conceptions of their own imaginary mind. But this I ſay to ſuch, who are ſo ready to beat their Brains and diſpute, leave contending about names, come to the thing, come to that which reproves thee in ſecret, follow the light that thus checks and draws; be diligent, be faithful, be obedient; thou ſhalt find this lead thee to that, which all thy knowledge out of this (even all that which thou calleſt Spiritual light) will never be able to lead thee.

And when thou art joyned to this light, it will ſhew thee him whom thou haſt pierced (even ſo as never yet thou ſaweſt him) and open a freſh Vein of Bloud and grief in thee, to bleed and mourn over him; and work that Repentance in thee, which thou never waſt acquainted with before; and teach thee that Faith, to which yet thou art a ſtranger; and teach thee that ſelf-denyal, which will reach to the very root of that nature which yet lives, even under that, and by means of that which thou calleſt Spiritual light; and will lay ſuch a yoke on thy Neck, as the unrighteous one is not able to bear, yea ſuch an one as the Hypocrite (which is able to hide it under confeſſions of ſin, and forms of Zeal, Knowledge, Devotion, and Worſhip) ſhall be daily tormented and waſted with. And then thou ſhalt know what it is to wait upon God in the way of his Judgments, and find the Powers of life and death ſtriving for thy Soul, and daily flouds and ſtorms encompaſſing and attending thee, under which thou wilt aſſuredly fall and periſh, unleſs the everlaſting arm of God's power be ſtretched out for thee, and be continually redeeming thee. And then thou wilt feel and ſee how ſin is pardoned, and how it is bound; how death brake in upon *Adam*, and how it daily breaks in upon mankind; and what that ſtandard is, which the Spirit of the Lord lifteth up againſt the powers of darkneſs. And then thou wilt come clearly to perceive, how that which thou haſt called Religion formerly (which flowed not from this principle) hath been but the invention of thine own imaginary mind (though thou fatheredſt it upon the Scriptures, as moſt men do moſt of their inventions about Doctrine and Worſhip) wherein thou haſt been in a dream of being changed, and yet remaineſt ſtill the ſame in nature: and haſt had a name that thou haſt lived, but art ſtill dead; a name of being ſanctified, but ſtill unclean; a name of being juſtified, but ſtill condemned by the light in thine own Conſcience, which is one with him who is thy Judg, and who will judg according to it: And ſo, as that which is real taketh place in thee; ſo that which hath been but imaginary, will paſs away.

A Short CATECHISM For the ſake of the Simple Hearted.

Queſt. *What is the eſtate and condition of all men by nature, as they are begotten of the Seed of the evil-doer, and come out of the Loyns of the firſt* Adam.

Anſw. A ſtate of ſin and darkneſs, a ſtate of death and miſery, a ſtate of enmity againſt God, a ſtate accurſed from God, expoſed to his wrath and moſt righteous judgments, both here and hereafter.

Queſt. *What brought* Adam *to this eſtate? and what keeps the Sons of* Adam *in it?*

Anſw. Feeding on the tree of knowledge, from which man is not excluded to this day, though he is from the tree of life.

Queſt. *How came* Adam *at firſt, and how come men ſtill to feed on the Tree of Knowledg?*

Anſw. From a luſtful appetite and deſire after the forbidden Wiſdom, ſown in their hearts by the envious enemy of their Souls, who is continually twining about this tree, and tempting men and women to eat of it, perſwading them that the fruit thereof is good for food: and indeed it is very deſirable to their eye, and promiſeth fair to make them everlaſtingly wiſe, but ſtill faileth.

Queſt. *What is the forbidden fruit?*

Anſw.

Answ. It is knowledge without life, knowledge in the earthly part; knowledge acquired from below, not given from above. This promiseth to make men as God, and to give them the ability of discerning and distinguishing between good and evil, which is Gods peculiar property. Eating of this fruit undid *Adam*, undid the Gentiles, undid the Jews, undid the Christians, they all feeding on the Tree of Knowledge, and departing from the life in their several dispensations.

Quest. *How doth this Fruit undo man?*

Answ. The Wisdom and Knowledge (which they thus gather and feed upon) perverts them, makes them wise in the wrong part, exalts them against the life, dulls the true appetite, and increases the wrong appetite, in so much as there is not so much as a desire in them after God in truth, but only to get knowledge and wisdom from what they can comprehend. By this means whatsoever was afterwards ordained to life, became death to man. Thus the Gentiles liked not to retain God in their knowledg, but fell by their despensation, provoking God to cast them off, and give them up to the vanity of their imaginations. And thus the Jews (whom God then chose) fell likewise by their dispensation, God for this cause giving them up to their own hearts lust, and rejecting them from being a people. And the Gentiles (whom God ingrafted into the true Olive, in the Jews stead) they also after the same manner fell by their dispensation. Thus each of these fell by gathering Wisdom from the Letter, but missing of the life in every of these Dispensations.

Quest. *What is the Food which man should feed on?*

Answ. The tree of life, the word which liveth and abideth for ever, which is in the midst of the Garden of God, which word was made Flesh for mans weakness sake, on which flesh the living Soul feeds, and whose blood the living Spirit drinks, and so is nourished up to eternal life.

Quest. *But had* Adam *this food to feed on? and was this to be the food of the Gentiles, Jews and Christians in their several dispensations?*

Answ. God breathed into man the breath of Life, and man became a living Soul: and nothing less than life it self could satisfie his Soul at first, nor can to this day. Every word of God that cometh fresh out of his Mouth, is mans food and life. And God speaketh often to man, shewing him what is good: but he cannot relish or feed on this, but desireth somewhat else, through the error and alienation of his mind. And what God speaketh now to man (if that be mans life) *Adam* had much more of it before his fall. And for the Jews, *Moses* tells them the word was nigh them, in their heart, and in their mouth: and *Paul* also tells the Christians so. So that the word is not far from any man, but mens ears are generally stopped against it, by the subtilty of the Serpent which at first deceived them.

Quest. *But did not the Jews seek for Eternal life, in reading and studying the Scriptures under their dispensation? and do not the Christians now seek for life, and to feed on life?*

Answ. Yea they did, and do in their own way, but they refuse it in Gods way. Thus *Adam* after he had eat of the Tree of Knowledge would have fed on the Tree of Life also, but he was shut out then, and so are Christians now. And if ever they will feed on the Tree of Life, they must loose their Knowledge, they must be made blind, and be led to it by a way that they know not.

Quest. *This is too mysterious for me, give me the plain litteral knowledge of the Scriptures.*

Answ. Is not the substance a Mistery? Is not the life there? The letter of any dispensation killeth: it is the spirit alone that giveth life. A man may read the Letter of the Scriptures diligently, and gather a large knowledge therefrom, and feed greedily thereon, but it is only the dead Spirit which so feeds, but the Soul underneath is lean, barren, hungry and unsatisfied, which when it awakes, it will feel.

Quest. *But may not the dead spirit as well imagine mysteries in every thing, and feed thereon?*

Answ. Yea it may, and the error here is greater than the former: but in waiting in the humility and fear, to have the true eye opened, and the true mystery revealed to the humble and honest heart, and in receiving of that in the demonstration of the Spirit, out of the wisdom of the flesh, here is no error, but the true knowledge, which springs from life, and brings life.

Queſt. *How may I come at this Myſtery?*

Anſw. There is but one Key can open it, but one hand can turn that Key, and but one Veſſel, but one heart, but one ſpirit which can receive the knowledge.

Queſt. *How may I come by that Heart?*

Anſw. As thou being touched with the enemy, didſt let him in, and didſt not thruſt him by with the power of that life which was ſtronger than he, and nearer to thee. Even ſo now, when thou art touched and drawn by thy friend, (who is nigh) and thereby findeſt the beginning of vertue entring into thee, give up in and by that life and vertue, and wait for more; and ſtill as thou feeleſt that following, calling, and growing upon thee, follow on in it, and it will lead thee in a wonderful way out of the land of death and darkneſs, where thy Soul hath been a Captive, into the Land of Life and perfect Liberty.

Queſt. *But can I do any thing toward my own Salvation?*

Anſw. Of thy ſelf thou canſt not: but in the power of him that worketh both to will and to do, thou mayſt do a little at firſt: and as that power grows in thee, thou wilt be able to will more, and to do more, even until nothing become too hard for thee. And when thou haſt conquered all, ſuffered all, performed all, thou ſhalt ſee, and be able underſtandingly to ſay, thou haſt done nothing, but the eternal vertue, life and power hath wrought all in thee.

Queſt. *I perceive by what is ſaid that there is a Saviour, one which hath Vertue, Life and Power in him to ſave, but how may I meet with him?*

Anſw. Yea, he that made man pitieth him, and is not willing that he ſhould periſh in the Pit into which he fell, but hath appointed one to draw him out, and ſave him.

Queſt. *Who is this Saviour?*

Anſw. He is the Tree of Life, I have ſpoken of all this while, whoſe leaves have vertue in them to heal the Nations. He is the Plant of Righteouſneſs, the Plant of Gods right hand: (haſt thou ever known ſuch a plant in thee, planted there by the right hand of God?) He is the Reſurrection and the Life, which raiſeth the dead Soul and cauſeth it to live. He is the ſpiritual Manna, whereupon the quickned Soul feeds. Yea, his fleſh is meat indeed, and his Bloud is drink indeed, which he that is raiſed up in the life, feeds on, and findeth the living vertue in them, which ſatisfieth and nouriſheth up his Immortal Soul.

Queſt. *But hath not this Saviour a Name? What is his name?*

Anſw. It were better for thee to learn his name by feeling his vertue and power in thy heart, then by rote. Yet (if thou canſt receive it) this is his Name, *The Light, The Light of the World,* (a Light to enlighten the Gentiles, that he may convert and make them Gods *Iſrael*, and become their Glory.) And according to his Office, he hath enlightned every man that cometh into the World, though men neither know the light that cometh from him, nor him from whom the light comes; and ſo notwithſtanding the Light is ſo neer them, remain ſtrangers to it, and unſaved by it.

Queſt. *Why doſt thou call him the Light? are there not other names every whit as proper, whereby he may as well be known?*

Anſw. Do not thus ſet up the wiſe and ſtumbling part in thee, but mind the thing which firſt puts forth its vertue as light, and ſo is thus firſt to be known, owned and received. Yet more particularly, if thou haſt wherewith, conſider this reaſon. We call him Light, becauſe the Father of Lights hath peculiarly choſen this name for him, to make him known to his people in this age by, and hath thus made him manifeſt to us. And by thus receiving him, under this name, we come to know his other names. He is the Life, the Righteouſneſs, the Power, the Wiſdom, the Peace, *&c.* but he is all theſe in the Light, and in the Light we learn and receive them all: and they are none of them to be known in ſpirit, but in and by the Light.

Queſt. *How are the other Names of Chriſt known in and by the Light?*

Anſw. Letting in the Light (which convinceth of and warreth againſt ſin) the Life ſtirs and is felt, and the life leads to the word which was in the beginning, and giveth the feeling of that alſo. And in the word, the Righteouſneſs, the Peace, the Wiſdom, the Power, the Love is felt; and he is made all theſe to thoſe who are led into, and kept in the Light. And when the powers of darkneſs appear with mighty dread, and

and there is no strength to withstand them, this lifts up a Standard against them; and calms all the Tempests, and cures all the Wounds and Diseases of the Soul, anointing it with the everlasting Oyl, so that now I can sensibly, and with clear understanding call it my Saviour, the Captain of my Salvation, my Christ or anointed, my Husband, my King, my Lord, my God.

Quest. *Where doth this Light shine?*

Answ. In the darkness at first: but when it hath vanquished, expelled and dispersed the darkness, it shines out of it.

Quest. *What is that Darkness wherein the Light shines?*

Answ. Man: mans heart, mans Conscience, mans Spirit. This is the World, which Christ the Son of Righteousness is the light of, in every part whereof he causeth the rays or beams of his Light to shine at his pleasure, though in no part the darkness can comprehend the least shining of his Light?

Quest. *How then can it ever be converted thereby?*

Answ. The darkness is not to be converted. Every man in this state is reprobated and the wrath abideth on him. So that the darkness is rejected, and man in the darkness: but man touched by the light, , made sensible of it, and following it in the life and power which it begets, is drawn out of the horrible Pit, and saved.

Quest. *How may I do to find the Light in the midst of the darkness of my heart, which is so great, and this Seed so small?*

Answ. By its discovering and warring against the darkness. There is somewhat which discovereth both the open and secret iniquity of the corrupt Heart, following it under all its coverings of Zeal, Holiness, and all manner of voluntary Humility, and self-Righteousness (with which the true light never had unity) and sometimes may cause secret misgivings that all is not well, but there may be a flaw found in this covering, and in the end it may prove too narrow for the Soul. This which thus warreth against the darkness, to bring people off from all false foundations, to the true and living foundation, this is the Light, and thus thou maist find it, at some time or other at work in thy heart, if thou mind it.

Quest. *Having found the Light, how may I come to feel the saving vertue and power of it?*

Answ. By believing in it. For the Virtue and Power springs up in the heart that believes in it.

Quest. *How can I believe in it? Am not I dead?*

Answ. There is a creating, a quickning Power in the light, which begets a little life, and that can answer the voice of the living Power.

Quest. *Yea, If I could find any such thing begotten in me, then I might be drawn to assent that, that (though never so small) might believe, but surely my dead heart never can.*

Answ. Hast thou never found a true honest breathing towards God? Hast thou never found sin, not an imaginary, but a real burthen? this was from life; there was somewhat begotten of God in thee, which felt this: It was not the flesh and bloud in thee, but somewhat from above. And if this had known the spring of its life, and not been deceived from it by the subtilty, it would have fed upon, and have grown up in the vertue and power of the spring, from whence its life came.

Quest. *Why then by this all men have power to believe.*

Answ. In the light which shines in all, and visits all, there is the Power: and this Power strives with the creature to work it self into the creature: and where there hath been the least breathing after life, there hath been a taste of the Power: for this came from it. But the great deceiver of Souls lifts up mens minds in the imagination, to look for some great appearance of Power, and so they slight and overlook the day of small things, and neglect receiving the beginning of that, which in the issue would be the thing they look for. Waiting in that which is low and little in the heart, the Power enters, the Seed grows, the Kingdom is felt, and daily more and revealed in the Power. And this is the true door and way to the thing, take heed of climbing over it.

Quest. *What is it to believe in the light?*

Answ. To receive its Testimony either concerning good or evil: and so either to turn towards or from, in the Will and Power which the Light begets in the heart.

Quest.

Queſt. *How will this ſave me?*

Anſw. By this means, that in thee which deſtroys thee, and ſeparates thee from the living God, is daily wrought out, and the heart daily changed into the Image of him who is light, and brought into unity and fellowſhip with the light poſſeſſing of it, and being poſſeſſed by it, and this is Salvation.

Queſt. *We thought Salvation had been a thing to be beſtowed hereafter, after the death of the body: but if it be thus, then Salvation is wrought out here.*

Anſw. So it is, even in all that are ſaved: for there is no working of it out hereafter, but here it is wrought out with fear and trembling, and the believer (who is truly in unity with the life) daily changed from glory to glory, as by the Spirit of the Lord.

Queſt. *But ſhew more particularly, how Faith or believing in the light worketh out the Salvation.*

Anſw. Firſt, it cauſeth a fear and trembling to ſeize upon the ſinner. The Lord God Almighty, by the riſing of his light in the heart, cauſeth the powers of darkneſs to ſhake, the earth to tremble, the Hills and Mountains to melt, and the goodly Fruit-Trees to caſt their Fruit. And then the Plant of the Lord ſprings up out of the dry and barren ground, which by the dews and ſhowrs from above, thrives, grows, and ſpreads, till it fills God's earth.

2. In this fear and trembling, the work of true Repentance and Converſion is begun and carried on. There is a turning of the Soul from the darkneſs to the light; from the dark power, to the light Power; from the Spirit of deceit, to the Spirit of truth; from all falſe appearances and imaginations about holineſs, to that which the eternal light manifeſteth to be truly ſo And now is a time of mourning, of deep mourning, while the ſeparation is working, while the enemies ſtrength is not broken and ſubdued, and while the heart is now and then feeling it ſelf ſtill hankering after its old lovers.

3. In the belief of the light, and in the fear placed in the heart, there ſprings up an hope, a living hope, in the living principle, which hath manifeſted it ſelf and begun to work. For the Soul truly turning to the light, the everlaſting Arm, the living Power is felt: and the Anchor being felt, it ſtays the Soul in all the troubles, ſtorms, and tempeſts it meets with afterwards, which are many, yea, very many.

4. Faith, through the hope, works Righteouſneſs, and teaches the true Wiſdom (and now the benefit of all the former trouble, anguiſh and miſery begins to be felt and the Work goes on ſweetly.) All the unrighteouſneſs is in the darkneſs, in the unbelief, in the falſe hope; Faith in the light works out the unrighteouſneſs, and works in the righteouſneſs of God in Chriſt. And it makes truly Wiſe, Wiſe in the living Power, even Wiſe againſt the Evil and to the Good, which no man can learn elſe where.

5. In the Righteouſneſs, and in the true Wiſdom which is received in the light, there ſprings up a love, and an unity, and fellowſhip with God the Father of lights, and with all who are Children of the light. Being begotten by Chriſt the light, into the nature of the light, and brought forth in the Image, there is an unity ſoon felt with God the Father, and with thoſe who are born of the ſame Womb, and partake of the ſame nature. And here is a Willingneſs and Power felt in this love, to lay down the life, even for the leaſt truth of Chriſts, or for the brethren.

6. Belief in the light works Patience, Meekneſs, Gentleneſs, Tenderneſs, and Long-ſuffering. It will bear any thing for God, any thing for mens Souls ſake. It will wait quietly and ſtilly for the carrying on of the Work of God in its own Soul, and for the manifeſtation of God's Love and Mercy to others. It will bear the contradiction and reproach of ſinners, ſeeking their good, even while they are plotting, contriving, and hatching miſchief, laying many ſubtle ſnares, and longing thereby to entrap the Innocent.

7. It brings Peace, Joy, and Glory. Faith in the light breaks down the Wall of darkneſs, the Wall of partition, that which ſeparates from the Peace, that which cauſeth the anguiſh and trouble upon the Soul, and ſo brings into peace. Chriſt is the skilful Phyſitian, he cures the diſeaſe, by removing the cauſe. The unskilful Phyſitians they heal deceitfully, crying Peace, Peace, when there is no Peace, while that which breaks the Peace is ſtanding: but Chriſt doth not ſo, but ſlays the enmity in the heart by the bloud of his Croſs, ſo making Peace. And this is true Peace, and certain Peace.

Now

Now finding the clods of earth removed, the enemy, the disturber, the Peace breaker trodden down, the sin taken away, the life and power present, the Soul brought into the peace, here's joy, unspeakable joy, joy which the World cannot see or touch, nor the powers of darkness come near to interrupt. Here's now no more crying out, O Wretched man; and who shall deliver &c. but a rejoycing in him who hath given Victory, and made the Soul a Conquerour, yea, more then a Conquerour. Wait to feel that, thou who art now groaning, and oppressed by the mercilesse Powers of darkness.

And this joy is full of glory, which glory increaseth daily more and more, by the daily sight and feeling of the living Virtue and Power in Christ the light, whereby the Soul is continually transformed (and changed more and more) out of the corruptible, into the incorruptible; out of the uncircumcision, the shame, the reproach, into the circumcision, the life, the glory.

Quest. *Doth the light do all this?*

Answ. Yea, in them that turn towards it, give up to it, and abide in it. In them it cleanseth out the thickness and darkness, and daily transformeth them into the Image Purity and perfection of the Light. And this nothing can do but the Light alone.

Quest. *What makes men generally so averse from the Light?*

Answ. Their unity with the darkness, which the light is an enemy to, discovering and disturbing it.

Quest. *But Wise men, Knowing men (men who are looked upon as having most light) they also are enemies to this light, and speak hardly of it.*

Answ. Was it not always so? Did any of the Rulers, or Wise Scribes and Teachers of the Law believe in him formerly? And is it any Wonder if such believe not in him now?

Quest. *What may be the reason, why the Wise men formerly have not, and now cannot believe in the light?*

Answ. There are two great reasons for it.

1. Because they cannot comprehend it. They can comprehend the knowledge which they can gather out of the Book of nature, or out of the Books of the Law and Prophets, or out of the Books of the Evangilists and Apostles, but they cannot comprehend the light which all these testifie of: (so that such a kind of knowledge they can receive, but the light they cannot) for it is not to be comprehended but gathereth into it self, and comprehendeth.

2. Because it is an utter enemy to them. It will not Wink at the closest of their evils, nor speak peace to them therein. Their own gathered knowledge may speak peace to them, but this will not. Thus the *Jews* could speak peace to themselves from Temple, Ordinances, and Sacrifices, though they walked in the stubbornness and uncircumcision of their hearts, resisting the checks and motions of the holy Spirit there: and thus the Christians can speak peace to themselves, from a belief and hope through Christs dying at *Jerusalem* (though they know not him in them, and are at a distance, and not one with that in their hearts which is of Christ, and in his power and authority checks and reproves for sin) but the light will not speak peace so, but only where the vertue of the living bloud is felt, cleansing away sin.

Quest. *But there are many professors, strict professors (who, without doubt, have once tasted of the living Virtue) what makes them such enemies to to the Light? For there are none speak more against it than they.*

Answ. Because they are fallen from what they once had, for if they were in that living principle, which once gave them a true taste of life through the Scriptures, they could not but know and own the light which was the thing which gave them the taste, and would have preserved their relish, had they known how to turn to it and abide in it.

2. The Light is a Witness against all their knowledge and Religious practises, and imitations from the Scripture, which they hold and practice out of the Light, in the unrighteousness, even in that part which is not to know or be the Worshipper. And can ye blame them, that when the Light is so great an enemy to them that they all turn head against it? How is it possible that having slain and murthered the just one in themselves, they should acknowledge and give him his due honour in the others?

Quest.

Queſt: *But have the ſtrict profeſſors who pretend great things in honour of Chriſt, murthered him in themſelves?*

Anſw. Yea verily, as really as the *Scribes* and *Phariſees* and people of the *Jews* put him to death at *Jeruſalem*: for what they do to the leaſt appearance of his light in their hearts they do it unto him; Yea, our Lord Chriſt at this very day, is as really Crucified in their Spiritual *Egypt* and *Sodom*, as he was without the Gates of *Jeruſalem*. And his righteous Bloud cries as loud againſt the Profeſſors of this age, as ever it did againſt the *Jews*: and they are hardened againſt him by a conceited knowledge, which by their imaginations they have gathered from the Scriptures, juſt as the *Jews* were but the eye in them can no more ſee it, then the eye in the *Jews* could:

Queſt. *Surely if they knew the Light to be the only living Way, they would not be ſuch enemies to it.*

Anſw. Yea, I believe concerning them (as was ſaid concerning the *Jews*) that if they knew it, they would not crucifie the Lord of glory: for I bear many of them record, that they have a great Zeal, though not according to knowledge. But at preſent very ſad is their ſtate: for the God of the World hath blinded the eye in them, which alone can ſee the truth; and with that eye, wherewith they now ſtrive to ſee, they ſhall never ſee with comfort. Yea, ſo exceeding groſs and thick are many of them become, and their hearts ſo fat, that inſtead of feeling the want of the Spirit of God in themſelves, and mourning after it, they can mock at the appearances of it in others, and ſpeak contemptibly of a light within, where Chriſt ſaith the light is; For, ſaith Chriſt, Take heed that the light which is in thee be not darkneſs: for if, &c. *Luke* 11. 35, 36.

Queſt. *But will not they reply that they do not oppoſe (much leſs mock at) the Light of the Spirit, but only that which ye ignorantly call the Light of the Spirit?*

Anſw. If we have found it to be the Light of the Spirit, and to work that in us and for us, which no other Light ever could, do not blame us for giving in our Teſtimony that it is that Light. And take heed how ye reproach us with ignorance, ſeeing many of us have paſſed through all that which ye call knowledge: but our light is a new and ſtrange thing to you, and ye are not yet able to judge it.

Queſt. *But may not men obtain eternal life by reading the Scriptures, without knowing or owning this Principle of the Light.*

Anſw. The true end of mens reading the Scriptures, is to turn them to the Light. The Scriptures contain meſſages concerning God, concerning Chriſt, concerning the Spirit, the end whereof, is to turn men to the power and life, which can do the thing for them which God, which Chriſt, which Spirit fills all things, and are within in the heart, as well as without. The word is nigh thee in thy heart, and in thy mouth, ſaith *Moſes* to the *Jews*, ſaith *Paul* to the Chriſtians. And to what end do they tell them it is there? But that there they ſhould wait upon it, to hear its voice, and to obey it. Now mark, though men could practiſe and perform all things mentioned in the Scriptures, yet not being turned to this, they are not in the way of Salvation: for the way of Salvation is not a peculiar path or courſe of Ordinances and Duties preſcribed in the Scriptures, but it is a new way, a living way, a way that the wiſeſt profeſſors, out of it never knew (I will lead them in paths they have not known) So that while men know not, nor are turned to the Light and power whereof the Scriptures teſtifie, all their reading of the Scriptures, praying and practiſing Ordinances and Duties there mentioned, are but in vain, and in the end will prove but a falſe covering, and not the covering of the ſpirit.

Queſt. *But how did men do formerly? for this is but a late notion about the Light? Have none ever been ſaved that have not embraced this notion?*

Anſw. I ſpeak not of embracing a notion, but of turning to the thing it ſelf, without which none ever was, or can be ſaved: for it is that alone can ſave, and it ſaves only them that are turned to it. Now if any man ſo read the Scriptures, as thereby to learn to turn to this, he may feel that which will work Salvation in him, though he know not its name. For as darkneſs, being turned to, works Death in a myſtery, though its name be not known, but it may appear and be taken for Light: So Light being turned to, works life in a myſtery, although he in whom it works, ſhould not be able to call it by its name.

Queſt.

Quest. *Then by this, a man may be saved, though he should not know the literal name Jesus, or the literal Name Christ*, &c.

Answ The names are but the signification of the thing spoken of, for it is the life, the power (the being transformed by that) that saves, not the knowledge of a name. And Christians mightily deceive themselves herein: for they think to be saved by believing a relation concerning Christ, as he appeared in a fleshly body, and suffered Death at *Jerusalem*. Whereas Christ is the same yesterday, to day, and for ever: and the saving knowledge reveals him, not only as he was then, but as he was the day before, and he will be for ever. And this knowledge is also revealed in the Scripture but they are so drowned in the Letter, wherewith the carnal part is so filled, that the spiritual eye cannot open in them to see: and so that which was ordained for life, becomes Death to them, and they perish, they perish just as the *Jews* did: for their eyes are with-held by a Wisdom which they have grown up in from the Letter, from the beholding the mystery of life in the Spirit, which alone can work out and save from the mystery of Death.

Quest. *But did not God formerly, work life in men by their reading of the Scriptures, and by the Preaching of such Godly Ministers, as are now despised, and accounted Antichristian.*

Answ. When men read the Scriptures formerly in the times of thick darkness, and when some of those (who were not made Ministers according to the Order of the Gospel) preached in the simplicity of their hearts, according to the best light of their feeling and experience, the Lord pitied the simplicity of their hearts, and secretly refreshed this principle in them by such reading, and by such preaching. But now this principle is made manifest, their reading and setting up a knowledge of the Scriptures without this (which was the thing even then from whence they had their life) yea in opposition to this, this increaseth their Death and Bondage, and shuts them out of life.

Quest. *Well I will keep to the Scriptures, and wait for Light there, let who will follow this new Light.*

Answ. Wilt thou keep to the Scriptures in opposition to that Light, which alone can give thee the knowledge of the Scriptures? what kind of knowledge wilt thou gather from the Scriptures? not a knowledge which will humble thee, and cleanse thy heart; but a knowledge which will puff thee up, and fit thee for the slaughter. While thou art from the Light, thou canst not know the Scriptures, nor the power of God, but set exalting thine own imaginations, concsivings and reasonings without the sense of Scriptures. And this thou wilt one day know with sorrow, when God calls thee to an account for thy boldness, in putting senses and meanings upon his Words without his Light.

Quest. *I am almost startled.*

Answ. Many have fallen, and more must fall: for the sharp Ax of the Lord is prepared to cut down every professor, with all his profession and religious practises and imitations from Scripture, which stand not in the pure life. Happy art thou, if thou now fall by that hand, which now strikes at many in great loving kindness and mercy, that he might raise them up again, and fix them firm on the true foundation: But miserable are those, whose eyes are with-held, till the day of their Visitation be overslipt, and so they continue keeping their corrupt standing, and confidence in their fleshly knowledge of Scriptures, for they also must fall, but their fall will be otherwise.

Mind therefore this my single-hearted advice.

Let thy Religion be to feel the pure principle of life in the pure vessel of Life, for the eye must be pure that sees the life, and the heart that receives it. And Faith is a pure mystery, and it is only held in a pure Conscience. Know that in thee that purifies thee, and then thou knowest Christ, and the Father and the Spirit: and as that lives and grows up in thee, so shalt thou know their dwelling place, and partake of their life and fulness.

BABYLON the Great DESCRIBED.

The City of Confusion.

In every part whereof Antichrist Reigns.

Which knoweth not the Order and Unity of the Spirit, but striveth to set up an Order and Uniformity according to the Wisdom of the flesh, in all her Territories and Dominions.

Her *SINS*, Her *JUDGMENTS*.

With some plain Queries further to discover her, And some considerations to help out of her Suburbs, that her inward building may lye the more open to the Breath and Spirit of the Lord, from which it is to receive its Consumption and Overthrow.

Also, An Exhortation to the Powers of the Earth.

By *Isaac Pennington*, the Younger.

That which is far off, and exceeding deep, who can find out? I and mine heart compassed to know, and to search, and to seek out wisdom, and the reason, and to know the wickedness of folly, even of foolishness and madness. And I find more bitter than Death, the woman whose Heart is Snares and Nets, her Hands, Bands. He that is good before God, shall escape from her, but the Sinner shall be taken by her, Eccles. 7:24, 25, 26.

He that is Born of the pure Immortal Seed, and lives in the anointing, escapes the Golden Cup of Fornication, and all the painted Beds of Fornication, and is not defiled with Women. *Rev.* 14. 4. *but remains chaste to the Bridegroom.*

LO this is the City which is built up of, and filled with Images, and likenesses of the ways and truths of God, without the life and power.

On her outside there's the likeness of a Church, the likeness of a Ministry, the likeness of the Ordinances, Duties and ways of Holiness.

On her inside there's the likeness of the good knowledge, the likeness of Repentance and Conversion, the likeness of Faith, the likeness of Zeal for God, the likeness of Love to God and his Saints, the likeness of the Lambs meekness and innocency; the likeness of justification, the likeness of sanctification, the likeness of mortification, the likeness of hope, peace, joy, rest, and satisfaction, &c. but the substance, the truth, the vertue of all these is wanting to her, and she her self is found persecuting that very thing (where it is found in truth) the Image whereof she cries up.

This, This, is the Woman that hath bewitched the whole earth for their many generations,, and is still changing her dresses and paints, that she might still bewitch people, and fit as a Queen Reigning over their Consciences. But blessed be the Light which is arisen to discover, and the power which is able to overthrow this stately, this lofty, this mighty City, and all that take part with it.

The Lord God Omnipotent Reigneth in *Sion*, and Antichrist with his City *Babylon* falleth. Sing Praises, Sing Praises O inhabitants of *Sion*, to him who subjecteth *Babylon* (with all her Glory) under thy feet.

For he bringeth down them that dwell on high, the lofty City he layeth it low; he layeth it low, even to the ground, he bringeth it even to the dust. The foot shall tread it down (the feet of the poor, the steps of the needy) *Isa.* 26. 5, 6.

The

The PREFACE.

THere hath been in me a zeal for God from my Childhood, and a moſt earneſt ſearch into the Scriptures (which my Soul deeply reliſhed, and my heart honoured and loved, and ſtill doth) for the revelation of the mind and will of God. Two things did I earneſtly ſearch and beg for: The one was, for the diſcovery of the outward way of Worſhip; The other, for the inward Life, Vertue, and Power, which I looked upon the outward, as the proper means to lead me to. At the beginning of the troubles in theſe Nations, there was a lively ſtirring in me, and an hope that God was bringing forth ſomewhat; I likewiſe felt the ſame ſtirring in many others, at which my heart was rejoyced, and with which my Soul was refreſhed; but I found it ſoon begin to flag and wither, which forced me to retire, and to ſeparate from that, where I found the life and power dying and decaying. In my ſeparation the Lord was with me, my Soul remembreth it right well, and he had regard to the Simplicity, Honeſty, and Integrity of my heart (which he himſelf had kindled in me:) And though I fell too ſoon into a way of Church-fellowſhip and Ordinances, yet he had regard to me, and pitied me, and refreſhed my life even there. But at length the form overgrew us, and the ſweet and precious life in us began to dye. Then the Lord found out another way to refreſh us (namely by a ſenſible relating of our conditions, and of his dealings with us, and workings in us) which was very ſweet and precious at firſt, but the enemy creep'd in there alſo. Out of this ſtate I never made any change, but here the hand of the Lord fell upon me, ſtriking at my very root, breaking all my life in ſunder, and trampling my Crown in the duſt. Then I became a man of ſorrows (being ſtripped of all my Life, Faith, Hope, Joy, Comfort in, one day) not knowing which way to look, nor what to deſire. Sometimes there were breathings ſtirring in me, but they were preſently judged: Sometimes a little glance of refreſhment from a Scripture preſented to me, but ſuddenly taken away, and my death and darkneſs increaſed thereby. Then ſhould I wiſh, O that I might appear before his Throne; for ſurely my Conſcience is clear in his ſight, and I have not wickedly departed from my God, but was broken in pieces by his hand, even while my Soul was earneſtly ſeeking after him. O how my Soul did mourn, to ſee how I was fit to be made a prey to every ravening Spirit! And many did ſeek to devour me, but the hand of the Lord was with me, preſerving me, though I knew it not. And though I was wholly broken, and deſolate of all that I had called, or could call knowledge, (inſomuch as that I could not call any thing either good or evil) yet the Lord by a ſecret inſtinct, preſerved me exceedingly out of that which was evil, and kept my heart ſecretly panting after the Fountain and Well-ſpring of good. Yea, when I was at length (through deep deſpair of ever meeting with God any more in this life) captivated by the World, and betrayed by the love of it (which at laſt roſe up in me, and gained upon me, by perſwading me that my preſent eſtate and condition did require the free uſe of it, and the enjoyment of all it could afford) yet the Lord followed me, and often was I viſited with ſecret loathings of the World, and turnings from it, and pantings after the ſpring of my life: but theſe were dreaded by me, and ſuddenly quenched by the evil part, for fear of that miſery and unutterable anguiſh which I had felt hereby, the remembrance whereof was freſh in me.

In this my courting of the World, and estrangement from the life, the reasoning part (which the Lord hath been long battering, and had laid very low) gathered strength in me; and I began to grow Wise again, and able to judge of the things of God, and to hope and wait for some great appearance, wherein at length I might be visited, and meet with that which I so vehemently desired, and stood in such need of. Thereby the enemy deeply deceived me, pleasing me herewith, and keeping me hereby from unity with that, which alone was able to give me the sight of him, when ever he should appear. And in this fleshly Wisdom, I judged and despised the true life in others, as weak, low, and not able to bring them to that which I stood in need of, and waited for. Yea, the more I considered and reasoned in my mind, and the more I conversed with them (hoping thereby to find some clear ground either of owning or turning from them) the further off still was I, till at length the Lord powerfully touched, and raised up the life in me (which by all these reasonings and consultations, all this while, I slew) and then by degrees (waiting upon that) I saw, I felt, I tasted, I handled, as the Lord pleased to open to me here, that which was shut out from me in my narrowest search and closest reasonings. Thus the Jew *in me was cast off, and the* Gentile *called: But who can read this? I am sure the eye of mans Religious Wisdom cannot.*

Hereby my eyes have been opened, and I have seen the Fetters, whereby I have been held Captive from my life all my days: Yea, many of the Streets and Chambers of Babylon *hath mine eye beheld (in the pure life) wherein the Witch dwels which enchanteth from the Life: Yea, I have heard the tongue of the false Prophet, which speaketh so like the true Prophet, as no flesh can discern or distinguish between them: Yea, I have seen the* Dragon *in the Temple, worshipped there for God, by the strictest sort of Professors. And now in tender Bowels, in the true light of Life, from the pure movings of the eternal Spirit (as the Lord pleaseth to guide and direct) do I come forth to visit my poor fellow Creatures and Captives in* Babylon? *And what I have seen and known I testifie for the relief of others, that if it be possible (by the mercy and good hand of God) they may escape that misery, wherewith my poor Soul hath been overwhelmed, and may come out of that filthy abominable City which God is making desolate; where the pure Life, the conquering Faith, the suffering Love, the purifying Hope, the putting off of the body of sin, the puting on the living garment is not, nor cannot be witnessed, but men are only dreaming of these things in* Babylon, *where all the satisfaction they have, is from the pleasure of their dream; but when they awake they will find leanness, and penury, and nakedness upon their Souls.*

A Deſcription of Babylon *for the ſake of the Daughter of* Sion, *which at preſent dwelleth in the midſt thereof.*

Now, though the World be deaf and blind (even all ſorts of Worldly profeſſors, from the higheſt to the loweſt) yet open your ears, and hear the joyful ſound; open your eyes, and ſee the City of deſolations, and of all the abominations of the earth (both of Fleſh and Spirit:) and feel in your ſelves what it is, which is to be led out, and what is to lead you, that your feet may be guided to, and ſet firm upon Mount *Sion*, where the life rules over all her enemies.

BABYLON *is the ſpiritual Fabrick of Iniquity, the Myſtical great City of the great King of darkneſs, built in imitation of* Sion, *painted juſt like* Sion, *that it might be taken for* Sion, *and be worſhipped there, inſtead of the true eternal ever-living God, and King of Sion.*

This is the ſeat of the man of ſin: Where there is a Building framed in any heart, or in any Society of men like *Sion*, there he lodges, there he lives, there he ſits as God, there he reigns, there he is Worſhipped, there he is exalted above all that can truly be called God in that heart, or in that Society.

1. *It is a City*, This is a proper Parable, to diſcover the Myſtery of iniquity by, in this ſtate, it is juſt like a City, in its kind it is a City. In a City there are ſeveral Streets, in the Streets, Houſes; in the Houſes, ſeveral Rooms, to which Families and Perſons appertain, and to all theſe there are Laws and Governments. Thus it is here, there are many Streets in this City *Babylon*, many Houſes in every Street, many Rooms in every Houſe: and the Houſes and Rooms have their ſeveral Families and Perſons appertaining to them, and they have their Laws and Governments, their knowledge of God and Chriſt, their Order, their Worſhip, their Diſcipline in which they walk, and by which they order themſelves in their ſeveral ſervices, places, offices, and employments under the King of *Babylon*.

2. *It is a Spiritual or Myſtical City*, It is not an outward building of earthly materials, but an inward building of inward materials. As the outward *Sion*, the outward *Jeruſalem* is paſſed away in its uſe and ſervice: ſo the outward *Babylon* is out of date to. (Ye need not look ſo far for it.) And as God hath built up an inward City, a ſpiritual Building: ſo hath the King of darkneſs likewiſe. (He could never have tempted from the City of the living God, from the City of the myſtery of life, but by the City of the myſtery of deceit.) And as God builds his City of hewen Stones, of ſquared Stones, of living Stones: ſo alſo hath the King of darkneſs his hewings, his ſquarings, his preparations, his qualifications for his buildings. If the light break forth, and make it appear too groſs to have the whole Nation a Church, or to admit an whole Pariſh to Ordinances, he will gather a Church out of the Nation, and ſelect ſome of his choicer Stones out of the Pariſh; yea, he may graſp in ſome of the Stones of the true Temple, if they come within his reach and circle, that is, if they look abroad, if they ſtep forth, and keep not cloſe to the annointing within, which is the great and only Ordinance of the Saints preſervation from Antichriſt's power: for if they ſtep forth, but ſo much as into a Prayer againſt Antichriſt, out of this; they are caught in his ſnare, and are ſerving him in that very prayer, which they may ſeem with great earneſtneſs and zeal to put up againſt him.

It is a great City, an overſpreading City, a City that overſpreads the earth. As *Sion* was a vaſt City, a City that did overſpread the Nations. How did the Faith of the Goſpel over-run the World in the Apoſtles days! ſo this City hath alſo over-run the World. Indeed it hath taken up the whole Territories and Dominions of the other

City

City (and hath enlarged it self further) and *Sion* hath been laid in the dust, and trodden under foot. And though many Witnesses, Prophets, and Martyrs, have mourned over her, yet none have been able to raise up the Tabernacle of *David* which hath fallen down, nor to recover *Sion* to this day, but *Babylon* hath had the power over her. Look with the true eye, and behold how all Nations, Kindreds, Tongues, and Languages, have been drunk with some or other of the mixtures of this false Womans Cup (some of them over, and over, and over again) and have been Inhabitants of this City, crying her up (though not all in her gross habit, but some in her more refined shapes and transformings) for the true Church, for *Sion*, whereas alas, she hath only *Sions* dress, *Sions* shape, *Sions* outward garment (which is the likeness wherein she lies in wait to deceive) but not *Sions* Spirit.

4. *It is a City of Iniquity*, of hidden Iniquity: That which is hid in this City, it is not the life, it is not the righteousness, the holiness of the Saints; but iniquity, sin, transgression of the life: Look into any of the Streets of *Babylon*, into any of the Houses, any of the Rooms, any of the Chambers of Darkness: there's sin there, there's unrighteousness there, there's not one cleansed heart to be found there, not one pure eye to behold the God of life is to be found there; but in every heart sin in a mystery, iniquity in a mystery, unrighteousness in a mystery. They seem to be for God and Christ, and to be cleansed by them, but uncleanness lodges in them, and sin rules in them against God, and against his Christ in a mystery, which their eye cannot see; and so must needs mistake their state: Yet this is the true state of *Babylon* in all the parcels of it, it is the unclean City, where purity of heart and life cannot be known, but though it be washed and transformed never so often outwardly, yet still it remains inwardly polluted, that which defileth keeping possession and dominion there in a mystery. The living water, the living blood, runs not in any of the Streets of this City, so that there can be no true cleansing there. Nay, such strangers are the choicest Inhabitants of *Babylon* to the Fountain of life in *Sion*, to the River that cleanseth and healeth, that they cannot so much as believe that there is a possibility of cleansing and perfect healing, and making sound and whole here, while on earth. There is great talk of these things (of the water, the Blood, the cleansing) in all the Regions of *Babylon*, (which hath heard of the fame, and forms to it self a likeness) but the thing it self is not to be found there, and so the vertue, which comes from the thing it self alone, cannot be felt there.

And here, in this there is a great difference between the vessels of *Sion*, and the vessels of *Babylon*: The Vessels of *Sion*, they are weak, earthen, foolish, contemptible to the eye of mans wisdom (which cannot look for any great matter of excellency there: but the Treasure, the liquor of life in them is precious. The vessels of *Babylon* make a great shew, appear very holy, very heavenly, very zealous for God and Christ, and for the setting up of his Church and Ordinances all over the World. Thus they appear without, but they are Sepulchers, there's rottenness within: under all this there lodgeth an unclean, an unsanctified heart, an heart unsubdued to the spirit and power of the Gospel, while it makes such a great shew of subjection and Obedience to the Letter.

5. *It is the City of the King of Darkness*, of the great King of Darkness, of *the Prince of the power of the Air*, who rules universally in the darkness, in the mystery of iniquity throughout, even in every Heart. Where-ever is Sin, there is Satans Throne; and there he hath his Laws, his Government, his power in every heart of his Dominion. And where there is the least subjection to him, he is yet a Prince, his building is not as yet there wholly thrown down, he is not there as yet dispossessed and cast out. As long as there is any thing left wherein he may dwell, he knows his own, and keeps his hold of it. It is his right, and he will not lose it. All sin, all darkness is properly his: it is his seat, and he hath the Government there. Man is the Land where these two Kings fight, and whatever is good and holy belongs to the one King, and whatever is evil and unclean belongs to the other, and there is no communion or peace between them, but each keep their own, and gather of their own unto themselves. And where the fight is once begun between these, there is no quietness in that Land till one of these be dispossessed: but then there is either the peace of *Babylon*, most commonly under a form of holiness, or the peace of *Sion* in the spirit, life and power.

6. This

6 This City was built (and is daily built) *in imitation of* Sion, *painted juſt like* Sion. The intent of its building was to eat out *Sion*, to ſuppreſs *Sion*, to withdraw from the truth by a falſe Image, and to keep her Inhabitants in peace and ſatisfaction, under a belief and hope that it is the true *Sion*; and therefore it muſt needs be made like *Sion*, elſe it could no way ſuit theſe Ends. Every Street muſt be like the Streets of *Sion*, every Houſe like the Houſes of *Sion*, every Tribe and Family like the Tribes and Families of *Sion*, every perſon like the perſons in *Sion*, all the Laws, Ordinances, *&c.* like the Laws and Ordinances of *Sion*, the Worſhip like the Worſhip in *Sion*, the Faith like the Faith of *Sion*, the painted Chriſt like the Chriſt of *Sion*, all that go for Truths like the Truths of *Sion*, they would not deceive elſe; City *Babylon* would be ſoon ſeen through elſe, and become quickly deſolate and forſaken, did ſhe not lay her paint very thick, and with great art and skill. Now here's the Wiſdom, here's the true eye tried, to ſee through all the paints of this City in all the ſhapes and forms of it, to turn from every Street, every Houſe, every Chamber, every Image and falſe appearance of Truth, every falſe appearance of Ordinances and ways of Worſhip, every likeneſs of things which the ſpirit forms from the Letter, every Duty that it thus calls for, every promiſe of Scripture which it endeavours to apply to that to which it belongs not, that it might lull the Soul aſleep, and cozen and deceive it of the thing promiſed: here I ſay is the true eye tryed to turn from all this, and to wait for the raiſing and redeeming of the true ſeed of *Sion*, and for the ſpringing up of the true life and power in it and from it: For as long as this Spirit can deceive you with any likeneſs, ye ſhall never know the truth, nor come to the Worſhip of the true living God, which alone is in the Spirit, and in the Truth.

7. *The end* of all this, of Satans building up this City, this great City (thus accurately in the power of deceit, and in the very likeneſs of *Sion*) was, and is, *that it might be taken for* Sion, *and be worſhipped there as God*, and that without jealouſie or ſuſpicion: And he hath attained his end, his City hath deceived and doth deceive, it paſſeth currant for *Sion* among all the Inhabitants of *Babylon*; almoſt every ſort of people cry it up for *Sion*, in one appearance or other, though all do not cry up the ſame appearance; but their own Image, Way and Worſhip every one extolls; their own Image of the Truth for the Truth, their own way of Worſhip for the way, their own Church and Family for the Church and Family of God. And worſhipping here, they worſhip him, and not the Lord: for the Lord cannot be worſhipped in any part of *Babylon*, but the King of *Babylon* is Worſhipped in *Babylon*, and the King of *Sion* alone in *Sion*. Ah how deeply do men deceive their Souls! they think they believe in God, they think they pray to God, and hope to be owned at length by God, and yet are ſo far from coming out of Myſtery *Babylon*, that it was never yet ſo much as diſcovered to them; but they have either walked in the way of Religion and Worſhip they were brought up in, in the Apoſtacy, or perhaps have removed out of one or two of the broad Streets of it, and ſo thereby think they have left *Babylon*, when as the ſame Spirit hath ſat down in another Street of the ſame City, building up another Houſe by the direction of the King thereof, and there Worſhipping the ſame Spirit as they did before; but their Souls never knew the *Fire in Sion, and the Furnace in Jeruſalem*, by which the very inwards of their Spirits muſt be cleanſed, before the pure eye of life be opened which can ſee *Sion*.

Now becauſe ye are more able to receive things from Scripture-expreſſions, then from the nature of the thing it ſelf, ſpoken as it is felt in the heart (concerning which, much more might be ſaid, were ye able to bear it) conſider a few Scriptures.

Babylon is called *a great City*, Rev. 16. 19. and *a great and mighty City*, Chap. 18. 10. O the power of Deceit in that City to bewitch from the life! O the Multitude of lying Wonders that are there ſhewn in the heart, to make a man believe that he is in the life to perſwade men that the King thereof is the King of *Sion!* and that the Laws and Ordinances of Worſhip there, are the Laws and Ordinances of *Sion!* that the prayer there, is the prayer of the true Child! that the believing there, is the true faith! the love there, the true love! the hope there, the true hope, *&c.* Some parts of *Babylon*, ſome likeneſſes of truth there, are ſo taking, that none but the Elect, by the opening of the eternal eye, can eſpy the deceit.

And it is a ſpiritual City, a Myſtical City, a City built by the Working of *the Myſtery of Iniquity*, 2 Theſ. 2. 7. whereupon ſhe is called *Myſtery*, Rev. 17. 5. It is not a City

City of plain Wickedneſs, but a City of ſin hid, of ſin keeping its life under a covering, under a form of Godlineſs, of ſin reigning in the heart under zeal, under Devotion, under Praying, Believing, Worſhipping, Hoping, Waiting, *&c.* Where Sin lies hid within under theſe, there's *Babylon*, there's the myſtery of Witchcraft, there's the painted Throne of *Satan*, there's ſpiritual *Egypt* and *Sodom*, where the Lord of Life is daily crucified. This is the City, the Myſtical City, the Spiritual City, *Rev.* 11. 8. And here is building up and throwing down continually. She builds, the Spirit of the Lord confounds, then down goes her building, then up with another, then down again. This is her courſe without end, when the Spirit of the Lord diſturbs her, for otherwiſe ſhe can ſettle in any form of Knowledge or Worſhip: though in her ordinary courſe ſhe hath alſo many changes and turnings, One while this or that being a Truth, another while not, One while this or that being the ſence or meaning of ſuch a Scripture, another while not. *Babylon* is hardly ever without this kind of building up, and throwing down.

And this City is a great City, a City ſpread over all the earth, *She made all Nations drink of the Wine of the Cup of her Fornication*, Rev. 14. 8. The *Woman* which is this *City* (Rev. 17. 18.) *ſate upon peoples, and multitudes, and nations, and tongues*, Rev. 17. 15. She ſate upon them as Queen, as Princeſs, guiding them in their knowledge and worſhip of the King of *Babylon*. And thoſe that once hated her, and made War with her, and burnt her fleſh with Fire, ſhe cozen'd them with a new Paint, got them into her new Bed of Fornication, and made them worſhip the King of *Babylon* again, *Rev.* 17. 12, 13. and v. 16, 17. and there they lay committing Whoredom with her, till the the time of her laſt burning and utter deſolation: but then they forſook her, for fear of her torment, when they ſaw the ſmoke of her burning, *Rev.* 18. 9, 10.

In the Temples of this City (for in all the Streets thereof, yea, in every houſe there are Temples) Antichriſt ſits as God, and is Worſhipped, 2 *Theſ.* 2. 4. *He as God ſitteth in the Temple of God, ſhewing himſelf that he is God.* He hath clothed himſelf like God, he appears like God (like the holy pure Spirit of life and power) he appears in the Temple of God, he ſits there, he rules there, he gives forth Laws and Ordinances of Worſhip and Devotion. Yea, if any one will queſtion his godhead, or his right to do thus, he will prove it, he will make it manifeſt in the very Temple of God, that he is God: *He as God ſitteth in the Temple of God, ſhewing himſelf that he is God.* He hath exalted himſelf into the Throne above all that is called God, he hath got into the Temple, he ſitteth there as God, and there he maketh it manifeſt to all his Worſhippers that he is God, inſomuch as among all the Inhabitants of *Babylon* he is acknowledged and worſhipped, and the true Spirit of life is hid from their eyes, and denied and crucified. *He hath ſhewed himſelf that he is God*, he gives demonſtrations of his godhead, which that eye which is out of the life cannot but acknowledge and take to be true. There is none can ſee and acknowledge the true God, the true Chriſt, but thoſe that have the true eye, the true anointing (*no man can ſay, that Jeſus is the Lord but by the holy Spirit*, 1 Cor. 12. 3.) and yet how many can ſpeak great words of God and of Chriſt, who know not what belongs to the anointing? Alas, alas, All Nations and ſorts of profeſſors out of the Life, are coſened with the Devils Demonſtrations, with Antichriſts Demonſtrations, with the Whores Demonſtrations, with the falſe Prophets demonſtrations, which are undeniable to that Wiſdom wherein they ſtand, and to that eye wherewith they look to ſee.

Now mark this, Antichriſts coming, when firſt deceived, was very mighty, exceeding ſtrong, 2 *Theſ.* 2. 9. 10. *Whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders, and with all deceivableneſs of unrighteouſneſs*, &c. Weigh the thing well, Satan uſed all his art, and all his ſtrength to conceive and bring forth this myſtery of iniquity, ſo like the myſtery of Godlineſs, that it might paſs for currant in the World, and he rule as God in it. *With all power*, &c. no power of deceit wanting, he did not ſpare for Signs and lying wonders, yea he gave power to the Beaſt to do Wonders and Miracles, even to *make fire come down from Heaven on the earth, in the ſight of men*, (which was the Sign and Wonder whereby the God of *Iſrael* was diſtinguiſhed from *Baal*, power to work this very Sign Satan gives to the Beaſt, to confirm the Godhead of the Dragon and Antichriſt with.) Rev. 13: *v.* 13, 14. Theſe are the things men look for, ſee but great Power, Signs, Miracles, they are ſatisfied: the whole World ſtands ready to be deceived with this. Yea, and if the eye be not opened in perſons, which

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can diſtinguiſh of power, they muſt needs be deceived. Signs, Wonders, and Miracles had their place in the firſt Covenant, and were to that part to which the firſt covenant was (not to them that believe, but to them that believe not.) Now after the full demonſtration of the truth by Signs and Miracles, the power of Satan riſeth up, and by lying Signs, Wonders, and Miracles overturneth the truth. Now the unbelieving part in man expects and calls for Signs and Miracles, and ſays that will determine the controverſie, and ſettle the ſtate of the Church again, but that part is not to preſcribe God his way: yea he will ſteal as a thief upon thee, whoſe eye is abroad, and looketh for demonſtrations without.

And as Antichriſt got up thus, ſo Antichriſt will go out thus: he will raiſe up this power, and what lying Signs, Wonders, and Miracles he can, to defend himſelf with, now the Spirit of the Lord is riſen up to diſpoſſeſs him, and caſt him out of the houſe which he hath long lodged in. And he that can be cozened *with power with ſigns*, with *lying wonders* (which are *lying*, becauſe they come from the Spirit of deceit, with an intent to deceive, though they may come to paſs, and appear true to mans eye, *Deut.* 13. 1, 2, 3.) or with any of the *deceivableneſs of unrighteouſneſs*, ſhall never come out of *Babylon*, but only be tranſlated into ſome of the more refined Chambers of it, and fed with ſome more freſh likeneſſes of truth, where he ſhall ſtill remain an Inhabitant and Worſhippers in ſome Image, perhaps of univerſal love, life, and liberty, and yet be out of the life, out of the love, out of the liberty of the truth, which ſtands in the power and preſence, of the Spirit of God, and not in the moſt refined Image or likeneſs.

All the World wonder'd after the Beaſt, and they worſhipped the Dragon which gave power unto the Beaſt, and they worſhipped the Beaſt, Rev. 13. 3, 4. *The Dragon* is the Devil *the Beaſt* is that Spirit of the earth which he raiſeth up, and feeds in men with a form, and appearance of truth; to which he gives his Power, his Seat, and his Authority: and every man hath a meaſure of this according to his ſtate and condition, place and ſervice in *Babylon*. And now what a man doth here in Religion (be he never ſo devout and zealous, and frequent in Ordinances and Duties) is the Worſhip of this Spirit, and of the Dragon who ſits and rules in this Spirit. I am run into hard expreſſions, very hard, becauſe the nature of theſe things is hid from mens eyes, and they are in the miſt of Antichriſts raiſing, in the ſmoak which comes from the pit, where there is no opening of the true eye, nor no true ſight of things: but truly, if ever you eſpy the Dragon, the Beaſt, Antichriſt, the Whore, the falſe Prophet, ye muſt look at home, and read within: and there having found the thing, and ſeen it in the true light, ye will be able to read it certainly abroad alſo Now, do not go about to diſtinguiſh theſe things, in the notion of the underſtanding, but come to feel the life, to unite with the life, and the eye will open which can ſee into the nature of things; and will behold all in its ſeaſon; for that eye which is ſo eager to ſee, ſhall never ſee theſe things but that eye alone which waits in ſtilneſs and quietneſs, on the pleaſure and good will of the opener.

Now all this time, while *Babylon* ſtands, while Antichriſt ſits in the Temple, while Satan reigns over all the Antichriſtian World, the true and living God hath not been known, feared, nor glorified (but mens knowledg hath been of a falſe God they have ſet up, and him they have feared, and given the glory to in their Worſhip) nay the Goſpel hath not been Preached, the true Goſpel, the everlaſting Goſpel, the Goſpel wherein is the light, and power of eternal life, to turn men from all Antichriſtian forms of knowledge and worſhip to the true life and power. But when *Babylon* falls, and Mount *Sion* begins to appear again, then the Goſpel is to be preached again, even by an Angel who receiveth it from God himſelf, *Rev.* 14. 6, 7. for man could never recover it again: it requires a new inſpiration. *The Law is to go forth out of* Sion, *and the Word of the Lord from* Jeruſalem. And this Goſpel is to be Preached *to every Nation, Kindred, and Tongue, and People*, v. 6. mark, There was not one Nation, not one Kindred, not one Tongue, not one People that kept the everlaſting Goſpel, but it was laid up in *Sion*, it was carried with the Church into the Wilderneſs, and there it hath been hid all the time of the Apoſtacy ſince the days of the Apoſtles. But now *Sion* is redeeming, the true Woman bringing back again out of the Wilderneſs, ſhe brings back the true everlaſting Goſpel with her, and there is an Angel choſen in the power of the Lord (even in the ſame

power and Spirit that firſt preached it) to preach it again to every Nation, Kindred, Tongue and People. And the Lord hath ſo ordered it, that he will have the voice of this Angel as deſpicable to the Wiſe in Religion, to the zealous in Devotion of all ſorts of this backſliding age, as the former preaching was to the Wiſe and Devout both among the *Jews* and *Greeks*. So that whoſoever is Wiſe in Religion according to the fleſh, whoſoever is Wiſe in expectation and waitings for the Kingdom, whoſoever is Wiſe in reaſoning about it, and can tell the foregoing ſigns of it, *&c.* ſhall not know the voice: but he that can ſhut his eyes by the leadings of the pure life, and enter into the hidden Womb of Wiſdom, where the light of life is ſown, he ſhall be new formed and come forth a Child out of the Womb of Wiſdom with the new eye, the new ear, the new heart, the new underſtanding and ſences, and keeping in the childiſh ſimplicity, out of the Wiſdom, Zeal, and Devotion which deceived him before, he ſhall receive and enter into the everlaſting Kingdom.

Therefore all people wait humbly for the Candle of the Lord, that therewith ye may ſearch out *Babylon*, and may come to ſee what of her Treaſures ye have gathered, that ye may throw them away ſpeedily, and give up your Ships and Veſſels (wherewith ye have traffiqued for theſe kind of Wares) to the Fire of the Lords jealouſie, that ye may receive the durable riches, that ye may hear the joyful ſound of the everlaſting Goſpel and know the true Chriſt which it alone reveals, and come to fear, and worſhip, and glorifie the true God, and not go down into the Pit or Lake with the Dragon, the Beaſt, the Whore, and falſe Prophet, which will be the portion of the moſt zealous falſe Worſhippers. And when your eyes come once to be opened in the true light, ye will bleſs the Lord for giving you theſe warnings, and not be ſo angry at us (who have paid dear for them) for our willingneſs, if it be poſſible to ſave you ſome of the charges they have coſt us; however, at leaſt to preſerve your Souls from that ruine and dreadful deſtruction, which all the paths of *Babylon* lead to.

The Sins of Babylon.

Although in the foregoing Deſcription, ſome of the Sins of Babylon *have been touched at, yet I find my Spirit further drawn forth (in a way of ſervice to the Lord and his people) to take a further view, both of them and ſome other of her Sins.*

THe Sins of *Babylon*, by the Spirit of life (which hath righteouſly meaſured and knoweth them) are referred to theſe two heads, *Fornication* and *Abomination*. She allureth the Spirit of the Creature into a ſtrange Bed, and there it acts filthily and abominably with this ſtrange Spirit. Now of theſe there are two ſorts, Firſt, ſome more open and manifeſt; Secondly, ſome more hid and ſecret, hard (yea utterly impoſſible) to be diſcerned, without the ſhining forth of the pure light of life.

All ſorts of men are eſtranged from the life: under the whole Heaven is the Lord God forgotten, and his holy and pure Law and Way of life; and filthineſs and abomination is committed every where. Now all this filth (even the common filth of the earth) ſprings out of *Babylon*; hath its riſe from her Womb. Were it not for her, the ſound of life would be heard even among the Heathen, and they would not be ſuch ſtrangers to him that made them, nor would they act ſo contrary to thoſe leadings and teachings of the Spirit of God (who is the *God of the whole earth*) which the darkeſt parts are not without. It is ſhe, which withdraws their minds from the pure glimmerings that riſe up in them, ſetting up another God in their eyes, and heatheniſh ſottiſh ways of fear, worſhip and Devotion: and under this ſhe makes them filthy and polluted, unclean in their minds and in their bodies brutiſh in their knowledge, and in their practiſes: *For ſhe the mother of Fornication and Abominations of the earth*, Rev. 17. 5. Look what of Pride, of Vanity, of Cruelty, of Envy, of Wrath, of Luſt, of Covetouſneſs, of Idolatry, of Blaſphemy, *&c.* is to be found any where among men upon the earth, ſhe is the mother of it all. All the

the common filth and ſtench of the earth ſprings out of this Womb; this ſecret Womb, this hidden Womb: For though in this her open and viſible appearance, ſhe be manifeſt to the eyes of many; yet to thoſe Children of hers who are thus conceived; brought forth and bred up by her, ſhe is a myſtery of Iniquity, and they perceive her not ſo much as here, and ſo cannot eſcape this her openly polluted Bed.

Secondly, The Whore hath more ſecret Fornications and Abominations: Where ſhe can paſs thus, ſhe need not paint, either her ſelf or her ware: but where need requires ſhe hath her paint, ſhe hath her delicates for the curious eye (Rev. 18. 3.) ſhe hath her *Cinnamon, Odours, Ointments, and Frankincenſe* for the nice ſcent; ſhe hath her *fine Flower and Wheat*, &c. for the fine Pallate; *and Gold, Precious Stones, Pearl, and Veſſels of Ivory, and all manner of Veſſels of moſt precious Wood* for the more ſtately Worſhipper; as well as of *Braſs and Iron* for the more common, Rev. 18, 12, 13. ſhe can paint both her ſelf and her ware, ſo as to make them taking to the eye of all fleſh. She can ſo mingle her Cup, as ſhall pleaſe every Palate but that which is truly living; and caſt ſuch a colour upon her abominations, as no eye that's without can ſuſpect, but takes with every young man that's hunting abroad, and knows not the ſpring of life in himſelf. So that all the deceits in Religion, all the ſeveral forms and ways of knowledge and worſhip, all the Ordinances, Duties, and Devotions which the ſpirits of moſt men take pleaſure in, are of her. And herein is her Pride and Glory, in ſubjecting theſe, in ruling over theſe, in blinding the eyes of theſe, and oppoſing the true life and power by theſe. She doth not value whoſe Territories of the other, ſo much as the Congregation of theſe. For mark,

The great Maſter-piece of the Whore was to paint her ſelf like the Lambs Wife, and ſo to withdraw from the true Church, and ſet up a falſe Church, which by reaſon of its paint and likeneſs to that which once was the true, ſhould paſs up and down the World, and be taken for the true: And here lies her Beauty, her Glory, her Majeſty, her Life, her Heart, even in the deceivableneſs of this appearance. Therefore her great care and endeavour is, to keep her poſſeſſion and dominion here. She often reneweth and changeth her paint, neerer and neerer to the Image and former likeneſs of Truth, that ſhe might make it paſs inſtead of the Truth, and ſo keep that which is indeed the Truth down ſtill under reproach, contempt and perſecution, as ſhe hath done theſe many ages. Therefore ſhe hath her ſorts of paint by her, her varieties of Sorcery, of Witchery, of Inchantments, whereof her Cup is full, and wherewith her Wine is made ſtrong, to make the Inhabitants of the earth drunk thereby, that being thus beſotted, being not themſelves, but their ſpiritual ſenſes bound up (as this Wine doth very effectually, where-ever her Cup is drank off) ſhe might lead them up and down from one thing to another, from one Chamber to another, from one Bed to another, from one practice and way of Worſhip to another, and ſtill keep them from the true living thing which their Souls ſeek.

For were it poſſible for perſons, who did but ſo much as read in the Scriptures, concerning the power of life the Saints formerly enjoyed, the living Miniſtry and Ordinances, their ſweet walking and fellowſhip in the Light, the preſence of the ſpirit in their Worſhip, and in their whole courſe, their ſincere love in the ſpirit, and tender bearing with one anothers weakneſſes, doubts and differences; (which he that reads ſingly, cannot but pant after;) And the ſtate of the Goſpel was not to be a decaying and dying in theſe things, or a looſing of them, ſo that the power of the ſpirit, and the revelations thereof ſhould ceaſe (as the Whoriſh ſpirit, which hath gone out from the life, pleads;) but to grow and increaſe, and laſt times to abound moſt of all with the power and glory of truth: I ſay, were it poſſible for perſons who ſhould read, and entertain the leaſt taſte or ſavour of theſe things, to be ſatisfied with any of thoſe dead ways and forms, which the Whore hath ſet up inſtead of them, unleſs they were wholly bewitched, and altogether deprived of their ſenſes, being made dead Drunk with the Whores mingled Wine in this dark night of Apoſtacy? Yea profeſſors are drunk, they have deeply drunk of the Cup, and are ſorely overtaken, and their hearts overcharged with ſtrong liquor, which makes them even mad to draw others into their Beds of Fornication, and to ſtand up themſelves in great rage, and call alſo to the Magiſtrates for the defence of them. Yea, like the Clamorous Woman they make a great noiſe about Ordinances, Duties, Miniſtry, Church, &c. (*I have decked and perfumed my Bed*, ſaith

the *lewd Woman*, the ſubtil hearted Woman, *Prov.* 7. 16, 17.) but do not ſoberly conſider which are painted ones, which the truth. We have run on headily after theſe things too long; it is now time to ſtand ſtill a while, and wait for the purging out of the Wine wherewith all our Brains have been overturned, that we may come into ſoberneſs, and into a fit temper to be led by the Spirit of life, out of the Bed of Fornications, and out of the Ways, Worſhips, Ordinances, and duties of Fornication, into the Bed of the undefiled Spirit. Now he that Worſhips God aright, muſt feel life within (and that life raiſed and ſtrengthened by him who begets it) and this will ſavour death, and (faithfully following its guide) will come out of the Land of death, even that Land wherein all the falſe Worſhippers inhabit, and wherein all the falſe ways and Worſhips, Duties, Ordinances, Miniſtries *&c.* are ſet up, and flouriſh

Now theſe ſecret ſins of *Babylon*, are the ſame with the more open and groſs, the great difference is their ſecrecy, their not appearing like Sins, their Paint, their Colour, whereby they are ſwallowed down for holy and good. As to inſtance:

There is *Fornication* (or Adultry from the life) in the fineſt, in the pureſt way of Worſhip man can invent or imitate: but the Fornication doth not ſo plainly appear here, but they who have drunk of the Cup, take theſe things for the ways and appointments of God. Thoſe that ſet up the whores Church, do not call it ſo (nor perhaps think it to be ſo;) thoſe that ſet up the whores Miniſtry or Ordinances, do not give them that name, but call them the Miniſtry and Ordinances of Chriſt: yet this is as truly, as really Fornication from the life, as the groſſeſt ways of heatheniſh Worſhip. O mark it, mark it.

If thou haſt read the Scriptures, and thruſt thy ſelf into any practiſes thou there findeſt mentioned, without the raiſing up of a living thing in thee, and without thy following by the guidance thereof, thou haſt done this by the Whores advice, and in this thou art committing Fornication, and erring from the life: for the true Worſhip lies in the Spirit and in the Truth, and it is the new Birth that God ſeeks to worſhip him: but the ſpirit of man thruſting it ſelf into theſe things, the Lord abhors and rejects. And this ſpirit never can be thus cleanſed and fitted to enter into Chriſt's Bed, but only gets a paint from Scripture, and enters into the painted Bed and Boſom of the Harlot, where it remains unrenewed, unchanged, unmortified in the midſt of all its great talk and profeſſion of theſe things. And thus the Scriptures, the Holy Scriptures of truth (which were given forth from the pure Spirit of life) the whoriſh Spirit maketh uſe of to eſtrange from the life: For what ſort of perſons, which have fornicated from the life, but make uſe of the Scriptutes to maintain their Whoredoms by, and to bewitch others into their whoredoms with? Every ſort crys up their own way and worſhip, to be the way and worſhip according to the Scriptures: and if any be gathered out of all theſe witcheries into the power of God, then the bewitched ſay that ſuch are bewitcht.

Then as for all the *Abominations* of the earth, all the filth that defiles the heart, it is to be found on the skirts of the Whore, even in her moſt refined dreſs: For her Religion, her Worſhip, her Profeſſion, her practiſes do not reach to the purifying of the Conſcience, but only to paint over the old Sepulcher, where rottenneſs ſtill lodgeth within. The ſore was never throughly ſearched, the heart was never throughly circumciſed or baptized, the old man was never put off, or the new man put on, the bloud of purifying (which truly waſheth away the ſin) was never felt in its vertue and power, but only an apprehenſion and talk that they are cleanſed in Chriſt, from a notion they have ſtolen out of the Scriptures, but not from the ſenſible feeling of the thing in life and power in their conſciences. And ſo the evil nature ſtill remains, the evil heart of unbelief is ſtill to be found in them, and they want the Life, they want the Power, they want the Spirit, they want the Love, they want the Humility, they want the Meekneſs, they want the Patience, they want the Innocency and Simplicity of the Lamb and Dove. And when the Lord comes to provoke them to jealouſie by the ſhining of his light, and by the appearance of his power in ſome whom they deſpiſe; then the pride, the paſſion, the envy, the heart-burnings, the hard ſpeeches, the falſe ſurmiſings, with the reſt of the enmity which ſtill abides with them, ſtirs and riſes againſt the life and power, and their Hypocriſie is made manifeſt. Yea, ſome of the ſtricteſt among them can ſcoff and jeer at the appearance of life, ſo ſtrong is the evil and unmor-

mortified nature in them, and ſo conceited are they in their ways and practices, becauſe of their cover, under which, all this iniquity (for the moſt part) lies hid from their Eyes. But for all that, it is there, the Lord's Candle will ſearch it out, and thine own Eye ſhall ſee it, and find in thy ſelf bloudy *Cain*, ſcoffing *Iſhmael*, prophane *Eſau*, the uncircumciſed *Jew*, who is angry that his Brother's Sacrifice is accepted and his not, who diſdains and derides the true ſeed of Life, the living Heir, who hunts abroad for Food pleaſing to that nature which is to be Famiſhed, who Crucifies the Lord of glory becauſe of his meanneſs, and becauſe he appears not in that way of Devotion and Holineſs wherein they expect him. Neither will he appear ſo, but to overturn all that which ye have ſet up, and to ſet up that which ye diſdain. This is the Lord's Work, and it is marvelous in our Eyes.

Now there are ſeveral ſins which the Spirit of the Lord hath charged *Babylon* with, and which he will reckon with her for, and with all that partake with her therein, ſome whereof I may mention. As,

1. *Her deep Fornications from the life, under a pretence of honouring and worſhipping of it.* (Be not offended that I begin with it again, ſeeing it is alſo mentioned among other particular ſins of hers, *Rev.* 9. 21.) She ſpeaks fair Words, ſhe calls to have the Worſhip of God ſet up, and a Godly Miniſtry, and the Ordinances of God in a Nation; but the thing is not ſo in the ſight of God, but in all this ſhe ſeeks the advancement of her own Whoredoms. And this was, and is the very way of Antichriſts riſing; he gets into the form, he cries up the form; and by the form which he cries up, he eats out the power. If Antichriſt ſhould ſpeak directly againſt the power, (without firſt creeping into, and ſetting up a form, and crying up that) he would ſoon be detected: but under a form and profeſſion of truth, he hides himſelf, and covers his ſpirit of enmity and perſecution therewith; and here he can ſecretly and ſafely ſmite the Innocent, and Fight againſt that very Spirit, Life, and Power, which he himſelf in his form makes a profeſſion of being ſubject to. And this is the Wolf in the Sheeps cloathing; which by this fair appearance of the Sheeps Wool on his back, covers his ravenous nature from the Eyes of the beholders.

Now there are three ways of Fornication, one of which this Spirit is always guilty of, ſometimes of them all.

1. *By inventing things which the Lord never commanded, or adding to that which the Lord did command.* The mind of Man is very bulie, and full of Inventions: and where the heart is touched with devotion and zeal towards God, the inventing part exceedingly exerciſeth it ſelf this way, either in imagining and forming ſomewhat which it thinks may be acceptable to God, or in adding to thoſe things, which it finds commanded. In this way of Fornication the *Popiſh Church* abounds, being filled with Ceremonies of their own inventing, and of additions to ſuch things as are found mentioned in the Scriptures. The common *Proteſtants* alſo, have been too guilty here.

2. *By imitating of thoſe things, which were commanded to others.* When a man finds in Scripture the things which ſome others did, or which they were commanded to do; and ſo he is venturing upon them, before he feel the leading of that Spirit, whereby they were led thereunto. Now in this, he errs from the Life, he goes without his guide, he doth that which was a good thing in others (who were led by the Spirit thereto) but in him it is Fornication. This Man is a Thief and an Intruder, he ſteals into the outward knowledge and practice, without the inward life and power, he intrudes into that into which others were fairly led, coming in by the door, for which entrance he alſo ſhould have waited, and not have run on headily of himſelf. This way of Fornication, the ſtricteſt among the *Proteſtants* have generally been enſnared in, who have run on further and further to ſearch out the pureſt way of Worſhip, the neareſt pattern to the Primitive times, and ſo have applyed themſelves diligently thereto, not knowing what they were to wait for to be their guide, and give them the entrance. And here now, thinking themſelves to be in the right, they have contracted a lofty Spirit, (and held forth their conceptions of the way, as the only way) and ſo have loſt the meekneſs and ſimplicity, which was freſh and lively in ſome of them before, which ſets them a great way back, and makes the entrance into the Kingdom very hard to them: Whereas, if that ſimplicity and tenderneſs were freſh in them, the Lord would ſhew great regard to that, eaſily pardoning this their error

and

and (in mercy to them) visiting that evil Spirit with his judgments, which stood nigh them, and was the cause of their error. But they are grown high, they are grown wise, they are become confident, they know the way already, and can maintain it by undeniable arguments (as they think) to be the way, so the Lord with his teachings is at a great distance from them, that lying very low in them, which the Lord alone will teach.

3. *By continuing in practices, to which they were once led by the Spirit, without the immediate presence and life of the Spirit.* For the whole Worship, the whole Religion of the Gospel consists in following the Spirit, in having the Spirit do all in us, and for us. Therefore whatsoever a man doth of himself, it is out of the life, it is in the Fornication. If a man pray at any time without the Spirit, that Prayer is Fornication, and is not either acceptable to God, or profitable to himself, but grieves the Spirit, hurts the Life and wounds the Soul. Now this way of Fornication have they especially fallen into, who have been acquainted with true leadings and openings of the Spirit, and have afterwards run to them for refreshment, and so by degrees forgot the Spirit that opened. And by this means was that life, which was precious and very savoury in the Ranters (before they were seduced, by the Spirit of deceit into that way of ranting) overturned. And thus they also (who deeply saw into the mystery of Whoredoms, and into the more inward ways of Fornication, above others) even they also were deceived with the Whores Cup, and drank afresh of that Wine of Fornication, which the Whore very cunningly had new mingled for them, and they also are become a reproach to the Inhabitants of *Sion*, who find a living habitation in that Spirit of Life, which they turned from.

Now if there be a true Eye opened in any in the Reading of this, how easily and manifestly will he see Whoredom, Fornication, Adultery generally in mens Religious Practices, in their Churches, in their Ministeries, in their Ordinances, in their Prayers, in their whole course! O how, think ye, doth the Eye of the Jealous God behold these things! but your Eyes, who are held Captive here, cannot see it. The God of this World, with his Mists hath darkned you, the great Whore with her Sorceries hath inchanted you, and ye are her Slaves, ye are drunk with her Cup, and how can ye judge soberly, either of your own estate towards God, or concerning your practices in Religion?

2. *Her notorious Blasphemies:* Having Fornicated from the Life, and from the Spirit, then she blaspheames the Life, and the Holy pure power and movings of the Spirit: *The Woman which sate upon the Scarlet coloured Beast (with whom the Kings of the Earth committed Fornication, and the Inhabitants of the earth were made Drunk with the Wine of her Fornication) was full of names of Blasphemy*, Rev. 17. 2. 3. Yea the Beast which carried her, which had many Heads, Horns and Crowns, he also had on his heads *names of Blasphemy*, Rev. 13. 1. *And there was given to him a Mouth Speaking great things, and Blasphemies*, ver. 5. And he, with the Whore together (for he did it by her Spirit and Instigation, by vertue of the Wine he had drunk out of her Cup) *opened his mouth in Blasphemy against God, to Blaspheme his Name, and his Tabernacle, and them that dwell in Heaven*, ver. 6. This hath been the work of the Tongue, in every head of the Beast, namely, to Blaspheme the Life, to Blaspheme the true living power, in all Ages and Generations, since the Apostacy from the Life and Spirit of the Apostles.

Now there is a twofold Blasphemy, which the Whore (and the powers of the earth that serve her) are guilty of.

1. There is a speaking well of the ways of their own invention, or the ways which they have imitated without the Life, to call these the ways of God, the true ways of Life is Blasphemy, *I know the Blasphemy of them which say they are* Jews *and are not, but a* Synagogue *of* Satan, Rev. 2. 9. There were even in the Apostles days, Persons who pretended to be Christians, and pretended still to be of the Church, though they had lost the Life, and this the Spirit of the Lord said was *Blasphemy*. And what is their gathering into a Church, who were never gathered into the Life, and setting up Ordinances and Pastors? What is this? What is it for him to call himself a Christian, or inward *Jew*, who never had the fore-skin of his flesh cut off by the Circumcising Knife of the Spirit? what will the Lord say this is, when he comes to judge?

2. There is a speaking evil of the Truths of God. The true knowledge, the true fear, the

the true Worſhip, the true Saints, the true God, the true Tabernacle, the true Temple, the true Heaven (all which is in the Spirit, and is alone revealed and ſeen there) theſe are reproached, theſe are miſ-repreſented (and the true ſight and acknowledgement of them called Error, Hereſie, and Sectariſm) by all the Blaſphemers of *Babylon*.

Iſrael, who had the Law and the Prophets, the true Ordinances and the true Prieſts, yet they *called evil good, and good evil, they put darkneſs for Light, and Light for darkneſs; they put bitter for ſweet, and ſweet for bitter*, Iſa. 5.20. *They were ſo wiſe in their own eyes, and ſo prudent in their own ſight, they were ſo mighty to drink Wine, and men of ſuch ſtrength to mingle ſtrong Drink (juſtifying the wicked for reward, and taking away the Righteouſneſs of the Righteous from him)* that there was no convincing of them by the LIGHT of GOD ſhining from the Prophets, of their *caſting away the Law of the Lord, and deſpiſing the Word of the Holy One of Iſrael*, ver. 21. to 25. Nay they were obſervers of the Law, and hearkened to the Prophets and Prieſts of the Law, *Jer.* 5. 31. Therefore when the *overflowing Scourge* came, *it ſhould not come near them*: Yea, when the true Prophets of the Lord threatned them with his coming with dreadful vengeance, and his *ſtrange work*, they in the height and confidence of their Spirits could reply, *Let him make ſpeed, and haſten his work, that we may ſee it*, Iſa. 5.20. How blind were they from ſeeing their Blaſphemies, their calling of evil good, and good evil, *&c.* Yea in the very days of the Apoſtles, *the Way of Truth was evil ſpoken of*, and Synagogues of Satan ſetting up, and Blaſphemies growing up apace from thoſe which held the true form, but denyed the power, even while the powrings forth of the Spirit, and revelations from the Spirit did abound: How can it be expected it ſhould be otherwiſe now, when the Spirit is grown ſuch a ſtrange thing, that to mention ſuch a thing as being moved by the Spirit, or acted by the Spirit, is become ridiculous? and the very teachers of the Nation (who muſt ſpeak by the Spirit, if they ſpeak the Word of God) cry Revelation is ceaſed, and count it a reproach for a man ſo much as to pretend to ſpeak by the movings, and in the power of the Spirit.

Now this double Blaſphemy neceſſarily follows the Fornication: Whoever is fornicated from the Life, he blaſphemes the Life, in all his knowledge, in all his Worſhip, in all his Religion. He calls that prayer which is not prayer, that an Ordinance which is not an Ordinance, that a Church which is not a Church, that a Miniſter which is not a Miniſter, and that which is indeed the Prayer, the Ordinance, the Church, the Miniſter, he denyes and blaſphemes, and cannot do otherwiſe, until the righteous Judgements of the Lord purge the Whores Wine out of him, and he be led back to that Life and Spirit again, from which (in all theſe ways of Worſhip, Inventions, and Imitations) he is gone a Whoring.

The Whore, for theſe many ages, hath been laying Blaſphemy to the charge of ſuch, as in any Degree, have been led by the Spirit of the Lord from her Whoredoms; but now the Lord is taking it off from them (who have long been unjuſtly charged therewith) and charging it upon her, and ſhe cannot eſcape his Judgement: for though ſhe put on never ſo fine Dreſſes and Appearances, like the Spouſe and Church of Chriſt, yet the Lord can diſtinguiſh and find out his Spouſe, though naked, in the Wilderneſs, and without her attire; and can alſo eſpy the Whoriſh Spirit, though cloathed with the Churches attire, and can charge her Blaſphemies (againſt him, his Tabernacle, and them that dwell in Heaven) upon her.

3. *Groſs or more refined Idolatries. Little children*, ſaid *John*, *keep your ſelves from Idols*, 1 *John* 5.21. He ſaw Antichriſtianiſm breaking in apace, many Antichriſts being already come, and now (ſaith he) keep to the Anointing, and keep from Idols: Without a very ſtrict watch, without a mighty preſervation by the Anointing, he ſaw Idolatry would even creep in upon them, who had taſted of the true power and vertue of Life. But how ſhall they keep from Idols, who know not the Anointing, but think the Revelations thereof are ceaſed? He that buyeth not the tried Gold of Chriſt (Rev. 3.18.) how can he avoid buying untried Gold of Antichriſt, or Silver, or Braſs, or Wood, or Stone, which his Merchants traffique for, and make Idols of? Rev. 9.20. If thine eyes be anointed with the true eye-ſalve, thou mayeſt ſee, and read the Parable.

Idolatry is the Worſhipping of God without his Spirit (that is the plain, naked truth of the thing) to invent things from the carnal mind, or to imitate things which others who had

had the Spirit) did in the Spirit, by the command of the Spirit, for thee to imitate and practiſe this without the Spirit, is Idolatry. An invented Church, an invented Miniſtry, an invented Worſhip, an imitated Church, an imitated Miniſtry, an imitated Worſhip without the life, without the Spirit, all theſe are the *Work of mens hands*, and are *Idols*, and all that is performed herein is Idolatry, *Rev.* 9. 20. This is a Religion without life, a Worſhip without life, a Fabrick for Idolatry; and the whole courſe of Worſhip and Service in it, is Idolatry. For the Living God, the Lord God of endleſs Life and Power, is alone worſhipped by his Spirit, and in the truth of that Life which he begets in the heart, and all other Worſhip (though never ſo ſeemingly ſpiritual) is Idolatrous. Ah Profeſſors, profeſſors, if ye knew how many Idol-prayers, and ſervices ye have loaded the Lord with, and how ye have been whoring from him, while ye have ſeemed to be drawing nigh to him, ye would hang down your heads and mourn! For whatever ye have done, in the Worſhip of God, without the leading and preſence of his Spirit, it hath been Idolatry. For the Worſhip of God under the Goſpel *is in the Spirit and in the Truth*, and required of them who are in the Spirit and in the Truth, and not of others, *John* 4. 23. For them alone the Lord ſeeketh to Worſhip, and the Lord will admit of none to his Worſhip, but ſuch as he ſeeks. And if any elſe will thruſt themſelves into his Worſhip, it is not accepted, nor do they worſhip the true God, but they *worſhip they know not what*: and their whole ſtate and courſe here, is a ſtate and courſe of Idolatry.

4. *Sorceries, Witchcrafts, Divinations, and Inchantments* (I do not mean outward Sorceries or Witchcrafts, they are but the ſhadow or figure of the inward myſtery of deceit of this black dark ſpirit, which appears as an Angel of Light, that he might bewitch and deceive) *Neither repented they of their Sorceries*, Rev. 9. 21. This falſe Church, this adulterous Woman, ſhe hath her golden Cup, and her Wine mingled, and with this Cup ſhe bewitches the eye, with this Wine ſhe enflames the heart, and intoxicates the Brain. She invents ways and Worſhips like to the true, or ſhe imitates the true ways and appearances of Life, and when the poor ſimple young man is ſingly ſeeking after God from ſome true touches of his Life, before he comes to know the Spirit of Life, before he can come to be married to the Lamb, ſhe comes with her golden Cup, and with her tempting Wine, and bewitches the poor heart therewith, and ſo leads it aſide into her painted Bed. Wouldſt thou enjoy God, ſaith ſhe? Wouldeſt thou worſhip him aright? Wouldſt thou have Fellowſhip with him? Lo here is the Way, here is the Church, here are the Ordinances, here is the Miniſtry, here are the Means. Thou muſt wait upon God in the uſe of the Means, and theſe are them. Did not the Saints formerly do thus? Did not they meet with God here? Did not they ſerve and Worſhip God thus? Come thou hither alſo, do what they did, enjoy what they enjoyed, Yea, but thou whoriſh Woman, did ever God appoint means without his Spirit? Thou leaveſt the main, yea indeed the only thing behind thee, which it ſelf alone is accepted, and without which nothing is accepted. And this is the courſe of the Whore in all her transformings, in all her baits, in all her temptings, ſhe ſtill leaves the Spirit behind her. She may perhaps ſpeak of the Spirit, to hide her ſelf the more (becauſe the letter of the Scripture is ſo expreſs therein) and teach people to look and wait for the Spirit, but ſo as is never to be obtained: For he that begins in Religion either to Pray, or Worſhip, or ſeek the knowledge of God without the Spirit, ſhall never meet with the Spirit ſo; but that way of Knowledge, Religion, and Worſhip of his muſt firſt be broken down, and he become a Fool, and receive the Spirit as a Fool (out of all his religious knowledge and wiſdom which he had gathered before) and afterwards, following the Spirit which is thus received, he ſhall be led into the true Wiſdom. Now mark that which follows, ye that have a deſire to underſtand.

This Spirit of deceit, this whoriſh Spirit, this Spirit of Divination and Witchcraft, (*which by her Sorceries deceived all Nations*, Rev: 18. 23.) came forth curiouſly decked at firſt with all manner of *deceivablneſs of unrighteouſneſs*. It had the exact form of Life, (the true form of Godlineſs) and a lively Spirit in it: It had the form of knowledge, and the form of worſhip, and with theſe it came to tempt, and draw away them from the life and from the power, who were in the life and in the power, and it did prevail upon ſuch as kept not cloſe to the Anointing. But after it had overcome, and gained the Church's territories, then it might ſafely corrupt the form, and ſo it did, and went into

into multitudes of inventions and fopperies (as at this day may be ſeen amongſt the Papiſts.) Now theſe are eaſily diſcovered, and ſeen through by any ſimple, plain, honeſt eye, upon a little breaking forth of the light. Therefore the whoriſh Spirit, when ſhe perceives her ſelf found out here, ſhe changes her ſhape and attire, and comes back again by degrees (as need requires) to the forms of Knowledge and Worſhip, wherewith ſhe was arrayed, when ſhe deceived at firſt: yet ſtill ſhe is the ſame, and doth this to keep poor ſimple hearts ſtill in her bands, from the life and from the Spirit. And thus painted, thus decked, thus holding forth Scripture-knowledge and Scripture-ways of Worſhip, ſhe is the more ſubtil Witch, the more ſubtil Sorcereſs, and is able to deceive any eye, but that which is opened in the light. With her *Lo here Chriſt, and lo there Chriſt*, ſhe would deceive the very Elect, if it were poſſible; but it is not poſſible: for they are taught by the Spirit not to go forth, and the anointing within preſerves them. And he that knoweth not this preſervation, is bewitched by her, and his fear of God, is ſuch as may be taught by the precepts of men, and practiſed without the knowledge of the Law of the Spirit of life in Chriſt Jeſus, which is the Saints rule, guide, and preſervation, For as the Apoſtles were *able Miniſters not of the letter, but of the ſpirit of the New Teſtament*, 2 Cor. 3. 6. So they that received their Miniſtry (or that which they miniſtred) received not the letter only, but the Spirit; and were preſerved not by the letter but by the Spirit, and were made able to try Words, Things, and Spirits, not by the letter, but by the Spirit. But this the whoriſh Spirit is departed from, and bewitcheth others from firſt poſſeſſing them that the Spirit is not to be looked for, and then perſwading them to make as good ſhift as they can without it: and then (having thus prepared people) ſhe brings forth her Wares. Look ye, ſaith ſhe, this is the way, thus and thus the Saints practiſed, do thou thus alſo. But thou muſt receive the Saints Spirit, before thou either know or worſhip, or thou knoweſt and worſhippeſt out of it: and in that path of ſorcery and witchcraft from the life, thou ſhalt never meet with the life, but the further thou proceedeſt therein, wilt be more and more entangled from it, and become ſtill a greater and greater enemy to it, and more and more in love with the Whore, and her whoriſh paths and pleaſing ways of devotion, whereby the falſe Spirit in thee is raiſed up and nouriſhed with nothing but the bread of life from the hand of the Spirit, but not with words, or forms of knowledge, or ways of worſhip invented, or imitated; which do butt ickle the underſtanding, or affectionate part of man, but reach not the life, ſo that that which ſhould ſerve the Lord, is not there raiſed, but ſtill bound over with the bond of iniquity.

5. *Luxury, Exceſs, and Pleaſure.* She is rich with her Merchandize, and ſhe enjoys it to the full, ſhe takes the pleaſure of it. She builds coſtly houſes, wears rich Apparel, fares deliciouſly (read ſpiritually with the ſpiritual eye.) She is rich in knowledge, rich in ways of Worſhip, rich in Duties, rich in religious performances and practiſes. And as ſhe gained theſe in her own Will (without the leadings of the life) and by her own Search and Wiſdom: So ſhe can make uſe of theſe in her own Will, and according to the direction of her own Wiſdom. She can faſt when ſhe will, give thanks when ſhe will, preach when ſhe will, pray when ſhe will, ſing when ſhe will meditate when ſhe will, bring forth her knowledge to others when ſhe will. Look on the Papiſts, how rich are they in outward buildings, in gorgeous Ceremonies, in times of Worſhip in ways of mortification and pennance, in Faſts, in Feaſts, *&c.* Look on the ſeveral ſorts of Proteſtants, they have their riches in their kind too, their Churches, their Buildings, their Arts, their Sciences, their Languages, their Bodies of Divinity, their Caſes of Conſcience *&c.* They can open the whole body of Religion, reſolve all doubts, expound all Scriptures, *&c.* *The great City was cloathed in fine Linnen, and Purple and Scarlet, and decked with Gold and precious Stones, and Pearls*, Rev. 18. 16. And ſhe ſate thus on the Throne like a Queen, living deliciouſly, and taking her pleaſure, to which her torment and ſorrow afterwards is proportioned, *ver.* 7. Yea, ſhe had Treaſure and Coſtlineſs enough to make all her Merchants rich that would trade with her, *ver.* 19. What knowledge, what delicate food, could the wiſeſt or greateſt of the earth deſire, which ſhe had not ready for them, ſee *ver.* 3. and *ver.* 9. But *Sion*, all this while, hath lain in the duſt, and been deſpiſed: She hath had no building, no fence, but hath been trampled under foot by every unclean Beaſt: Her witneſſes have been cloathed with ſackcloth (a garment which all the lofty Inhabitants of *Babylon* diſ-

dain:) her fare hath been hard in the Wilderneſs, only a little Manna (which with fleſhly *Iſrael*, who luſt after rich and large knowledge, is counted light Bread, and their Souls ſoon loath it:) Nor had ſhe this in plenty, but only a ſmall proportion dayly from the hand of the free-giver, ſufficient to keep life in her in the Wilderneſs, and to furniſh her with ſtrength to give in her teſtimony againſt *Babylon*, ſo far as the Lord ſaw good to call any of her ſeed thereunto. Now what profeſſor can be willing to fare thus with her at preſent; and to wait for her future riches, fulneſs, beauty, and glory! Nay, nay, they have ſo long lived richly, and fared deliciouſly in *Babylon*, that they know not how to eat the bread of affliction, and drink the water of affliction with ſad and deſolate *Sion*. And yet this is the only way and paſſage out of *Babylon* into *Sion*: That which hath been rich and fat, and ful-fed there, muſt become poor and lean, and feel hunger, and have none of the bread of life adminiſtred to it, no nor ſo much as husks neither, And in this ſad day and ſtate of miſery, the poor are viſited which receive the Goſpel, and the dead raiſed, which receives the life.

6. *Worſhipping of the Devil*. *All the World wondered after the Beaſt, and they Worſhipped the Dragon*, Rev: 13. 3, 4. Now the Dragon is the Devil, Rev. 20. 2.

There is no other Worſhip of God under the new Teſtament, but in Spirit and truth and he that worſhips otherwiſe, worſhips not God, but that Spirit which teacheth to worſhip out of Gods Spirit, and out of the truth. Every prayer is not a prayer to God but only that prayer which is from and in the Spirit. Every Ordinance or Duty, is not an Ordinance of God, or a duty performed to God, but only that which the Spirit leads into, and guides and preſerves in. This is the way that all the earth have departed from the Lord, namely. by erring from his Spirit. They cry up practiſes in Religion, Duties, Ordinances, the means, the means, a Church, a Church (as the *Jews* did *the Temple of the Lord, the Temple of the Lord*:) but they find the Church, before they have found the Spirit of the Lord; and ſo they find not the Church that is God, the Church that is of his building, but they, poor hearts, frame up a building as well as they can according to the pattern they find in the Scriptures; and ſo they are not an habitation for God in the Spirit, but are eſtranged from the Life and Spirit in all their Worſhip: and ſo are not found by the Spirit (which ſearcheth them and their Worſhip) worſhipping of God, but *the works of their own hands, and Devils*, Rev. 9. 20. For that charge hands good againſt all the Inhabitants of *Babylon*, even to the higheſt and ſtricteſt of them all, whether in forms, or out of forms. There are many men who are very zealous and devout in their ways of Worſhip, who were never taught by the Spirit the way of worſhipping God, nor do at all know how to worſhip in the Spirit; theſe my Soul exceedingly pities. They have received into their underſtandings from the letter of the Scripture, that God is to be worſhipped in Spirit, and that God will give his Spirit to them that ask it. They have asked, and they hope they have the Spirit, but poor deceived hearts, they know not what Spirit they are of, nor in what Spirit they act, nor what Spirit they ſerve; and ſo periſh for *lack of knowledge*, the key whereof hath been hid from them. Now let ſuch conſider:

There are but two Spirits, the Spirit of God and the Spirit of Satan, one of which guides all men in their Devotion and Religion, and one of which they ſerve therein. He that is led by the Spirit of God, he ſerves God, he worſhips God: He that is led by the ſpirit of Satan, he ſerves not God, but that Spirit which appears in the Temple of God, like God, and gives ſuch demonſtrations that he is God, as no fleſh can deny, 2 Theſ. 2. 4. Here now is the great *deceivableneſs*. In profaneneſs, in manifeſt wickedneſs, Satan is eaſily ſeen: and men that are found here, it is granted that they are ſerving the Devil: but that he ſhould ſit as King in gathered Churches, in Duties, in Ordinances, in ways of ſelf-denyal and mortification, and be worſhipped here, this is hard to be ſeen: yet any of theſe which the Spirit of the Lord leads not into, or which are performed at any time without his Spirit, he is worſhipped in. Conſider this, ye that are wiſe in Religion, and are diligently reading the Scriptures and gathering knowledge, and rules of worſhip, and applying promiſes, *&c.* Do ye this in the Life and Spirit of God? or in your own wiſdom, and according to your own underſtanding? Doth not the wiſdom of that ſpirit which is out of the Truth, guide you in your ſearchings after Truth? O do not ſerve that ſpirit which the Lord hates, but come back to that, from which

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in all this ye erre, and which in all this ye cannot ſerve and worſhip. And let not your Religion any longer conſiſt in meer practiſing what the Saints formerly practiſed (for that ye may do without the ſame Spirit) but in yielding up to that life, power, and pure Spirit that they were led by. And when ye are joyned to this, then do not preſcribe the Lamb the way that he ſhould go, but *follow the Lamb whitherſoever he goeth.* Do not tell the Shepheard (by your gathered wiſdom) the way that he muſt lead you in, but know the voice and follow it: For this I can truly teſtifie, that if once ye come in faithfulneſs and true light to follow the Lamb, he will lead *in paths ye have not known*, and out of the paths ye have known.

7. *Compelling of others to Worſhip*, Rev. 13. 15, 16. The falſe Woman and the Beaſt ſet up a Worſhip in the Will, and they do not know why any in the Will alſo may not ſubject and ſubmit to it. They can give them reaſons, they can give them arguments from Scripture, and if they will not yield to theſe, they are to be looked upon as ſtubborn and refractory, and to be compelled by outward force. This hath been the courſe generally throughout the Land of *Babylon*, But theſe ſhew hereby that they themſelves are erred from the Truth (and therefore very unfit and unlikely to teach it others:) For that which God works upon is the Conſcience, which he convinceth by the Light of his Spirit, and no other Light can truly convince it. That therefore which would have a man yield to any practiſe, or way of worſhip, till he be truly convinced, is of the Devil. *My Son, give me thy heart*, ſaith Chriſt, the Wiſdom of God: Come not to me with Oblations and Sacrifices, but give me thy heart. My Son, give me thy Knee, give me thy Obedience to the ways I have ſet up, give me thy conformity, ſaith Antichriſt, ſaith the adulterated Wiſdom: and if any refuſe, ſhe endeavors to compel them. Thus like *Jeroboam the Son of Nebat*, ſhe makes (that which ſhe calls) *Iſrael* to ſin: or like *Nebuchadnezzar*, ſhe ſets up an Idol, and cauſeth all her Children to bow to it. Thus the load of the iniquity of multitudes lies upon that Scarlet Whore, who forces her Cup of Abominations and filthineſs upon all ſhe can, Rev. 17. 4. cauſing all, *both ſmall and great*, in all her Territories to *receive her Mark, and worſhip her Image*. The work of the Miniſter of Chriſt, is to keep the Conſcience tender, that the voice of Chriſt may be heard, and the Law of his Spirit of Life (which makes obedient to the God of life) ſpring up there: but this is the Image, here is the way, bow, conform ſay the Miniſters of Antichriſt. But we are not convinced in the ſight of God, that this is the way, ſay poor Souls. It is your own fault, ye may be convinced if ye will, ſay the Miniſters of Antichriſt, we are ready to give you Arguments and Scriptures to convince you, how is it ye are not convinced? Ye muſt be convinced, otherwiſe the Magiſtrate muſt deal with you. Thus they endeavour to harden the Conſcience, that they may ſet upon it and ride it, and terrifie it from its ſubjection to its only true and lawful King. O the havock that hath been made of Souls by this means! the Lord is requiring it of this Generation.

But let me ask this queſtion to all the Learned and Wiſe, in all the Regions of *Babylon*, under what painted form or way of Worſhip ſoever. Can any Worſhip God aright, before they be truly convinced of his will and way? Can any be convinced without his Light and Spirit? Were it good and acceptable in the ſight of God, for any perſons to run into that way, whereof thou ſayeſt thou art convinced that it is the way, before they themſelves are convinced? If it be not good and acceptable, what is that that goes about to compel them? Away with thy carnal Weapons; and if thou wilt draw to God, draw by that which is ſpiritual: but if thou wilt ſtill be uſing outward force (running to the Laws of men, and Power of the Magiſtrate) the Lord hath opened an eye, which diſcovers thy nakedneſs herein, and is able to make it manifeſt in the ſight of all People, and thou ſhalt not long cover thy ſhame. The Lords people ſhall *be a willing people* to follow him *in the day of his Power*: but all the Lords people have been unwilling to follow thee in the day of thy power, which is neer an end; and the very Fountain of thy deceit (and Tyranny over the Conſcience) is opening and making manifeſt.

8. *Perſecution* of ſuch as ſhe cannot compel to her Worſhip. She ſets up her form of knowledge, ſhe ſets up her way of worſhip, and thoſe that will not be drawn to own the one, and practiſe the other, ſhe ſets her brand upon them for erroneous perſons, Schiſmaticks, Hereticks, they muſt not *Buy or Sell*, Rev. 13. 17. They muſt be Ba-

niſhed or Impriſoned, or perhaps put to Death, for ſhe is hardly ſatisfied, till ſhe hath drunk the Blood of thoſe, who in any eminent degree are the Witneſſes of Chriſt againſt her, *Rev.* 17. 6. This was a thing wondered at by *John* with great admiration, to ſee this Woman, this great City, out of which all the venomous Darts are ſhot, againſt the Saints and Martyrs of Jeſus, under a pretence of zeal for the Church and Ordinances of Chriſt. For this is the Engine, whereby the Dragon makes War with the true Womans ſeed, (*which keep the Commandements of God and have the Teſtimony of Jeſus Chriſt*) even by this falſe woman which rides on the Beaſt, by whoſe power and ſtrength ſhe overcomes the Saints. She ſets up a way of Doctrine, a way of Worſhip in a Nation, and gets Laws made for the defence of it, and againſt them that will not ſubmit to it, and here ſhe is too hard for the Saints, by this means ſhe overcomes the Martyrs and Witneſſes, and keeps the Truth down, and keeps up her way of deceit, which without this prop would ſoon fall.

This whoriſh ſpirit ſcents the Spirit of the Lord, ſhe knows it will ſoon be her Death, if ſhe cannot make it appear odious, and ſuppreſs it: Therefore ſhe hunts this ſpirit, ſhe hunts the life and power of what ſhe her ſelf profeſſes (eſpecially if it appear vigorous and ſtrong in any) ſhe ſeeks advantages againſt the Servants of the living God, repreſenting them to the earthly powers as perſons of dangerous Principles and bad practiſes, inventing all manner of what can be called evil againſt them, and ſpreading it among the People, that the Truth may ſtart up no where in the earth, but every where be knocked down by the violence of the Multitude, or by the Sword of the offended Magiſtrate. Now what is the matter of all this great noiſe and fury? Why this, *A Lamb is riſen up in the Innocency, the pure harmleſs ſpirit is appearing in the Earth, the true Life* (which diſcovers the Hypocriſie, and dead forms and ways of the whoriſh ſpirit) *is breaking forth:* Therefore ſhe makes a great outcry, awake people, awake, the Church is in danger, ariſe Magiſtrates, Magiſtracy and Miniſtry will down, if this Lamb-like ſpirit be ſuffered. Nay, nay; Theſe ſhall ſtand, but *Babylon* ſhall fall, and her *miſtery of iniquity* be diſcovered, and her *deceivableneſs of unrighteouſneſs* made manifeſt; and the true Life and Spirit ſhall ariſe and take poſſeſſion of the hearts of people, and make them a clean and fit habitation for God: and people that are ſubject hereto, ſhall feel it, and enjoy it, though the Merchants of *Babylon* ſay, men ſhall never be made clean while they live, but muſt ſtill have a body of Sin and Death hanging about them. But how ſhall they put on Chriſt, who have not put off the body of Sin? Shall thoſe who are made Kings and Prieſts to God here on earth, Miniſter in their filthy Garments.

Theſe are ſome of the Sins of *Babylon*, that painted Harlot, which is ſubtle in heart, and lyes in wait to deceive, in the abſence of the true Church, whoſe cloathing and reſemblance ſhe takes up, and appears in.

And when ſhe hath done all this, when (like *Ægypt*) ſhe hath kept the Seed in Bondage in all her Territories and Dominions, in every Church ſhe hath ſet up, and by all her Miniſtries and Ordinances: when (like *Sodom*) ſhe hath filled the whole World with filthineſs, uncleanneſs, and all manner of ſpiritual Abominations: When (like old *Jeruſalem* the Bond-woman) ſhe and her Children have ſcoffed at the Spirit in every appearance, all the time of her Reign, and have trampled upon, and domineered over them, who have but ſpoken of the coming of the juſt one in his people, ſporting her ſelf in her own deceivings: Yet after all this, *She wipes her mouth, and ſaith ſhe hath done no harm*: She hath been for the Goſpel, and Church, and Miniſtry, and Ordinances, and the Faith once delivered to the Saints, and only againſt Deceivers, Seducers, Blaſphemers and Hereticks. But the Spirit of the Lord cannot be thus deceived, nor ſhall the Nations be always thus deceived, and ſuffer her to ſit as a Queen upon their Conſciences, but ſhe ſhall ſee ſorrow, and they ſhall taſte joy at the ſound of the everlaſting Goſpel, when once again it cometh to their ears, Rev. 14: 6. and Chap. 19. 6, 7.

The Judgement of Babylon.

BAbylon the great, this great City of abominations, which hath reigned over the whole earth, which hath bewitched all ſorts of Profeſſors with the Golden Cup of her

her Fornications, which hath ſubtilly led from the life, and held all ſorts Captive in the witchery of her deceit, and hath triumphed over the Holy Seed, making *Sion* their Mother deſolate, who ſat in the Duſt, and was trampled upon by her. This great City, this glorious City, this rich City, this mighty powerful City, this Queen of the earth (which knows not what belongs to *Sions* miſery, ſorrow, Poverty, and deſolation) with Antichriſt her King and Husband (who hath cloathed himſelf with the Garments of light, and appeared in the likeneſs of the King of *Sion*, and hath long been ſo acknowledged and worſhipped) is to be judged by the Spirit of life, which ariſeth up out of the duſt of *Sion*.

And though *Babylon* the great Whore (who in all her transformings hath ſtill remained an enemy to the life) hath great power and great wiſdom, and can ſhift very ſubtilly to ſave her ſelf by both; yet *ſtrong is the Lord God who judgeth her, and he alſo is wiſe*, and ſhe ſhall not eſcape his hand, but he will purſue her with his *voices*, with his *Thunderings*, with his *Hail-ſtones*, with his *Earthquakes*, with his *Woes*, with his *Plagues*, with his *Cups of Indignation*, till he hath made her manifeſt, till he hath broken her in pieces, till he hath crumbled and laid her in the duſt, till he hath brought her down to the very Pit, where the feet of *Sion* ſhall trample upon her for ever. Sing, Sing O inhabitant of *Sion*, doſt thou not behold the Crown of Pride going down apace? the Decree is ſealed againſt her, ſhe cannot eſcape; yea *ſhe is fallen, ſhe is fallen*, ſhe is already taken in the Snare, the eye of my life ſeeth it, and rejoyceth over her in the living power.

The Plagues of God Almighty, from the fierceneſs of his Indignation, are viſiting her whole Territories, and paſſing over all her Land. Nothing can help her to avoid his ſtroak, no Paint will ſerve, no Cover will hide, no Profeſſion, no Practiſe, no Duties, no Ordinances, no Church, no Miniſtry can avail to conceal her, but that ſpirit is purſued by the Spirit of the Lord, and found out every where, and Plagues are prepared and pouring out upon her. Nay, though ſhe leave all her forms, and pretend to wait and ſeek for the Lord, yet ſhe is found out there alſo.

Now what is her Judgment? Deſtruction and utter deſolation from the hand of the Lord, to be an hiſſing and reproach throughout all Generations, (to be brought down by pourings forth of the wrath and vengeance of the Almighty) into the Pit, and there to drink the fulneſs of his wrath for ever. *Sion* ſhall be exalted, *Sion* ſhall drink the cup of life, the cup of bleſſing, the cup of Love, the cup of ſalvation for ever. But *Babylon* the Cup of Fury, the Cup of Indignation for ever and ever. *Sion* ſhall ſing, but *Babylon* ſhall howl: and all that ſaw any beauty, or took any pleaſure in her, ſhall mourn over her; Alas, alas, for her, ſhe who hath ſo many ages gone for the Church, is now proved to be the Whore; thoſe who have been taken, in their ſeveral transformings, for the true Miniſters, made manifeſt to be the falſe Prophets; their Ordinances and Duties, but Thefts and Imitations; things which they have ſtollen from what they read in the Scriptures, but never received from the hand of the Spirit.

The wrath of God, the dreadful Cup of his fury and jealous indignation for the cauſe of *Sion*, is to go over her whole Land, Over her *Sea*, and all the *Ships* that Trade therein, and all her *Merchants* with all her precious Traffique and Merchandiſe. All her Doctrines which ſhe hath ſtollen out of the Scripture, all her diſciplines, all her experiences, all her performances (even thoſe which are moſt like the performances of former Saints;) nay though ſhe may ſpeak the very words of Truth, yet as they come from her mouth, they ſhall be thrown by and judged, and be of no ſervice or eſteem in *Sion*. The preciouſeſt of her ware ſhall be droſs and dung in the Land of Life, where there ſhall be no Sea, nor no ſuch kind of Merchants, Traffique or Trading for ever.

Her *Earth* alſo ſhall be made deſolate, and burnt up, with all that is found therein: All her ſettlement ſhall be ſhaken, all her Fruit-trees ſhall be rooted up, all her fruit ſhall wither, rot, die, and periſh. All her converſions of people to God (as ſhe calls it) ſhall come to nothing: Yea, and if ſhe have yet any more dreſſes, or ſecret coverings, wherein ſhe would appear like the Church again, and bring forth again, yet ſhe and her Children ſhall immediately be diſcovered, her fleſh burnt with fire, and her Children daſh'd againſt the Stones. Every Street in her City, every Houſe and Idol in every Street, every room in every Houſe, with every inhabitant, ſhall drink of *the Cup of Aſtoniſhment*, and ſtumble, and fall, and riſe no more. *Thou haſt long triumphed over me, O mine enemy, becauſe I have fallen, and have long ſat in darkneſs: but rejoyce no longer,*

ger, for I ſhall riſe again, and the Lord ſhall be a light unto me; but thou ſhalt riſe no more, and thy light ſhall be put out for ever; glory to the meek ſuffering-lamb, even to him that ſits upon the Throne of life for ever.

Her *Air* alſo ſhall be darkened. The Lord ſhall enlighten my darkneſs, but the light of *Babylon* ſhall be darkneſs for evermore. *The light of a Candle ſhall be ſeen no more at all in thee.* Many lights hath *Babylon* ſet up in the dark night, but the riſing of the Sun of Righteouſneſs ſhall extinguiſh them all for ever, and *Babylon* ſhall be ſhut up in utter darkneſs. Yea, all that have retained to *Babylon*, all that have walked by the light of any of her Candles, that have cried up any of her falſe ware for orthodox, that have given up their names to her under any of her dreſſes or appearances, or that have received any of her marks, they ſhall partake of her ſhame, of her miſery, and of her torment from the hand of the Lord God. Yea, her Throne alſo ſhall be viſited, and the ſeat of Antichriſt in every heart ſhall feel the Wrath.

Riſe up from the duſt, and ſhout forth with joy, O Captive daughter of *Sion*, who haſt long dwelt under oppreſſion, in the midſt of the Daughter of *Babylon*. Behold *Babylons* King ſhall be no longer Judge over *Sion*, but thy King ſhall be Judge, and he ſhall judge the King of *Babylon:* And let all the powers and Potſheards of the earth ſtrive to their utmoſt, yet ſaith the Lord, *have I ſet my King upon my holy Hill of Sion*, and he ſhall rule in my people, and rule over *Babylon*

Learn therefore, O Inhabitants of the earth, great and ſmall, Meekneſs, learn Righteouſneſs, learn the Fear of the Lord; *Kiſs the Son*, harden not your ſelves againſt him, calling him a Deceiver, a Blaſphemer, a Seducer, an Heretick (for what ye do to the leaſt that appear in his life, ye do to him:) but hearken to the Word of his everlaſting Goſpel, which ſaith, *FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGEMENT IS COME*, and ye cannot eſcape his hand by that fear, which is taught by the precepts of men, or by traditional knowledge out of the Scriptures, nor while ye ſeek that honour which came out of the earth, and is of the earth, and to that which is earthly. Therefore let your hearts learn to know him, and your tongues to confeſs him, and your knees to bow to him: which, if ye do, ye muſt forget all that knowledge. and thoſe confeſſions and bowings, which ye have learned in *Babylon*: for though ye may have confeſſed ſome true things, yet (having learn'd this in *Babylon*) ye have confeſſed falſly even as the *Jews*, who ſaid, *The Lord liveth*, yet ſwore falſly, Jer. 5. 2.

Now conſider, ye Miniſters of ſeveral ſorts, and ye ſeveral ſorts of profeſſors: We may appear great enemies to you, becauſe we witneſs againſt your ways, and tell you what the end of them will be; but are we enemies to you indeed, whoſe deſire it is to ſave you from this great Wrath, which hath already entred into the earth, and ſeized on ſome? Should we ſooth you up, and not witneſs theſe things to you (which we infallibly know) how ſhould we anſwer it to the Lord our God, or to your Souls, when we ſhall appear before him? If we were in your condition, would we be content to be let go on, and to be overtaken with this great deſtruction? We cannot be ſilent. Ye muſt be ſilent, but we cannot. We know ye muſt be ſilent; for that which now ſpeaks in you, hath been ſilenced in us, and is not to miniſter the things of God. But the ſpirit of the Lord muſt not be quenched in us notwithſtanding all our weakneſs, but the treaſure muſt iſſue forth from the earthen Veſſel, for the relief of the poor in ſpirit who alone receive the Goſpel. Therefore though ye hate us, though ye perſecute us, though ye ſpeak all manner of evil againſt us, and uſe us never ſo hardlly; yet there is love rooted in our ſouls, toward your ſouls, yea and toward your perſons alſo: and having both felt the wrath, and taſted of the mercy, we cannot but warn you of the one, and invite you to the other (and O that ye might find a ſhelter under the ſhadow of his Wings in the ſtormy ſeaſon when Wrath ſhall be ſhowred down without mercy!)

And this we cannot but tell you, that the ſeveral ways of Religion in the Chriſtian World, are but ſo many ſeveral coverings: and that that which is covered with them is the whoriſh Spirit, which the Spirit of the Lord is hunting, who will ſtrip her, and make her naked, and ſhe ſhall appear to have been the whore under them all. Now that which lyeth beneath this ſpirit in you, which is deſpiſed and trampled upon as a thing of nought, which is burthened and daily ſlain by your multitudes of Ordinances, Profeſſions, and Religious practiſes, this is the heir of life; and by the raiſing up and living

of this in you, may ye come to life, and no otherwise. And all Religion without this (even the most inward) is but the deceit of the Whore, who makes a great shew of Worship, and of Zeal toward Christ, his Ordinances and Ministry (as she calls them:) but by all these, and under all these holds the life in bondage, and strives by all means to slay the heir, that the Inheritance might come to her Son. But *Cain* the sacrificer, *Ishmael* the Son of the Bond-woman, *Esau* the hunter abroad after Venison, the *Jew* full of profession, zeal, ordinances, and worship, shall not inherit: but slain *Abel* shall be raised to life, *Isaac* (who was born of the dry and barren Womb) shall have the promise, plain *Jacob* the blessing, the out-cast *Gentile* be sought out. Thus it shall be, can ye read it? Yet it is the desire of our Souls that a remnant of you may be saved, and now is the gathering. Therefore seek humility, seek poverty of spirit, seek the suffering Seed, the Meek, Innocent, Harmless, Dove-like nature, even the love which doth no ill, nor thinks no ill, for this is the Spirit which is to be gathered: but the high and lofty, the wise and knowing, the fat and strong, the rough and confident in their Wisdom, and in their Duties, Churches, Ordinances, *&c.* (which they have gathered, and stollen from the Scriptures, out of the life) are with all these to be rejected, and to be shut up in blindness and hardness of heart. *Seeing they are to see, and not perceive, and hearing to hear, and not understand, least they should be converted and healed.* Yea, it is this Spirit, which is to fret under its pain and torment from the Woes and Plagues, but cannot repent, but passeth on with *Babylon* to ruin and destruction, *Rev.* 16. 9, 10, 11.

Babylon *is become the habitation of Devils, and the hold of every foul Spirit, and a Cage of every unclean and hateful Bird. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,* Rev. 18. *v.* 2, 4.

This is the cry concerning *Babylon* just upon her fall. Her iniquity is full, her filth overflows, the pure seed is gathering out of her, and nothing but Devils and foul Spirits, and unclean hateful Birds remain in her: And the call still is to the people of God, from one remove to another, from one part of *Babylon* to another, to travel on, and pass away still, till they come quite out of it all. To come out of one part of *Babylonish* Worship, that is not enough, or to come out of some pieces of *Babylonish* knowledge and Wisdom, will not answer the call, but ye must come out of it all. *Depart ye, depart ye, this is not your rest, for it is polluted.* Stay not in any part of the unclean Land, O Child of the pure life: but be separate and touch not the unclean thing, if thou wilt have the holy one to receive thee. Not only the several dresses and forms of the Whore are polluted, but her Spirit also, and all her inward Fabrick of Religion, out of which thou must also come, if ever thou be joyned to the pure life. Thy Faith, thy Hope, thy Love, thy Patience, thy Joy, thy Peace, thy Justification, thy Sanctification, thy Mortification, thy ability to Pray, to give Thanks to Wait, *&c.* All must down, all must suffer loss, all must become dross and dung to thee, that thou maist know the building of true life from and in the Spirit. For the Lord will not own any of these, nor receive thee with any of these which the Whore hath touched, but if thou wilt have the pure life both within and without. thou must part with the corrupt life both within and without. (This is a faithful and true Testimony, but who can receive it? Will not both the houses of *Israel* be offended, and stumble at it?) But if any of the people of God will abide still in *Babylon*, and not hearken to every call of the Spirit of the Lord, to follow its guidance out of every part of her, *they shall receive* (from the impartial hand of the Lord) *of her plagues, and have torment and sorrow* proportionable to the glory and pleasure they have had with her. Therefore, if after one, two, three, or many removes out of some parts and practises of *Babylon*, the voice still follow, crying, *Come out of her my people* (the spirit of Antichrist is yet among you, the Wine of Fornication from the pure life, is not yet purged out of you) do not stop your ears, thinking this belongs not to you, because ye have forsaken some paths which are Antichristian; but hear and follow, for it is your life, and your way to rest and peace in the Land of the living, and your sure preservation from anguish, perplexity, and misery in the hour of *Babylons* judgment and sore distress.

Now there is one thing, which lies as a great block in the way, to hinder this Testimony from entring into the hearts of those, to whom it is directed, or at least to weaken the spirits demonstration of it to their consciences (for exceeding subtle is the whorish

rish spirit, to keep every one of her subjects from the sight, or suspicion of her in themselves, and to darken every beam of light, whereby it pleaseth God to make any way for the discovery of her in them) which is this.

Object. But hath all our Religion for these many Ages, been *Babylonish*, and Whoredom from the life? all our Churches, all our Ordinances, all our Duties, all our Ministry, *&c.*) We can never be drawn to believe this. We are sure we have felt lively touches from God many a time, and enjoyed sweet Communion with him in them. God hath often met us there, and refreshed our Spirits, which he would not have done, had they not been of himself.

Answ. There hath been a simplicity and sincerity of heart, stirring in some people towards God in all Ages, even among the Heathen under all their Idols, and among the Jews in the midst of their great Apostacy: which simplicity is of God, and acceptable with him, notwithstanding all the load of filth that may hang round about it. Even in the midst of *Egypt*, or in the midst of *Babylon*, if *Israel* groans the Lord hears, and may return sweet answers to *Israel*, even there. *When Israel was a Child, I loved him, and called my Son out of Egypt.* The lowest breathings of true life towards God is the voice of his Son, and enters into his ears from the darkest part of *Egypt* or *Babylon*.

Now in this Nation, the simplicity hath more stirred, than in other Nations, the seed of God in this Land, hath been exceeding precious and dear to him. And at the beginning of these late Troubles, the stirring of the simplicity from the pure seed, was more vigorous and lively, than it had been in many Ages before: and accordingly the answers of God to it were more fresh and sweet, and there was a taste of him, and fellowship with him, and sweet hopes and refreshments to the Soul. Though the way of Praying, Preaching and Worship (either publick or private) was not right before him; yet he over-looked that which his Soul hated (winking at the time of Ignorance and Antichristian darkness) and met with that which he loved. And if the simplicity had grown and thriven, Communion with God (and life from him) would have increased, although the pure path of the Sanctuary had not yet been made manifest.

But this was it destroyed all, another thing got up under a cover, and the simplicity sunk, and so the life withdrew, and God hath grown strange to his people. He missed that which he loved and came to visit, he found that thrust upon him for his which his Soul cannot own or unite with, and so he became but *as a wayfaring man, that turneth aside to tarry for a Night*, Jer. 14. 8. Enter into your hearts, O ye back-sliding Children, is it not thus? You, who had sweet tasts of God, is he not become a stranger to you? You that had sweet, fresh, lively breathings after God, are you not fallen down in a form (or under some pleasing notions) and have got a covering, but lost the simplicity of your life, and the sweet tasts of God, and refreshments from him? Thus it hath been in all Reformations: there was commonly a pure, single, naked beginning, but an evil thing soon got dominion over it, slaying the pure living stirring, by the form which it raised up, under a pretence of preserving the life thereby, and of serving God more uniformly and acceptable therein. Ah the precious Seed that was sown at the beginning of these troubles! What is become of it? how is every one turned aside from the pure life, into some Idol or other of his own heart! some into one way of worship, and some into another; some into one notion, and some into another; and all joyning together to keep the seed in bondage, endeavouring either to bring it back again to *Egypt* (to make it serve there) or to destroy and bury it in the Wilderness. But the Lord hath visited this poor desolate seed, and hath been gathering it from all quarters, from amidst all empty forms, on the one hand, and all vain high notions on the other hand; and he will preserve it, overturning all his new enemies as well as his old.

This then is the sum of the Answer.

1. No way, or particular act of worship under the New Testament, is acceptable to God without his Spirit.

2. All invented or imitated ways or acts of Worship, to the performing whereof, the moving, presence, and power of his Spirit is not necessary (but men can perform them without it) are *Babylonish*, and Whoredom from that Spirit to which the true Christian is joyned, and in which all that he doth is performed.

3. Un-

3. Under this Antichristianism, under this Whoredom (even in the Land of *Babylon*, where the true *Israel* is Captive) a true simplicity and zeal towards God may sometimes be stirring.

4. When this at any time is stirring towards the Lord, the Lord pities it, the Lord loves it, the Lord accepts it, When this calls, the Lord hears, and waits that he may be gracious, and return answers of Grace to it.

5. Though the Lord accept of this in the midst of *Babylon*, and in the midst of the whorish ways of worship that have been Learned there, yet this doth not make *Babylon*, or her ways of Worship acceptable, nor are not to be made use of, (nor cannot) by any that fears God to justifie them.

6. Where they are so made use of, and the *Babylonish* ways and forms of Worship cryed up (because of Gods visitations and tender Mercy to his Seed under them) God is provoked, his presence withdrawn, life lost, and wrath prepared against those forms and ways of worship, which will reach to the very Bowels of those who are found there.

And let this word come home to your hearts, O ye that ever knew what belonged to sweet Communion with God! If God was so tender to you in *Babylon*, when he stirred up in you a pure simplicity and zeal there, what would he have been to you, if ye had come out of *Babylon*? Ah, ye have lost the substance for a shadow, and that not a right shadow neither, but a shadow of your own forming! and now ye are angry with them, who will not also leave the substance to cry up your shadow. Ah enter into your secret Chambers, and let shame cover your faces, yea who would propagate that Apostacy from the Lord, which your own hearts have too far entred into, and are so deeply involved in. O that the eye were opened in you which can see it! Do not your hearts a little feel it? O mourn after the Lord, and mourn after the loss of that which once (in some measure in you) was true to the Lord. O that the lost Sheep might be sought out, and that which hath been scattered (in the day of your loftiness, and seeking Dominion and great things) might be gathered again to the Lord! for great is the wrath and severity that is towards you, and he is become exceeding jealous for his Seeds sake; and Judgement must begin with you, who cry out against Antichrist in one gross fleshly appearance, and yet are serving him your selves, some of you in other forms, some in Spirit.

This is a standing Truth, Whatever is not of the Spirit of God in Religion and Worship: is of the Spirit of Antichrist. What ever the Spirit of man hath invented or imitated, is not the thing it self, is not the true Worship: for the true Worship is only and continually in the Spirit, and never out of the Spirit. The true Praying is in the Spirit, the true Singing in the Spirit, the true Preaching in the Spirit: Whatsoever is out of it, is of Antichrist in man. Now therefore give up all your Religion, your Knowledge, your Worship, your Practises which are out of the Spirit, and return unto the Lord, and wait for his raising of that seed in you, which once began to spring, but is now slain, and lyes in Death and Captivity under all these, and the earthly part (wherein all this Religion and these practises stand) covers its blood, so as ye cannot see how ye have slain, and daily do slay the just one.

O the blood, the blood, the innocent blood that daily cryes to the Lord against you! How can the Lord accept any of your services, while your hands are full of Blood! while the pure simplicity is slain, the love grown cold, the life lost, and the whorish way and path (wherein and whereby it was lost) cryed up for the way of God. Shall not the Lord visit for these things? Shall not his Soul be avenged on such a Nation as this? Yea his wrath is kindled, the fierceness of his wrath is kindled against the professors of this Age, and wo is from the Lord towards them. Wo to the Protestant Congregations, wo to the select Churches, wo to their Pastors, who have helped them to wander from the life to dead Idols, which cannot profit: Wo to them who are exalted in notions and high knowledge: ye have judged and condemned the Papists, and the Lord hath found the same Spirit of Idolatry in you! But turn from your Idols, return to your simplicity, put away your Adulteries from between your Breasts, and return to your first love, and the Lord will receive you, though ye have wandred after many lovers, and have been inflamed with the love of Idols under every green Tree: but in these your Church ways and worships the Soul of the Lord abhors you, and all your for-

mer zeal and simplicity is blotted out and forgotten, and in your present Adultery a
Idolatry shall ye die, unless ye hear the voice of the Lord recalling you, and turn at
reproof.

Now in tender Bowels to help you a little, consider that which follows.

The same Spirit that stealeth away the true simplicity, raiseth up and stealeth in a fa
Image thereof, which there is no perceiving at present, unless the Soul lye very lo
and be kept open and clear in the pure light.

And as in the true simplicity, the true light, the true knowledge, the true faith, t
true hope, the true love, the true meekness, the true zeal, the true poverty and hum
lity, *&c.* springs up and is nourished: so in the false Image of simplicity (which t
Devil secretly conveys in, when he steals away the true) there's a likeness of all the
springing up and growing.

And here's the beginning of *Babylon* in the heart, here are the inward riches and tre
sures thereof. What can *Sion* pretend to, which *Babylon* hath not in the resemblance
Is there simplicity of heart in *Sion*? and is there not simplicity of heart among the inh
bitants of *Babylon*? yea, a false Image. Is there light in *Sion*? and is there not al
light in *Babylon*? yea there's the light of the Sun, and the light of the Moon, and t
light of the Stars which fell from Heaven, and the light of many Candles shining
Babylon. Is there true knowledge in *Sion*? There's *knowledge falsly so called* in *Babylon*:
false knowledge of the *Cross* of Christ, a false knowledge of his *Death*, a false know
ledge of his *Blood*, without feeling the living vertue thereof, which truly washeth aw
the Sin. So for *Faith*, *Hope*, *Love*, *Meekness*, *Zeal*, *Humility*, &c. There are false Im
ges of all these in *Babylon*, and of whatever else is wrought in truth in the Inhabitan
of *Sion*.

Now when the Truth is lost, and the false Image crept in (both which are done
unawares, while the Husbandman is asleep; and so he perceives it not, but thinks in
very heart that it is still the seed of truth that is growing up in him) then begins t
mistery of Fornication, *Idolatry*, *Witchcraft*, and all manner of spiritual wickedness a
deceit to work in the heart. Thy *believing*, thy *hoping*, thy *love*, thy *zeal*, thy *praye*
thy *waiting*, &c. All here is abomination, it's from a false root, it's of a false kind:
is not of the true seed; the enemy hath stollen away that, while thou wast negligen
and slumbering, and all this ariseth in thee from the seed which he did sow instead ther
of, and is the fruit of the Land of *Babylon*.

And having thus committed inward Whoredom in thine own heart, then thou seek
est and settest up outward ways of Whoredom also. Having first set up an inwa
Image of the inward life of the Saints, though then seekest and settest up another Imag
of their outward worship, an Image of a Church, an Image of a Ministry, an Image o
Ordinances, an Image of Praying, an Image of Singing, an Image of Preaching, an I
mage of Baptism, an Image of the Saints Communion. And thus thou art defiled with
in and without, and art mad with envy and rage that thou canst not bewitch the Inha
bitants of *Sion* (who are kept pure from all these defilements, and reserved as Witnes
ses against thee) into thy Bed of whoredoms. And thus while thou thinkest thou ar
the chief worshipper, thou art all over polluted, *the whole head is sick, and the whol
heart faint*, there is no cleanness, no soundness within or without, but *wounds, and bru
ses, and putrifying sores*, which *have not been closed, neither bound up, nor mollified with
Oyl:* but the hurt of the Daughter of my people hath been healed deceitfully, by Phy
sitians of no value, who had not the Oyl. (*Isa.* 1. 5, 6. and *Ezek.* 13. 10.)

This is generally the state of professors at this day, but they cannot see it: for they
have put out the eye of the simplicity (wherewith alone God will suffer the things of
life to be seen) and God hath blinded the eye of their wisdom, that they shall not see,
nor be converted and healed that way. So that exceeding miserable is their estate:
They will not see Gods way, and God will not let them see their way. So that though
there be *line upon line*, *precept upon precept*, *here a little*, *and there a little*; *yet it is that
they might stumble*, *and fall*, *and be snared*, *and broken*, *and taken*: For as discoveries of
truth grow more clear and manifest; so they grow more hardned against it. And as
they, on the one hand, increase in walking contrary to God; so God on the other hand
proceeds in walking contrary to them, delighting more and more to stumble the wise
disputing part, which would so fain know, but must be made blind, that the eye of the
Babe

Babe may be opened, which ſees that in the Childiſh ſimplicity, which the other eye can never reach in the moſt manly wiſdom.

Therefore put away all your *images and likeneſſes of Truth*: Put away your *falſe faith* (which can never overcome the worldly nature and ſpirit in you) and your *falſe hope* (which can never purifie your hearts) and your *fained humility and ſelf-willed faſts* (which can never bring down the lofty exalted nature in you) and your *falſe love* (wherewith ye can never love the Brethren in the Truth, but only the Brethren in your own, (or ſome ſuch other likeneſs of the Truth) and your *falſe Zeal*, *Meekneſs*, *Holineſs*, &c. All which ſpring and grow up from the wrong ſeed, in a ſeeming ſimplicity; and all your *Praying*, *Reading*, *Preaching*, &c: which ye have taken up and practice in your own wills, which ſhould be crucified, and wherewith no ſervice, worſhip, or performance can be pleaſing to God: and wait for the raiſing of the true ſeed of life in the true ſimplicity, whereby ye may ſerve God acceptably here, and be ſaved hereafter. And be not mockers, leſt your bands be made ſtrong, for the conſumption is determined againſt you by that ſpirit of life whoſe breath will waſt you: *All fleſh is graſs, and the glory thereof as the flower of the field! Surely this people is Graſs, and their zeal, and profeſſion of God, like the fading flower.*

Some plain Queryes, drawn out of the Book of the *Revelations* for all ſorts of Profeſſors of this Age, to anſwer between God and their own Souls, that they may ſee whether they have received that Light from him, which his Spirit judged neceſſary to give forth, to keep people chaſt to him, and to preſerve them from the ſeveral painted Beds of Antichriſts Fornications and Whoredoms from the Life.

Bleſſed is he that readeth, and they that hear the words of this Propheſie, and keep thoſe things which are written therein: for the time is at hand, Rev. 1. 3.

The time of deceit was then at hand for Antichriſt (with his falſe Church, and falſe Prophets) to get up, which were to laſt till *the hour of Judgement*, Rev. 14. 7, 8. Haſt thou read? haſt thou heard? haſt thou kept the things written in this Book? then happy art thou? But haſt thou not read in the Spirit? haſt thou not heard the true ſound of theſe things from the Spirit of life? haſt thou not kept the things written therein? Then thou haſt been deceived with the miſtery of iniquity, and muſt ſmart with the Whore in the hour of her judgement.

The Queries are theſe which follow.

I. *What Woman was that which was cloathed with the Sun, and had the Moon under her feet*, &c. Rev. 12. 1. *Whether it was the true Church or no?*

II. *What that Wilderneſs was whereinto ſhe fled, where ſhe had a place prepared of God, that they ſhould feed her there* 1260 *days*? verſ. 6.

III. *How long thoſe* 1260 *days did laſt? and whether they be yet expired? and whether the true Church is any where elſe to be found all the time of the* 1260 *days, but in that place in the Wilderneſs?*

IV. *What are all the Churches, the Miniſtry, the Ordinances that appear out of the Wilderneſs all this while, while the true Church is there?*

V. *What was that Beaſt which came out of the Sea; to which the Dragon gave his power, his ſeat and great authority? which all the World Worſhipped*, Rev. 13. ver. 1. *to* 5.

VI. *What is that Sea and thoſe Ships, wherein and wherewith the Merchants of the earth Traded with* Babylon, *and were made rich by their Traffick? what were thoſe Merchants? what their Merchandize? and what kind of Riches was this?* Rev. 18. ver. 15. to 20.

VII *What was that name of God, and that Tabernacle, and thoſe inhabitants of Heaven, which was Blaſphemed, by the Beaſt that aroſe out of the Sea, all the time of the 42 months*, Rev. 13. ver. 5, 6.

VIII. *What is the Lambs Book of Life? and where is it? and how are the names of any ſo written in it, as to preſerve them from the Worſhip of the Beaſt?* Rev. 13. 8.

IX. *What is that Beaſt that came up out of the earth, with the horns of a Lamb (as if it came up in the Lambs power) which doth great Wonders, and juſtifieth his Sacrifice by making fire come down from Heaven in the ſight of men; who both cauſeth men to make an Image to the firſt Beaſt, and alſo putteth life into the Image which men make?* Rev. 13. ver. 11. &c. *So that here's not a meer dead Image, but there's life in the Beaſts Knowledg, Ordinances and Worſhip: yet with God all this is dead, for it is not the true life.*

X. *What is the Beaſts mark, his name, his number?* (Rev. 13: 17.) *For if I do not infallibly know this, I may have received his mark, I may help to make up his name, I may be of his number, and be (unknown to my ſelf) a worſhipper of him and his Image, and ſo be liable to partake of the Torment of the Fire and Brimſtone threatned to ſuch;* Rev. 14. 9, 10.

XI. *What is that Song, which none could learn but the* 144000, *which were not defiled with women, but remained Virgins?* Rev. 14. 3.

XII. *What was that other Woman, (which took and kept the place of the former Woman (after ſhe had fled into the Wilderneſs) and enlarged her Territories in Nations, Kindreds, Tongues and Peoples?* Rev. 17. 4. and ver. 15.

XIII. *What was the Purple and Scarlet colours, and the Gold and Precious Stones ſhe was decked with?* ver. 4.

XIV. *What was the Golden Cup ſhe had in her hand, which was full of Abominations, and filthineſs of her Fornications, in the midſt of all her glorious appearance of Zeal, Devotion, Humility and Holineſs?* ver. 4.

XV. *What kind of drunkenneſs was it, wherewith the Kings and Inhabiters of the earth have been made drunk with the Wine of his Cup?* Rev. 17. 2.

XVI. *How may thoſe who have hated the Whore, and made her deſolate and naked, and eat her fleſh, and burned her with fire, yet after all this, give their Kingdom again to the Beaſt?* Rev. 17. v. 16, 17. *How may this be done? and how often may it be done?*

Theſe are plain ſimple Queries, not to intangle mens minds, or ſet their Brains on work (for that way ſhall they never be able to reſolve them) but to awaken the ſimplicity in them, which will readily let them ſee what the Lord hath revealed to them herein, and in which they are to wait for the knowledge hereof, that they may eſcape or come out of the Snare. And in the mean time not to boaſt, as *Iſrael* of old did (when the Prophets from the mouth of the Lord accuſed them) that they had not *polluted themſelves*, they had not *gone after Baalim* (Jer. 22, 23 and *v.* 35.) but wait O backſliding Chriſtian, and thou ſhalt *ſee thy way in the valley*. And though thou haſt often traverſed thy ground to change thy path, gadding from one form to another, from one notion to another; yet all this hath been out of the life, out of the pure power, and ſtill in the Whoredom. Open the weak ſick eye in the weak heart (*For how weak is thy heart, while thou haſt done all this*) and let the languiſhing ſimplicity be my witneſs: for (under all thy wiſdom, thy zeal, thy knowledge, thy worſhip) that faints, that fails, that is not what it was in the beginning. Though thou art grown much higher, wiſer, and greater otherwiſe, yet there thou haſt loſt: and happy wilt thou be, if all thy gains ever ſince, may become loſs to thee for the recovering of this.

Some Conſiderations, helping out of the Suburbs or Out-skirts of Babylon, *that her inward Building may be the better come at, and lie more open to the Ax and Hammer, which is to batter it down, and to cut it up for the Fire.*

FIrſt, Conſider what it was the Church fled out of, when ſhe fled into the Wilderneſs. Was it not out of that Church-ſtate or building, which the Spirit of God had raiſed up for her here in the World, to which her Ordinances and way of Church-Worſhip belonged? Was it not here that the Dragon aſſaulted her, and from whence ſhe fled into a deſolate place and ſtate?

Secondly, What Spirit entred into theſe, when ſhe fled out of them? Were not theſe the Conquerours ſpoils? Did not Antichriſt get poſſeſſion of the form? Did not the

the Whore get the Spouſes attire? Did not the Wolves gather up the Sheeps clothing, and cloath themſelves therewith? Was not the outward Court (what is the outward Court under the Goſpel, but the viſible Church-ſtate, with the viſible Ordinances thereof?) given to the *Gentiles*, who trod under foot the holy City, all the while they were worſhipping in the outward Court? *Rev.* 11. 2.

Thirdly, What Spirit is it directs men to theſe, ſince the true Church hath been fled out of them? And to what intent? Is it not that Spirit which would keep men from the life, that they might not be born of the barren Womb in the Wilderneſs, but be born of ſome of the fruitful Wombs of the viſible Churches, while the true Church is inviſible, and hath no viſible place in the earth, but remains in that place in the Wilderneſs which God prepared for her, and where ſhe receiveth her food all the 42 Months? *Rev.* 12. *ver.* 6, 14.

I have ſmarted deeply for theſe things, and have been taught by the briars and thorns of the Wilderneſs, whereby my ears came to be opened, to hear the ſound of the everlaſting Goſpel, to which they were before through ignorance ſtopped. For I alſo did believe and expect great things in a Church-ſtate and way of Worſhip; and in ſimplicity of heart did I enter into it, and walk in it, and was not without knowledge, warmth, and experiences there. But all this the Lord broke down by a ſtrong hand, in one moment, and hath taught me ſince, to throw away all my gains here and elſewhere, and to count them but droſs and dung, for the excellency of the knowledge of Jeſus Chriſt my Lord. And having taſted, having ſeen, having felt, having handled, I cannot but commend the life, and diſſwade all men from all Knowledge, all Worſhip, all Religion, all Ways and Practiſes (though never ſo taking, pleaſant, and promiſing) out of the life. And this is to know Chriſt, namely, to know the life: and this is to obey Chriſt, to obey the life: and this is the Kingdom of Chriſt which is to come, to have the life reign in power and great glory. But the knowing or believing of an Hiſtory concerning Chriſt, this is not the knowledge or the faith: Antichriſt all along the apoſtacy, in all his various forms and dreſſes, hath known and believed thus: and this kind of knowledge muſt paſs away further then it can find a place and ſervice in the life. Be not angry at my teſtimony, it flows from pure love, and comes forth in great good will to your Souls.

Yea, if it be poſſible that I might be a little ſerviceable to you (for my Soul travels for the redemption of profeſſors from the witchery of the whoriſh Spirit, even of ſuch as are ready to revile that which alone can redeem them) in the meekneſs and coolneſs of your Spirits, out of the fiery falſe Zeal, conſider yet a little further theſe few things following.

1. The ſtate of the Goſpel is an inviſible ſtate, a ſtate conſiſting of inviſible things (as the Law was a viſible ſtate, or a ſtate conſiſting of viſible things) the light inviſible, the life inviſible, the power inviſible, that which converts inviſible, that which is converted inviſible, that which it is converted to inviſible, and the whole courſe of Spiritual life lies inviſible.

2. This inviſible ſtate hath a viſible way of appearance to the World, by Garments which it wears, by motions and exerciſes which the life chooſeth for it to appear in.

3. Theſe garments are ſubject to corrupt, and to be worn by that which is corruptible and corrupted. That which hath not the life, may put on the garment; and that which hath loſt the life, may ſtill keep the garment.

4. The preſervation of the life lies not in the garment, or in the obſervation of any thing wherein the life did once appear; but the preſervation of the garment lies in the life. And the life may change its garment at its pleaſure, and may refuſe to wear thoſe any more, which the Whore hath worn, but as the life again leadeth.

5. When the life is at any time loſt, the only way of recovery, is by retiring to the inviſible, and keeping there, and growing up there, and not coming forth in the viſible further then the life leads, nor ſtaying there any longer then the life ſtays.

Now this is the miſtake of perſons generally, they look for the finding the inviſible life in viſibles. They run to corrupted ordinances and ways of Devotion, and think to find God there: but do not wait to feel him in their hearts, and to be led by him into what

what he pleaseth: and to stay no where any longer then while he stayeth there, but to follow the Lamb wheresoever he goeth.

Some others mistake in running to that, and waiting there where they once felt life, but do not know the way to wait on the life it self: and so they are running to an Image, waiting at an Image, worshipping of an Image, and the living God will not meet them there. But throw away your Images, let *Ephraim* the dear Child say to his Idols, get you hence, thrust away your adulteries which provoke the eye of God's jealousie, receive the Fore-runner (the severe purifier) into your Bosoms, and let the Fire of his jealousie cleanse your hearts, and the pure will soon come after, and lodge again between your Breasts: Can ye hear this sound? That which is born of the same Wisdom, cannot but hear it: but the other birth must have its ear stopped.

Now hearken to this advice. When the invisible life is felt and known, do not disdain to follow it into what ever visible thing it leads. Let not thy Wisdom be judge what the life will lead into, or what the life is to be followed in; but let the life it self be judge: and let the Child which is born of the life, follow it singly, without murmuring, without disputing. The life hath foolish ways (to the eye of thy Wisdom) of breaking the Wisdom in thee which is contrary to it, which thy Wisdom will be reasoning and disputing against, and if that Wisdom be hearkened to, the life is overturned in its course, and the head of the Serpent remains sound in thee, which the foolish and weak things (which the Wisdom of God chooseth to cross and disturb it by) would help to break and crush.

An Exhortation to the present Powers.

BABYLON the great, the mystery of iniquity, which hath deceived and held Captive the whole Christian World, for these many generations, under form and appearances of Godliness and Devotion, is at length come into remembrance before God, who is arisen to judge her, and overturn her Seat. The Army hath been preparing, and many Souldiers have been drawn forth, the Trumpet hath sounded, the Battle is begun, and bloud hath been shed on both sides, the bloud of the Creature on the one side, the bloud of the whorish Spirit on the other side.

The Whore (with the power of the Beast on which she rides, and by whose strength and assistance she makes War with the Lamb) is mighty and dreadful; and it hath long been said, *Who is able to make War with the Beast?* (whose strength is hers.) But the Lord God (who hath risen out of his holy habitation to judge, and hath begun to judge her) is more mighty, by whose arm and strength she shall fall, and the Beast shall not be able to carry her up and down any longer, nay nor to uphold her in her seat of Government over the consciences of men.

Be wise now therefore, and consider the present state of things: and if ye find not hearts to help the Lord against the mighty, yet take heed of helping the mighty against the Lord. The Vessels wherein the life arises and appears are poor and very contemptible, and ye may easily trample upon them: but the life which riseth up in them is very precious, and too strong for the powers of Earth or of Hell. The Lord did not appear formerly among you, or of late begin to raise you up again, that ye should become enemies to him, or aiders of his enemies against him, but that ye might let his Seed go forth to Worship him in the Wilderness: (for in this dark Land of *Ægypt* they cannot.) Therefore break the Yoaks and take off the Burdens, and let there be no new snares laid, but leave the conscience (where the Lord chuseth to appear, and which he delights to draw out of the World to himself) free to the Lord.

The Lord hath kindled, and is kindling the fire with which he is burning, and will burn the flesh of the Whore. Come not near to help her, lest ye feel the flames. Stand afar off and see her burning, and at most pity her, but help her not,

Wee fight not against the flesh and bloud of creatures, but against that evil Spirit which captivates and makes them miserable: nor do we fight with carnal Weapons, but with such Weapons as are able to reach that Spirit. Now if ye interpose with your carnal Weapons, and smite the Vessel which the Lord is pleased to make use of in this

this Warfare, his hand will be upon you: yea if ye endeavour to bear off the ſtroke from the Whore, it will light upon your ſelves, and the Lords hand (and his ſtrokes in this day of his jealouſie and vengance) is very heavy.

Do what ye can, ye ſhall not be able to hinder the Lords Victory (who will overcome, even by this very people, whom the Wiſe of all ſorts deſpiſe:) all that ye can do in taking part with the enemy, is but to bring Wounds and Judgments upon your ſelves, and to ſhorten the days of your government. but the Work of the Lord will go on and proſper; and this painted harlot (which pretends to be the Spouſe of Chriſt, and has deckt her ſelf ſo pleaſingly with her ſtollen knowledge of Scriptures, and lays claim to his Miniſtry and Ordinances) ſhall be ſtripped naked, and her ſhame ſeen, and every Child in the life ſhall be able to point at her, and the Song of triumph over the Dragon, the Beaſt, the falſe Churches, and all the falſe Prophets (who are not made, nor propheſie not by the anointing) ſhall be ſung in righteouſneſs, even to the Lamb who daily getteth, and will get perfect victory: for to him it is given over all his enemies.

A Poſtſcript.

THe redemption of the Soul is by the Spirit of the Lord, which he that would enjoy from it, muſt know its appearance and operation in himſelf, and not quench or limit it, but univerſally be ſubject to its guidance and leadings. All mans inward miſery ariſes from mans inward rebellion, which is as the ſin of witchcraft (ſpringing from the Spirit of witchcraft) his recovery and happineſs is in the Faith and Obedience to the pure power, movings, and operations of the Spirit in him.

The Lord God, who made mankind, who is the Lord of all, he is redeeming a people to himſelf by his Spirit. And this Spirit will not be limited by the power of the earth, but will break Nations in pieces, and trample upon Princes as Mortar, and as the Potter treadeth clay, till it hath made its way through them.

O! Open the eye, the inward eye, which can diſcern the ſeaſons: It is not now the time for Antichriſt to prevail, or for proud fleſh to riſe up in its heady will to ſtop the out-goings of its maker. This ſeaſon is paſt; and the ſeaſon of the prevailing of the life and power of the Son of righteouſneſs is now come.

Therefore lift up your heads, O ye weak and faint of the Flock, for iniquity and oppreſſion muſt fall both within and without, and the tender God of everlaſting love, will turn back the Captivity of his people, and of his creatures. Be not therefore affrighted at the inward power of ſin in the heart, nor at the outward oppreſſing powers of the earth: for the redeemers ſtrength is above all, and he ſtretching forth his mighty arm to ſave: in the true, and living faith of the elect, it is felt.

And O ye potſheards of the earth, ſtrive not with your Maker, limit him not, for he will aſſuredly break through you. Think not to ſubject him to your Laws, but learn his Law, come under his Yoke, and be bound by him, that ye may taſte of his liberty. Waſh your lips and kiſs the Son, and be not angry at his various appearances ſo contrary to your Wiſdom, but fear his dreadful name, and his threſhing inſtrument which hath teeth, and ſeek an hiding place under the ſhadow of his Wings, againſt the ſharp ſeaſon of the breaking forth of his wrath, and jealous indignation for the cauſe of *Sion* which haſteneth apace.

He hath long let the Spirit of *Babylon* have its liberty, and his hath been ſilent; now is the time for his ſpirit to ſpeak, and for *Babylons* to be ſilent. Will ye ſtill force him to ſilence, and open *Babylons* mouth? Will ye not ſuffer him to ſpeak, but according to the Laws and Orders of *Babylon*? Muſt that counterfeit Queen ſtill ſit on the Throne among you, and the true Princeſs be made her Servant? O let it not be grievous to you, to ſee the Spirit of the Lord ariſe, and make *Babylon* appear *Babylon*! Her wiſdom, her knowledge, her unity, her uniformity, her order, her comelineſs, her beauty, is but folly, confuſion, diſorder and deformity before the Lord: happy is the eye that ſees it, and the foot that turns from her.

Therefore awake, ariſe, and ſtand up from the dead, come out of the thick dark Land, where the pure God of life is not to be found: *Come out of Babylon, and touch not the unclean*, that the pure life may receive you into unity with it ſelf: but the Spirit that is unpur-

unpurged from its *Babyloniſh* worſhips and practiſes, the Lord will not ſuffer to come neer him. Therefore ſearch what is *Babylon*, and of *Babylon* in all your ways and worſhips; and wait on the Spirit of the Lord to be redeemed out of it, and ſeparated from it, or ye muſt remain ſeparated from the Lord, and not partake of his life and vertue, from (which that City with all her inhabitants) is ſhut out for ever.

The Lord hath had a ſore controverſie with this Nation (with her Rulers, her Teachers and People) for his Seeds ſake, which he hath been begetting to himſelf, and calling forth to worſhip him (according to the pure Law of his ſpirit of life) out of the ways, worſhips, and Heatheniſh cuſtoms of the earthly ſpirit.

Iſrael is his firſt born, whom he will not have any longer kept in Bondage. They are his own, of his own begetting and forming, of his own nouriſhing and bringing up, the Plants of his own right hand, whom he watereth with the Dews of Heaven, and with the ſhowrs of his everlaſting mercy and loving kindneſs; whom he hath gathered by the arm of his power, and whom he leadeth and defendeth by his Cloud and Pillar of Fire, over whom he is tender as of the apple of his eye. They are his anointed ones, whom he will not have touched, but rebuketh Kings and Parliaments, Armies and Councils for their ſakes, ſaying, *Touch not mine anointed; and do my Prophets no harm.*

Have ye not ſeen, how no ſtrength nor Council hath been able to prevail againſt them? They have had no fence, but the arm which hath gathered them. What plottings and contrivings hath there been againſt them. How are they as Sheep appointed for the Slaughter, deſtinated to be devoured, cruſhed, and trodden under foot? what Divinations and Inchantments have been uſed againſt them, even to blot out their name and remembrance from the earth?

But why do ye ſtrive and contend thus with the God of *Jacob*? can ye proſper? He that made the earth, will not ye let him have room therein for his people? Muſt they be ſubject to your wills? Muſt they bow to your Image? ſhall not the God of the ſpirits of all fleſh, have the command of the Spirits of his own people? can ye ſtop the Spirit of God from breathing upon them? or will ye fall foul upon them, if they be obedient to the breathings and movings of his Spirit? May it not ſuffice that they are innocent, and harmleſs among you in their converſations and practiſes, but will ye ſit Lord it over their Conſciences? will ye put the Lord to it to the very laſt, to try it out with you, whether he can defend his people and make way for their liberty?

Well, If peace be taken from you, if your Rulers, Laws, and Governments be broken in pieces, if his hand be ſtretched forth againſt you, if he curſe your very Bleſſings whom can ye blame? Why do you provoke him againſt your own Souls? are ye ſtronger than he? If ye be ſtronger and wiſer, ye may prevail: but if he be ſtronger, and will put forth his arm, his people ſhall be ſaved and find a ſhelter in him, in the midſt of all that wrath which is powring down upon you. Your peace hath been lengthned out for their ſakes, *If it had not been for their ſakes* (for the remnant which the Lord hath had to gather) *ye had e're this been as Sodom, and like unto Gomorrah.* The Land is full of filthineſs, which the Lords Soul loaths; and inſtead of drawing forth the Sword againſt it, ye draw it forth againſt his Witneſſes. There is liberty enough for ſin and vanity, for exceſs and riotouſneſs, for Images and Idols: but to worſhip God in Spirit, to obey his pure movings; this kindles your rage, and theſe are the people who are a burthen to you. Ah how fain would ye eaſe you of this people! (*Sion* is indeed a burthenſome Stone, and will fall heavy on all that meddle her) But the Lord will eaſe himſelf of the adverſaries of his Life and Spirit, and he will bring forth his righteouſneſs which he hath prepared, and ſet it up in the earth, and none ſhall be able to ſtop him. Therefore gather your ſelves together in Battel; aſſociate your ſelves, that ye may be broken in pieces; take council together, it ſhall come to nought; ſpeak the word, it ſhall not ſtand: but the Lords council ſhall ſtand, and he will fulfil at his pleaſure, and will delight himſelf in his people, and raiſe them up by the fall of their enemies: and then ye ſhall ſee againſt whom ye have plotted and contended, and what ye have helped to bring about by all your ſecret Plots and Deſigns. *If the Lord had not been on our ſide, now may Iſrael ſay*: if the Lord had not been on our ſide, what had become of his poor people! Ah poor Worm *Jacob*, how often would the foot of Pride have trampled thee down (again and again) had not the everlaſting arm been ſtretched for thee! But

fear

fear not Worm *Jacob*, nor be not ſollicitous for thy preſervation, but truſt that Arm which delighteth to preſerve thee.

Ah fooliſh people and unwiſe! who ſtrive againſt your own mercy, who ſee not on what hinge all your mercies hang, but make it your work to break down the wall that defends you.

Jeruſalem is the City of the great King, which is coming down from Heaven, and *Iſrael* is his people, and both muſt have a place in the earth: the Lord hath determined it, and who can withſtand it? what prejudice can *Jeruſalem*, or the Inhabitants thereof bring unto you? They are enemies indeed to this earthly ſtate of things, and would have all brought in ſubjection to the life and power of their King, and all that ſtands in oppoſition to God brought down, and made pliable to his ſpirit; and this the unyoked earthly ſpirit cannot bear. But this is the intereſt of your Souls, and the way to unity with that life which is their happineſs, peace, and reſt for ever: for if ye could paſs through the fire, and bear the burning up of your droſs, ye alſo might become veſſels for the Finer, and might dwell with them in their everlaſting habitation.

The Saints formerly had an entrance miniſtred to them into the everlaſting Kingdom, and came into *Mount Sion* which cannot be removed, and to *Jeruſalem* the City of the living God, *Heb.* 12. 22. where the blood of ſprinkling, the peace that paſſeth underſtanding, the everlaſting righteouſneſs, and the joy unſpeakable and full of glory was witneſſed in the renewed ſpirit, which receiveth the Kingdom which cannot be ſhaken, and entreth into the everlaſting reſt.

And is again revealed, and the Witneſſes ſhall aſcend into Heaven in the ſight of their enemies, even into the new Heaven and the new earth where righteouſneſs dwells, and the old heaven and old earth (with all its inhabitants) ſhall be burnt up: and then it ſhall be ſeen that righteouſneſs becomes, and belongs to the Houſe of God for ever. And his City ſhall be a quiet habitation, free from all the noiſe and hurry of *Babylon*? where the pure River of life runs clear, free from all the mud and mixtures of *Babylon*; and the Lord God of infinite fulneſs will not diſdain communion with his Creatures, but will tabernacle among them, dwell with them, ſup with them, walk in them, and take them into his holy habitation, and they ſhall dwell with him, ſup with him, and walk in him.

But who ſhall abide in his Tabernacle? who ſhall dwell in his holy Hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart, *&c.* he who contemns the vile perſon (how great and high ſoever) but honoureth them that fear the Lord, be they otherwiſe what they will: This man ſhall dwell on high, above the reach of all low, creeping, dark ſpirits, even in that holy habitation of life and power, which nothing can touch or annoy.

I ſhall now conclude with a few words concerning the preſent eſtate of this poor diſtracted Nation.

This Nation hath long lain wounded and ſick: She hath had many Phyſicians (on whom ſhe hath ſpent much,) who have promiſed her fair, but have not effected her Cure. Of late her Wound hath been much enlarged, yea, ſhe is become ſick at her very heart, and in great danger. Many are ſpending their judgment upon her, ſome thinking a King would help all, ſome a Parliament, and ſome hoping for good from the Army; but every eye ſees her caſe to be very deſperate. Ah *England*, *England*, Thou ſtriveſt with thy Maker, and he overturns thy ſtrength and councils. The life and wiſdom which thou deſpiſeſt, is that which alone can heal thee. Thou ſtriveſt to keep off the ſtrokes from the enemies of God, and ſmiteſt his dear ones, how can he ſpare thee? Hands ſtill joyn in hand to keep the Lords ſtroke from reaching *Babylon*, which he hath directed at her Heart, and will not miſs her, but will pierce through every thing that ſtands in his way. Though the cry hath long been, *hurt not the tender Conſcience*, it is that on which God works, and wherein he chuſeth to appear, and with which he is pleaſed, and pitties. Many promiſes have been, touching liberty of conſcience, yet ſtill the meek of the earth, the innocent lambs of Chriſt (thoſe that are faithful to the light of God in their conſciences) are perſecuted and ſuffer. What canſt thou plead, O *England*, why the Lord ſhould not break thee all in pieces, and ſave his people himſelf, by and in the midſt of thy ruins. The Lord will have the victory over thee in this particular, about which he hath ſo long ſtriven with thee. It would be better and eaſier for thee to yield unto, then be forceed by his hand. Therefore at length hear his voice, which hath ſo often and ſo loud cryed unto thee, *Let my people go, that they may ſerve me.*

THE

JEW OUTWARD:

Being a

GLASS

FOR THE

Profeſſors of this Age.

Wherein, if they read with meekneſs, any in the true Light, ſuch of them as have not overſlipt the day of their viſitation, may ſee their own Spirits, to their own everlaſting advantage and comfort, by learning ſubjection to that, which hath power in it to deſtroy this evil ſpirit in them.

CONTAINING

Some Exceptions and Arguments of the *Jews*, againſt Chriſts Appearance, in that body of fleſh in their days, which the preſent Profeſſors may vie w and compare with their Exceptions and Arguments againſt his Appearance in Spirit in this Age, that they may ſee and conſider which of them are the more, and the more weighty.

By *Iſaac Penington*, the Younger.

The PREFACE.

THE *Lord God of Infinite goodneſs, who hath ever dearly loved Mankind, yet could never ſo appear to them ſince the Tranſgreſſion, as to be owned by them, till the vail was taken from before their hearts.* Iſrael *in* Egypt *hearkned not to* Moſes, *becauſe of their anguiſh and bondage. When they were led out, they were ever and anon murmuring, and picking quarrels againſt him.* Samuel *they rejected (as the Lord lays to their charge) though they might excuſe themſelves, and ſay they had juſt exceptions againſt his Sons.* Elijah *that mighty man of God, the great reſtorer of* Iſrael, *and pleader againſt* Baal *by fire, his life was ſought for. And though there be not a particular Record of their uſage of the Prophets about thoſe days, yet in general he complains that they were all ſlain but himſelf,* 1 King 19. 10. Micaiah *was ſmote on the Cheek, and jeered by the falſe Prophet which ſmote him, and ſaid, which way went the Spirit of the Lord from mee to ſpeak unto thee? And he was commanded to be put in Priſon, and fed with Bread of Affliction and Water of Affliction.* Jeremiah *was put into the Dungeon, even to the danger of his Life: and by thoſe few that were left, that ſeemed ſingly to enquire by him concerning the will of the Lord,* (Jer. 42. 2. 3.)

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disdainfully rejected, chap. 43. 2. *What should I spend time in particular instances? What Prophet can I except? for though all their bad dealings with them, are not related in Scripture, yet Christ testifies that they did deal badly with them all, some of them they stoned, some of them they scourged in their Synagogues, some of them they killed and crucified, and others they persecuted from City to City. Yea, saith* Stephen, *which of the Prophets have not your Fathers persecuted? and they have slain them which shewed before of the coming of the Just One. Ye make it such a strange thing, that if Christ had been a Prophet, ye should not own him: why, which of the Prophets was owned? ye have still some exception or other against us, that we are not the Prophets of God; and against our Message, that it is not the mind of God. Ye take Arguments from one Prophets words to oppose another Prophet with; and from one Prophets manner of comming, to oppose another Prophets manner of coming. If* John *come neither eating nor drinking, ye reject him for his austereness: if Christ come both eating and drinking, ye reject him for his liberty and freedom in the life. Now what is the reason of this? Christ himself gives the reason,* Mat. 11. 19. Wisdom is justified of her Children. *Ye are not the Children of wisdom, ye are not begotten of the life, of the spirit of the Prophets, and so cannot justifie that spirit, Ye have got the Letter of the Prophets, ye are born of that; but ye are not born of the life, ye are not born of the wisdom. And so, whoever comes forth in the same Birth from the Letter with you, him ye can own: but if any Prophet come forth with that same Spirit, him ye cannot own. He that is born after the Flesh, cannot but persecute him that is born after the Spirit. Jerusalem was all along the persecutor of the Prophets from the beginning to the end.*

And is this nothing to you, O ye professors of this Age? Search, and see who have been the persecuters among you, but they who have had the name of the Church and her Prophets? Who have slain the Witnesses? The Church of Rome *hath slain the Witnesses against her, and the* Protestants *have slain the Witnesses against them. About the beginning of these troubles, if a man were never so truly zealous, yet if he could not conform to the Common-prayer-book and Ceremonies, how was he persecuted? A Non-Conformist, a Separatist, a Brownist, an Anabaptist (though owning the same Christ in his very heart and soul) yet because his practise was a Testimony against the false Church-worship of the common* Protestant, *must be hunted up and down to Courts, Imprisoned, Fined, Banished. And to this day, the Lord can bring forth no birth of his Spirit, but the zealous Professor hates, reviles, and seeks to destroy. If the Lord lay any Law upon the Conscience, if it be not suitable to their apprehensions from the Letter, how do they reproach, disdain, revile, and endeavour to render such odious to the Magistrates, and to the People!*

But why should we wonder at these things? There is no new thing under the Sun. The state of the World is just as it always was. The power of Truth in every age, hath been still opposed by those who cryed up the Form. It were a wonder if it should be otherwise. I should much more wonder, if the Teachers and Professors of this Age should own Truth, then that they fight against it and persecute it. Well friends and brethren be strong in the Lord, and faithful to his truth in the power of his might; bear the reproach, the afflictions of this age, the persecutions of this your day: Verily your eyes shall see that there is a reward for the righteous, and your hearts shall be satisfied with it, when the Children of the Kingdom (of this age, as well as of Christ, and all former ages) shall be shut out in utter darkness, where shall be weeping and wailing, and gnashing of Teeth.

Some EXCEPTIONS and ARGUMENTS of the *Jews*, againſt CHRIST's appearance &c.

THE *Jews* were once the only outward viſible people of God, who were choſen by God for a peculiar people, who had the promiſe of, and expected the *Meſſiah*, whoſe Faith and hope of Salvation was in him, yea, and at that very time they were looking for him; yet when he came, he was *a Stone of ſtumbling, and a Rock of offence* to them, and they could by no means receive him. They were full of reaſonings, and doubts, and contendings about it, but could never with all their Wiſdom from the Letter, determine that was he. Though he lived as never man lived, though he ſpake as never man ſpake, though he did what never man did; yet ſtill ſome exception or other they had from the Letter of the Scriptures, to which his manner of appearance, his Converſation, and his Doctrine did not ſuit in their Judgment; and ſo after many Diſputes and Debates, they at length deliver him up to Death, as a Blaſphemer, a Deceiver, a Seducer of the People.

Many Exceptions and Arguments they had againſt him, againſt his *Diſcent*, his *Doctrine*, his *Practiſes*, his *Miracles*, his *Followers*, &c. Which I ſhall refer to Heads, to make them more obvious.

1. They excepted at his Deſcent and Kindred. *Is not this the Carpenter's Son? Is not his Mother called* Mary? *And his Brethren*, James, *and* Joſes, *and* Simon, *and* Judas? *And his Siſters, are they not all with us?* Mat. 13. 55, 56. (What, this the glorious *Meſſiah*, the great King of Glory, of whom all the Prophets propheſied and ſpoke great things! Surely it cannot be.) *And they were offended in him*, verſe 57. It was this made them they could not receive that heavenly Doctrine of his, which otherwiſe might have been life to them, when he taught them that he was *the Bread of life that came down from Heaven*: but they murmured becauſe of it, and ſaid, *Is not this Jeſus the Son of* Joſeph, *whoſe Father and Mother we know? How is it then that he ſaith, I came down from Heaven*, John 6. 41, 42. So again, John 7. 27. *We know this man whence he is: but when Chriſt cometh, no man knoweth whence he is.* This was a cloſe Argument, and was raiſed up to eat out a deep impreſſion of his being the Chriſt, as may appear from the foregoing verſe. He ſpeaketh indeed boldly, and deep things, &c. as if he were the Chriſt; but how can he be he, ſeeing it is known from whence he comes.

2. At his Country, or place of his Education and reſidence, which was *Nazareth* of *Galilee*. *Can there any good thing come out of* Nazareth? *John* 1. 46. *Shall Chriſt come out of* Galilee? *John* 7. 41. *Search and look; for out of* Galilee *ariſeth no Prophet*, verſe 52.

3. *At the time and ſeaſon of his coming.* He came (as to their ſenſe) before *Elias*. With this Argument they pinched the Diſciples, as is ſignified in that Query of theirs to Chriſt, *Why then ſay the Scribes that* Elias *muſt firſt come?* Mat 17. 10. This could not but be a ſore Argument in the mouth of the Scribes, who might reaſon with the Diſciples on this wiſe: What poor ignorant ſottiſh, deluded People are you, to own this man for your Maſter, and take him for the *Meſſiah*? *Elias* muſt firſt come, and reſtore all things. If this man preached never ſo heavenly Doctrine, and did never ſo many Miracles, yet if he pretend to be the *Meſſiah*, he can be but a Deceiver; for the true *Meſſiah* comes not from *Elias*; and every one knows that *Elias* is not yet come, nor his work of reſtoring all things, ſo much as begun.

4. His *Doctrine* adminiſtred abundance of offence to them, and they were continually ſtumbling at it. That heavenly Doctrine mentioned a little before, that he was *the Bread of life*, they murmured at it, *John* 6. 41. When he did but ſay, *God was his Father*, they preſently flew out upon him, and ſaid, *he made himſelf equal with God*, John 5. 18. When he ſaid, *Deſtroy this Temple, and in three days I will raiſe it up*, they miſunderſtood him, and brought it forth as an argument againſt him at the time of his ſuffering, *Mat.* 26. 61. And caſt it as a jeer in his teeth, *Mat.* 27, 40. When he did

but

but say to the man sick of the palsie, *Son thy sins are forgiven thee*; the Scribes and Pharisees presently exclaimed against him, *Who is this that speaketh blasphemies? Who can forgive Sins but God alone?* Luke 5, 21, and *chap.* 7. 49. When he preached very powerfully against *Covetousness*, the Pharisees derided him, *Luke* 16. 14. Yea, when he did but preach a Parable or two about *the Widow of* Sarepta, *and* Naaman *the* Syrian (it coming a little close to their State) *all they in the Synagogue were so filled with Wrath, that they rose up and thrust him out of the City, and led him unto the brow of the Hill to cast him down headlong*, Luke 4. 28, 29. At his saying that *Abraham rejoyced to see his day, and he saw it, and was glad*; the *Jews* replyed, *Thou art not yet fifty years old, and hast thou seen* Abraham? *John* 8. 57. How absurd and impossible was this to them, that a man of not fifty years, should say that *Abraham* (who lived so many ages before,) saw his day; And instead of giving them an argument to demonstrate it to them, he only returns them a more confident affirmation, *Verily, Verily, I say unto you, before* Abraham *was I am*; verse 58. which so enraged them, that *they took up Stones to cast at him*, verse 59. Now mark, the life speaks what it sees and knows, and so it gives forth its Testimony: the wise Professor not being in the life, he cannot know or receive the Testimony, but calls for arguments and demonstrations to his wise eye, the life refuseth to answer him, but instead thereof, only affirmeth the thing more strongly and confidently; this (being so far from that which he looks for, and requires to satisfie him) kindles disdain and rage in him: and he looks upon the life, for this way of proceeding, as worthy to be stoned. What, when they should lay before Christ a fair argument, whereby they might plainly convince him by evident reason, that he could not see *Abraham's* day; and he instead of answering it, should only bring forth a more confident affirmation. Would not mens Wisdom in this age, even hiss at such a thing? Yet this was the way of the life then, in that day; and the life may at his pleasure take the same way again now, to offend the Wise and Knowing.

When he spake of his being *the good Shepherd* and of his *laying down his life for his Sheep* (and of the Hireling's flying in time of danger to save himself) *John* 10. *v.* 11, 12. Many of the *Jews* said, *he hath a Devil, and is mad, why hear ye him?* verse 20. Many of them that were then the people of God (the separated people: for the *Jews* were a people separated from the World, and studied the Law, and observed the Ordinances of *Moses*) looked upon Christ as a man not fit to be heard speak, but as a Mad-man, as one that had a Devil, as one that might have great power of deceit from the Devil, to bewitch men from truth; *Why hear ye him?* What good can ye expect from him? *He hath a Devil, and is mad.* O how desperately will bold flesh venture to judge of the Life and Power of God, when it hath got a little knowledge from the Scriptures, and a way of Worship, Duties, and Ordinances!

When he said, *I and my Father are one*, John 10. 30. *they took up Stones again to stone him*, verse 31. and made no question but they did well in doing of it, as appears by their answer to his demand; for which of his good Works they stoned him? They reply very confidently, *For a good Work we stone thee not, but for Blasphemy; and because thou being a man, makest thy self God*, verse 32, 33. And when he said, *If a man keep my saying, he shall never see death*, John 8. 51, Then said the *Jews* unto him, *Now we know thou hast a Devil.* Abraham *is dead, and the Prophets are dead, Who makest thou thy self?* verse 53. Were not *Abraham* and the Prophets holy men? Had not they the sayings of God? And did they not keep the sayings of God? Yet they are dead. Such a kind of speech as this must needs be from the Devil. Now thou makest manifest from what Spirit thou speakest. *Now we know that thou hast a Devil.* And indeed how could the professors of that age digest such things, being so contrary to what appeared to them, to be certain truth in the Scriptures.

And there were many other things as hard to them, though the exceptions which might or did arise in their minds, are not particularly mentioned: as when he saith, *I am the door of the Sheep. All that ever came before me are Thieves and Robbers, but the Sheep did not hear them*, John 10. 7, 8. How offensive must this Doctrine needs have been to them, going carnally to understand and reason about it? What were all the Prophets and holy men before thee, Thieves and Robbers? Did the truth never come, till thou broughtest it? What became of our Fore-fathers in former ages? Were they none of them God's Sheep? Did none of them find the door? For thou saist thou art

the door, and thou hast been but of late: And whereas thou saist, the Sheep did not hear them, that is utterly false: for they did hear *Moses*. and they did hear the Prophets: and we have their Writings, and will keep to them for all thee, let who will be thy Sheep. When he said, that *he came not to send peace but division*, Mat, 10. 25. How readily might they reply, that his own mouth discovered to him, not to be the *Messias*, the *Saviour*, the *Peace-maker*, but the Worker of divisions, the Causes of breaches in Families; setting three against two, and two against three, *Luke* 21. 51. When he said, *Whosoever committeth sin, is the Servant of sin*, John 8. 34. Might not they well except against this as condemning the whole generation of the righteous, and making null the way of Sacrifices, which God had appointed for sins committed at any time by his people, which could not but presuppose their commission of sin? Did not *Abraham*, *Isaack*, *David*, *Moses*, and the rest of the Prophets all commit sin, and were they servants of sin, he taught also that the Children of the Kingdom should be cast into utter darkness, Mat. 8. 12. Oh how harsh would this sound in the ears of the zealous professing *Jew*, who was waiting, and hoping for the Kingdom! So in his Doctrine there seemed many contradictions to the fleshly understanding, for one while he said, *I judge no man*, for I came not to condemn the World: and yet was not he continually judging and condemning the *Scribes*, the *Pharisees*, the *Priests*, the *Lawyers*, and that whole generation of *Professors*? So again, he came to seek and save that which was lost, to preach the Gospel of peace: and yet another while he saith, he came not to send peace but a Sword, and to kindle a Fire, and to set men at variance, *&c.* Again, one while he said, *I and my Father are one*, another time, *My Father is greater than me*, one while he bid men do as the *Scribes* and *Pharisees* taught, another while he bid men beware of the Leaven or Doctrine of the *Pharisees* and *Saduces*, Mat. 16. 12.

But to what purpose should I heap up any more instances; O thou that readest this, wait to know in thy self the ear that cannot hear Christ's Doctrine, and while thou condemnest the *Jews*, do not run into the same error of unbelief and gain-saying, but wait to know the voice of Christ in this day, and to receive the ear that can hear it, for though thou shouldest be willing to hear, yet thou canst not, till thy ear be opened: *Nicodemus*, who could acknowledge Christ, *a Teacher come from God*, yet could not receive the Doctrine of the new Birth from him, *John* 3. 4. And there were many things the Disciples themselves were not able to bear, for when, at a certain time, he spake of *giving his flesh to eat*, not only the *Jews*, John 6. 52. but they also stumbled, *v*: 61. and who is there among professors, that can now bear it, or receive Christs own interpretation of it? who saith, that *the flesh* (which they understood) *profiteth nothing*, but the flesh which he meant was *spirit and life*, ver. 63.

At his practises, and conversation, How is it that he eateth with Publicans and Sinners, Mark 2. 16. *Behold a gluttenous man, and a Wine bibber, a friend of Publicans and Sinners*, Luke 7. 14. *This man if he were a Prophet, would have known who, and what manner of Woman this is, that toucheth him; for she is a sinner*, Luke 7. 39. At the Publicans and Sinners drawing nigh to hear him, the Pharisees and Scribes, were offended, and murmured, saying, *This man receiveth sinners, and eateth with them*, Luke 15. 1, 2. and when he went to *Zachæus's* house, they all murmured, saying, *that he was gone to be Guest with a man that is a sinner*, Luke 19 7.

Again, because he healed on the Sabbath, and justified his Disciples in plucking of ears of Corn on the Sabbath, *they were filled with madness, and communed what they might do to him*, Luke 6. ver. 3. *and* ver. *and took counsel how they might destroy him*, Mark 3: 5, 6. Another time, the Ruler of the Synagogue spake with indignation about it, *Luke* 13, 14. Yea, *the* Jews *did persecute Jesus, and sought to slay him, because he had healed a man, and bid him take up his Bed and walk on the Sabbath-day*, John 5. ver. 8. 16. And some of them made it a strong argument against him, *this man is not of God, because he keepeth not the Sabbath-day*, John 9. 16. What, come from God, and be a breaker of Ordinances? Can these two stand together? Read and consider, What more strict Ordinance of God under the Law, than the Sabbath? What one Ordinance more conducing to the Honour and Worship of God? Did not their whole Religion and Worship much depend upon it? How could this possibly but be a great offence to them in that Spirit, and Literal Wisdom from the Scriptures, wherein they stood? Yet Christ, in his fleshly appearance, was Lord of the Sabbath; and in his spiritual appearance he doth not lose his Dominion.

Again,

again, they excepted againſt him, that he did not teach his Diſciples to Faſt and Pray as *John* did, *Luke* 5. 33. But could ſuffer them to tranſgreſs the traditions of the Elders, *Mat.* 15. 2. He was not ſtrict after the *Jewiſh* way of Devotion, not ſtrict after *John*'s way neither; but againſt the traditions of the godly Elders of the *Jewiſh* Church, againſt ſanctifying of the Lords Sabbath (juſtifying his Diſciples in plucking ears of Corn thereon. whereas their Fore-fathers the *Jews*, were not ſo much as to gather Manna on that day) againſt Faſting and Prayer, for he juſtified his Diſciples in that they did not Faſt and Pray as *John* did, ſaying, *how could they mourn while the Bridegroom was with them?* Mat. 9. 15. and conſider which way the *Jews* (in the ſtate they ſtood) could underſtand ſuch an anſwer as this, to reſt ſatisfied therewith?

6. They excepted *againſt his Miracles*, partly becauſe he did them on the Sabbath day, *John* 9. 16. Whereupon they concluded he could not be of God (for if it had been of God, he would have obſerved the day which God commanded) and if he wrought them not by the power of God, by whoſe power then muſt he work them? So they concluded, *He caſteth out Devils by the Prince of Devils*, Mat 9. 34. *He hath Belzebub, and by the Prince of Devils caſteth he out Devils*, Mark 3. 32. And having thus concluded in themſelves, there was no ear open in them, to hear any thing that might be ſaid to the contrary. And again, partly becauſe he did not anſwer their wills, in giving them ſuch a ſign as they required: for this was ſtill their tone, *Maſter, we would ſee a Sign from thee*, Mat. 12. 38. *What Sign ſheweſt thou unto us, ſeeing that thou doſt theſe things?* John 2. 18. And they more particularly expreſs what Sign; they would have a *Sign from Heaven*, Luke 11. 18. *What Sign ſheweſt thou, that we may ſee and believe thee?* John 6. 30. We are ready to be convinced, we are ready to believe, If thou wouldſt give us ſufficient ground of believing in thee. As for all thy healing people, and caſting out Devils, *Belzebub* (the Prince of Devils) may furniſh thee with power, wherewith to deceive and bewitch us from the Law and Ordinances of *Moſes* (which we are ſure are of God) but ſhew us a Sign from Heaven, or elſe blame us not for not leaving *Moſes* to run after thee.

7. They excepted *at the Teſtimony, which the Spirit of God in him, gave concerning him.* When he ſpake the inward Teſtimony, which the Spirit of God gave from within, ſaying, *I am the light of the World, he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life*, John 8. 13. they preſently cried out, *Thou beareſt record of thyſelf, thy record is not true*, verſe 14. Mark his anſwer; *It is written in your Law, that the Teſtimony of two men is true, I am one that bear witneſs of my ſelf, and the Father that ſent me beareth witneſs of me*, verſe 17, 18. How would ſuch an anſwer paſs now in theſe days, though the ſame life ſhould ſpeak it? Would not the wiſe profeſſors of this age even hoot at it? yet the thing is known at this day, even the life which the Father begets, and the Fathers teſtifying of it, and with it? and thou that readeſt this, mighteſt know it, couldeſt thou wait in the loſs of thine own life (wiſdom, and knowledge) for it.

8. They excepted *againſt his Diſciples and Followers*, which were Women, Publicans, and Sinners, the common people, yea, the meaneſt, the pooreſt and moſt ignorant (in their account) who were fitteſt to be deluded and led away. *Are ye alſo deceived? Have any of the Rulers or of the Phariſees believed on him? But this people who knoweth not the Law, are curſed*, John 7. 47, 48, 49, The common people, the ignorant people, the unſetled people, ſuch as know not the Law, ſuch as underſtand not the Scriptures, they run after him, and cry him up: but which of the ſettled ones, which of the truly zealous ones, which of the Wiſe men in the knowledge of the Law and Prophets, which of the Orthodox Scribes and Phariſees, who keep cloſe to *Moſes*, which of theſe believe in him? Whom of them can he deceive? As for the heady people, who (for want of knowledge from the Scriptures) are ready to run after every new fangle, they are not worth the minding they are *accurſed*, and therefore no marvel though God give them up to follow this deceiver, and to cry up his new light, and forſake the good old light of *Moſes* and the Prophets.

9. They excepted againſt him, that he did not rebuke his Diſciples, and the multitude (ſpreading their Garments, cutting down branches from the Trees, and ſtrowing them in the Way) with the Children that cried *Hoſanna* to him, as he rode on the Aſſes-colt to *Jeruſalem*: but he rather juſtified them, *Luke* 19. 31. and *Mat.* 21: 15, 16. What a ri-

a ridiculous, and vain-glorious piece of pageantry would this seem to the fleshly wise eye?

10. That he did not shew sufficient Authority for what he did: *By what Authority dost thou these things? and who gave thee this Authority*, &c. Mark 11. 28. Thou takest upon thee great Authority over the people of God, over their Teachers, yea over Gods Temple, Sabbath, and Ordinances; but where's thy Authority so to do? Shew us that, &c.

11. They excepted when he spoke of his sufferings and death: *We have heard in the Law, that Christ abideth for ever; and how saist thou, the Son of Man must be lift up? Who is the Son of man?* John 12.34. Sure he that is to be lift up, cannot be the Christ which is to abide for ever, and not to die: So that here (in one breath) thou hast overthrown all that thou hast been setting up by thy Preaching and Miracles. Now which way could they understand this thing? Nay the very Disciples themselves could not swallow it, but were startled at it, and Christ was fain to hide it a long time from them. And yet if there be any thing held forth now in these days by the same Spirit, (as concerning light and perfection, or other truths which are seen in the Spirit) because men cannot apprehend them with their carnal understanding, and make them agree with their carnal knowledge of the Scriptures, what liberty do they take to themselves to speak both against the Truth it self, and also against them who have seen these things in the spirit, and speak them from the spirit? Now whosoever becomes a Disciple, must wait in the obedience to know the Doctrine, and not think to enter with that wisdom, and carnal reasoning from Scriptures, which the Scribes and Pharisees, and Professors of that age were shut out with.

There were many other things which they could not but except against, as at his answers to their questions, to which sometimes he was silent and gave no answer at all. At other times, he answered not directly, but in Parables (and how offensive is this to mans wisdom, who requires a positive and direct answer?) And sometimes his answer might seem quite from the thing, as *John* 12. 34, 35.

His not giving respect to persons (for it was a known thing of him, that he regarded not mens persons, *Mat.* 22. 16.) could not be very pleasing to them, who loved greetings, and sought honour one of another. He shewed not respect to *Herod* the King, (but spake contemptuously of him, as men would account it) *Go saith he, and tell that Fox.* He did not shew respect to the reverend and grave Doctors of the Law, nay nor to the High Priest himself. Nay he did not shew respect to his own Disciples, but said to *Peter*, (when he mildly and affectionately desired his Death might be avoided) *Get thee behind me Satan.* How harsh and rough a reply might this seem? If *Peter* had erred, through his affection and tenderness to his Master, a meek spirit would gently have informed him; but to call him Devil, and say, get thee behind me; what kind of spirit doth this savour of, would that professing *Jew* say, who knoweth not the true meekness, but seeks after a fleshly meekness, which is a Servant to the fleshly wisdom and prudence, but not true born? Nay he did not speak respectively to his own Mother, (as mans spirit, by its rule of respect would judge and condemn him) but said, Woman, what have I to do with thee? *John* 2. 4. And in a manner denied all his Relations, *Mat.* 12. 48:

Lastly, (to instance no more) at his harsh censures of all the Professors of that age, (which observed the Law of *Moses*, and *Israels* Statutes) with all their laborious and Godly Teachers, justifying none but himself, and what he taught, and a few of his followers. He told them that they had not the *Love of God in them*, John 5. 42. Did not this (think ye) seem to them a very harsh charge? And why not the love of God? because they did not follow him, and his new Doctrine? yea, would they be ready to say, they did love God, and kept his Commandements, Sabbaths, and Ordinances, which he transgressed.

He laid this also to their charge, that they did not believe *Moses*, John 5. 46. What an unjust charge might this seem, when they were so zealous for *Moses*, and their very dislike of him, and controversie against him, was for the sake of the Law and Ordinances of *Moses*?

Another charge he laid to them was, that they were not the Children of *Abraham*, or of God, but of the Devil, *John* 8. *ver.* 39, 42, 44. What a rash censorious man might they

they account him, thus to speak of them, who were the Humane Seed of *Abraham*, who were such strict observers of Gods Laws and Ordinances, (which is the property of his Children) and such enemies to the Devil, that they would not be drawn from the Truths, and way of worship taught by *Moses* and the Prophets, no not by all the Miracles he could work?

He called them *a faithless and perverse Generation*, Mat. 1.17. 17.

He told them that they did not *know God*, though they said with confidence that he was their God, *John* 12. 54, 55. How could they bear this? They had been studying the Law and Prophets, and had a great stock of Knowledge from thence, and were strict and exact in worship (some of them, as well as *Paul*, might be *according to the Law blameless*) and now to be told they did not know God? Nay, he that aboundeth in Knowledge, Devotion and Worship, yet being not in the life and pure Power of the Spirit, hath not one dram of the true knowledge.

He told them that they should *dye in their Sins*, John 8 21. (O hard word, and severe judgement!) And yet he had told them a little before that he judged no man, *ver.* 15. yea they did think themselves exceedingly wronged by him, and thought that no man that had any thing of God in him could speak such things, but only one that was an enemy to the people of God, and led by the spirit of Satan To this effect they express themselves, *verse* 48. of that Chap. *Say we not well, that thou art a Samaritan, and hath a Devil?*

Yea, when Christ charged them with *going about to kill him*, they seemed to themselves so clear in their own Consciences, that they answered, *thou hast a Devil, who goes about to kill thee*? John 7.29. how easily might they close up the controversie, and by this very thing conclude him to be a false Prophet? He says we went about to kill him, when (God knows) there was not such a thing in our hearts. Can this man be a true Prophet? yet Christ knew the professing Jews to be the Murtherer, and in and for his Religion sake still seeking to slay him. And there is no such Murtherer of Christ (the life) upon the earth, as the zealous Professor and Worshipper out of the life. He that is in the life cannot persecute any man; he that is out of the life, cannot but persecute him that is in the life. Hereby the true and false Christian may be discerned, by the weakest simple and single eye.

And then for their Teachers and Expounders of the Law, how exceeding bitter did he seem against them? and how heavy things was he continually laying to their charge? He called them *blind Guides*, *Hypocrites*, *painted Sepulchers*, *Graves which appear not*, and pronounced woe upon woe against them. Read that one place, Mat. 23. 33. *Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell*? What speak thus of our zealous Teachers, who study the Law, are strict in practising of the Ordinances, and take such pains to instruct us in the mind of God, from *Moses* and the Prophets? was such a man as this fit to live? Nay and he does not shew a Gospel Spirit, mark how sharp and bitter his words come from him (for indeed a sharper speech, with greater vehemency and indignation of spirit can hardly be spoken) and they might seem to aggravate this sharp condemnation of his, from his own confession: he himself had confessed that they sate in *Moses* Chair (now he might have shewn some honour to *Moses* Chair, and to their Office, which was of God, and doubtless good) and not have gone about to make them thus odious in the eyes of the people. Nay he himself had bid men do as they said, but in *ver.* 3. of that Chapter. Now was it likely that ever men should mind what they said, or observe their Doctrine, when he had thus represented them, *as Oppressors of the Conscience*, ver 4. *as devourers of Widows Houses, and making long Prayers in Hypocrisy*, ver. 15. *as making their Proselytes more the Children of Hell than themselves*, ver. 15. *as neglecters of the weightier matters of the Law, Judgement, Mercy and Faith*, ver. 23. *as appearing righteous to men, but full of Hypocrisy and Iniquity*, ver. 28. *as of the same Generation that killed the Prophets*, ver. 31. 32. *as Deceivers, as such as led into the Ditch*, (*and bid men beware of their Leaven*) were not these good kind of incouragements for people to hear them? Yea he charged them with *shutting up the Kingdom of Heaven against men, and not going in themselves, nor suffering men to enter that were going in*, ver 13. How could they observe what they taught without hearing them? and would Christ wish any to hear such men as these? Yet for all this, without doubt they were not with-

out their justifications against Christ in these respects, and also had their charges (on the other hand) ready against him. Now how did they shut up the Kingdom of Heaven against men? Did not they teach the Law, and direct men to the Ordinances of God and open the Prophets words to them? was this shutting up the Kingdome of Heaven? and would not they suffer men to enter? Why, their work was to win people to their Profession, they would compass Sea and Land to make a Proselyte. How stifly might the Jews have pleaded against Christ, that he did slander their Godly Ministers, who were very painful and zealous in opening the Scriptures, and teaching the way of God? nay he himself could not deny but they taught well: for he himself saith, *whatsoever they bid you observe, that observe and do, Mat.* 23. 3. But mark now, that ye may understand the thing, it is thus. Any teaching, or expounding of Scriptures out of the life, shuts up the Kingdom: for the Life is the Kingdom: and words from the life yield the savour of the Kingdom: but words out of it (though never so good and true) reach not to the life in another, but only build up a knowledge in the contrary wisdom, and teach to hold the truth in the unrighteousness, where Satans Kingdom stands, and where he hath the Dominion over all that is brought thither. And so this kind of teaching and knowledge shuts up the door and way of life; and must be lost, before the Kingdom can be found.

They shut up the true Kingdom, but they opened another Kingdom, they opened the Kingdom another way, (which was in truth shutting of it,) and they had Disciples and Children of the Kingdom whom they tickled with the hope of life, and fed with promises and comforts: but these the Lord would shut out. *Many shall come from the East and West, and shall sit down with* Abraham, *and* Isaac, *and* Jacob, *in the Kingdom of Heaven: but the Children of the Kingdom, shall be cast out into utter darkness, Mat.* 8. 11. 12. This is true at this day, in this present dispensation, as it was then in that dispensation, though men make it a great accusation against us, charging us that we say none are the people of God but our selves, and as if all were damned but we. These are mens harsh and unsavory expressions; we use not to speak after this manner, but soberly open the state of the thing, as it stands in the Truth (and as it hath beeen revealed unto us, by him who is true, and cannot lie,) which is thus.

That through which men are saved, is the dispensation of Truth in their Age. The measure of light, which God gives forth in every Age; that is the means and proper way of Salvation in that Age: and whatever men get, or profess of the knowledge of Truth, declared in former Ages, yet making use of that to withstand the present dispensation of Truth in their Age, they cannot thereby be saved, but may thereby be hardened against that which should save them. And this we are assured of from the Lord, that as the Jews could not be saved by the Law of *Moses* (making use of it in opposition to the shining of the light of God in the Prophets in their present Ages) nor afterwards could be saved by magnifying and observing both the words of *Moses* and the Prophets, and their belief from thence of a *Messiah* to come, (making use of these things to oppose that appearance of Christ in the flesh, which was the dispensation of their day then.) No more can any Professors be saved now, by belief of a Christ come, or any thing which they can learn or practise from the Scriptures, making use thereof to oppose the dispensation of this day; which dispensation is the immediate and powerful breaking forth of the light of the Spirit, in the hearts of Gods people (who have earnestly sought, and in much sorrow and perplexity of Spirit, longed and waited for him) after this long dark night of the Antichristian Apostacy.

There remain yet some other exceptions against him, about the time of his suffering Death, with his hard usage, which would not wholly be passed over.

As first, his disrespective or irreverend answering of the high Priest, (as it seemed to them) when he asked him of his Doctrine, *John* 18. *vers.* 19. His answer was, that *he spake openly in the World, not in secret, why askest thou me? ask them that heard me*; whereupon one of the Officers struck him, saying; *Answerest thou the high Priest so?* vers. 22. The plainness and simplicity of the life (which bows to God, and cannot regard man in the Transgression) seems rude and unmannerly to the lofty Spirit of the World.

2. His silence at the Testimonies brought against him, and to the high Priest when he

he queſtioned him, *Mark* 14. 60. 61. Indeed either the ſpeaking or ſilence in the life, is offenſive to the carnal profeſſor, who knoweth not the Law of the life in this particular, but can either ſpeak or be ſilent, according to his own Will. This is the difference between the true and the falſe Chriſtian; The falſe Chriſtian, his Knowledge and Religion ſtands in his own Will, in his own Underſtanding, (he ſpeaks in his own time) both which are crucified in him that is born of the Spirit.

3. When he did ſpeak the truth himſelf, the high Prieſt *rent his Cloths*, and charged him with Blaſphemy, *Mat.* 26. 64 And thoſe that were by, fell in with the high Prieſt, and ſaid, he was *guilty of death*, verſe 66. Then they *ſpit on his Face, and buffetted him, and ſmote him, and mocked him, and blindfolded him, and ſtruck him on the Face, bidding him Propheſie who ſmote him*, Mat. 26. 67, 68. and Luke 22. 63, 64.

When they brought him to *Pilate*, they would have Pilate take it for granted that he was an evil-doer, and worthy of death, for when *Pilate* asked for their accuſation againſt him, they anſwer, *If he were not a Malefactor, we would not have delivered him up unto thee*, John 18. 29, 30. *Pilate* refuſing ſo to proceed in judgment (*ver.* 31.) they begin to bring in their charges, *We found this fellow perverting the Nation, and forbidding to give Tribute to* Cæſar, *ſaying, that he himſelf is Chriſt a King*, Luke 23. 2: *Pilate* examines him herein, but profeſſes he can find no fault in him at all, *John* 18. 38. Then the chief Prieſts accuſed him of many other things, (*Mark* 15. 3.) and were more fierce ſaying, *He ſtirreth up the people, teaching throughout all* Jury *beginning from* Galilee *to this place.* (This indeed was his great offence, he taught with the authority of the Spirit, and not as the Scribes.) Then *Pilate* ſent him to *Herod* (where the chief Prieſts and Scribes ſtood vehemently accuſing him) who queſtioned him much, but he anſwered him nothing. And *Herod, with his men of War, ſet him at nought, and mocked him and arayed him in a gorgeous Robe, and ſent him back to* Pilate, *Luke* 23. 9, 10, 11. *Pilate* profeſſed that he could not find him guilty of this ſecond charge, neither of perverting the people, *verſe* 14. therefore chaſtiſing him, he would releaſe him, *verſe* 16. But the people (by the perſwaſion of the chief Prieſts and Elders) cried all at once, *Away with this man, and releaſe unto us* Barrabas, *verſe* 18. But let him be be crucified, *Crucifie him, Crucifie him*, verſe 21, *&c.* Now when *Pilate* had ſcourged him, and the Souldiers had ſtripped him, and put on him a Scarlet Robe, and had put a Crown of platted Thorns on his head, and a Reed in his right hand, and had bowed the Knee to him in *Mockery*, and ſpit on him, and ſmote him with a Reed, he brings him forth to them again, hoping this might appeaſe their Malice, and they might be content to ſpare his being crucified. They tell him they have a Law, and by their Law he ought to dy, becauſe he made himſelf the Son of God, *John* 19. *verſe* 4. to 8. (See how they turn and wind every way, to make the innocent an offender, and to make ſome Law, of one kind or other, take hold of him!) But when all their accuſations would not prevail with *Pilate*, but ſtill (from the ſenſe of his innocency) he had a mind to releaſe him, they uſe another ſubtile artifice, telling him, *If he let this man go, he was not* Cæſar's *Friend*, John 19. 12. This carries it with *Pilate*, now he diſputes no further, but delivers him to their Will, *Luke* 23. 5.

Now, thou who readeſt this, take heed of judging the *Jews* for all this wickedneſs, while the ſame nature is alive in thee, which did all this in them: for aſſuredly thou (in whom that nature which did it in them, is not ſubdued) wouldſt have done the ſame thing, hadſt thou lived in theſe days. Thou that diſdaineſt and perſecuteſt the appearance of Chriſt in this age, wouldſt have diſdained, and have perſecuted his appearance in that age, do not deceive thy Soul.

The *Jews* did as little think, that ever they ſhould have put a Prophet, or any good man to death (much leſs the *Meſſiah*) as thou canſt: yea, they could blame their Fathers for killing the Prophets, and ſay; if they had lived in thoſe days, they would not have done it: and yet doſt thou not read what they did? The perſecuting Spirit was ever blind, and could in no age read its evil and bitter nature, and its enmity againſt the life and power. Be not thou blind in thy day (as they were in theirs) and an enemy under pretence of being a friend.

4. Another exception or argument againſt him about the time of his ſuffering death, was, that he did not put forth his power to ſave himſelf from the Croſs, *He ſaved others, let him ſave himſelf*, if he be Chriſt the choſen of God, *Luke* 23. 35. Is it likely that this

is the Son of God, and that he did ſo many miracles by the power of God, and cannot now ſave himſelf from the Croſs? This his ſuffering death on the Croſs did a little ſtumble ſome of the Diſciples (as may appear, *Luke* 24. 20, 21.) and was enough to have overturned the faith (of any) which ſtood not in the Spirit, and in the power. The Souldiers alſo could mock and manage this argument againſt him, ſaying, *If thou be the King of the Jews, ſave thy ſelf*, Luke 23. 37. And they that paſſed by, reviled him, wagging their heads and ſaying, *Thou that deſtroyeſt the Temple, and buildeſt it in three days ſave thy ſelf; If thou be the Son of God, come down from the Croſs*, Mat. 27. 39, 40. Likewiſe the chief Prieſts with the Scribes and Elders, mocked among themſelves, ſaying, *he ſaved others, himſelf he cannot ſave. Let Chriſt the King of* Iſrael *deſcend now from the Croſs, that we may ſee and believe*, Mark 15. 31, 32. One of the Thieves alſo railed on him ſaying, *If thou be the Chriſt, ſave thy ſelf and us*, Luke 23. 39. And when he cryed out to his God, *Eli, Eli*, &c. they derided him, *This man calleth for* Elias, *let us ſee whether* Elias *will come and ſave him*, Mat. 27. 47, 49. And after he was dead, the chief Prieſts and Phariſees ſpake of him, as of a known deceiver, *verſe* 63. And ſeem in a pious zeal for the Church, to take care that there be no further occaſion after his death, for the reviving and ſpreading of his deceit and errors, *verſe* 64. Thus the holy one, the pure one, the juſt and true one, (in whoſe heart and mouth was no guile found) was numbred among tranſgreſſors, accounted a deceiver, and put to death, as a Blaſphemer by the zealous Prieſts and Profeſſors of that age, who were ſo confident of the righteouſneſs of their cauſe (on the behalf of the Law of *Moſes* and their Sabbaths, Temple, *&c.*) againſt him, that when *Pilate* waſhed his hands, as clear of his bloud, all the people anſwered and ſaid, *His Bloud be on us, and on our Children* Mat. 27. 25.

Now let men conſider what the great exceptions are, which they have againſt the living appearance of Chriſt in his Spirit (now towards the cloſe of the Apoſtacy) and againſt us his Witneſſes, whom the Lord hath called forth to teſtifie his name. Many exceptions men have againſt our *Perſons*, our *Doctrine*, our *Practiſes*, for *want of Miracles*, &c. Is this generation more Wiſe or Juſt in their exceptions then the former was? Conſider the main ones a little.

Their great exceptions againſt our *Doctrine* are,

1. *That we Preach up a Light within, and that he that receiveth that light receiveth a perfect gift; and growing up in it, groweth up to perfection, which in this life (through Faith and Obedience to this light or perfect gift) may be attained, and the body of ſin put off, and the new man Chriſt put on.*

Anſw. Indeed we cannot but Preach up the light within, and declare unto men how great things it hath done for us, even that which we could never by any means meet with from any light without. And this is perfect, and tends to make perfect, carrying on its Work daily. Now he that feels its virtue, cannot doubt of its power. He that ſeeth the body of ſin daily going off, cannot doubt but he may be ſtripped. Indeed if a man ſtrive againſt ſin in his own Will, (and by his own gathered knowledge) he cannot get much ground, and ſo it is hard for him to believe perfection. But he that feels unity with that which is perfect, cannot but acknowledge that it is able to perfect him, and in Faith and Patience is encouraged to hope and wait for it.

2. *That we deny that Chriſt which dyed at* Jeruſalem, *and his imputed Righteouſneſs, and ſet up an inherent Righteouſneſs.*

Anſw. We know no other Chriſt then that which dyed at *Jeruſalem*, only we confeſs our chief knowledge of him is in Spirit. And as Chriſt ſaid in the days of his fleſh, that the way to know his Father, was to know him; and he that knew him knew the Father alſo. So we now witneſs, that the way to know Chriſt is to know the Spirit; and that he that knoweth the Spirit, knoweth Chriſt alſo, with whom Chriſt is one, and from whom he cannot be ſeperated. And as for *imputed Righteouſneſs*, it is too precious a thing to us, for to be denyed by us. That which we deny, is mens putting of it out of its place, applying it to them who are not in the true Faith, and walk not in the true Light: for in the true light (where the fellowſhip is with the Father and the Son) there alone the bloud cleanſeth, 1 *John* 1. 7. And there alone the righteouſneſs is imputed to him, who is cleanſed by the Bloud in the light, and not to him,

him who knows it not. And as for *inherent righteousness*, we meddle not with that Word, but this we say, That our life exceedingly lies in feeling the righteousness of Christ wrought, and revealed in us; and we wish men could come out of the reasoning about it, into the feeling of the same thing with us: for then we are sure they would not so sharply, nor so long contend.

3. *That we deny the Ordinances, and Means of Salvation.*

Answ. We deny nothing that the Apostles and Christians formerly practised, nor do we deny any thing that any now practise in the light, and in the Faith; but the setting up of such things in the Will, that we deny; or the imitating these without the command of the Spirit, that we deny also. And this we testifie, that Antichrist creept in here, and that they are his great cover to keep men from the life, and therefore warn men to mind the life, and to take heed they be not kept from the substance by the shaddows, where Antichrist lies lurking, to bewitch from the substance. And we are sure, that these in Antichrists hands, are not the means of Salvation; but keep from the sight of the holy City, where the Life and Salvation is. And we read that the *outward Court* was given to the *Gentiles*; who *trod under foot the holy City*, Rev. 11. 2. And we have found by experience, that while we our selves were crying up the *outward Court*, we did trample under foot the City, though we then knew it not.

Their Exceptions against our *Persons* are, that we are *Ignorant*, *Illiterate*, and also *Unsettled Persons* (who have still been seeking up and down, *&c.*)

Answ. What Persons are fittest for God to make use of, towards the recovery of his people out of the Apostacy? Doth not God chuse that which is weak, and mean, and contemptible, that his glory might the more appear? Is not this a more likely way for him to steal upon the World, then if he appeared in the Wise and Learned ones? And among whom is his appearance to be expected? Among those who are settled upon their Lees in the Apostacy; or among those who have mourned, panted, and sought to come out of it, and could not be settled without his appearing to them, and fixing of their feet upon the Rock. But have we been unsettled, since God hath fastned us on the living Foundation? Nay, here is no more going out, but he that abides faithful, remains a Pillar in the house of God.

Men except likewise against our *practises*, as that we shew not *respect of persons*, and that we are not *strict* (after their manner) *in duties*, &c.

Answ. We have heard that Voice, *Fear God, and give Glory to him*, Rev. 14. 7. (not only as it is written there, but in Spirit:) and where the Lord is exalted, the glory of the creature falls: read *Isa.* 2. How all falls in that day, that God alone might be exalted. And we cannot, in this mighty day of the Lord, any longer give to man that honour which he hath gathered in the fall, and which pleaseth the fallen Nature, and not that which is born of God. And for *Duties*, we have bewailed (in the sight of the Lord) our former running into duties without his Spirit: and we must confess we can only pray in the Spirit, sing in the Spirit, wait in the Spirit, speak in the Spirit (as that gives utterance) and not of our selves, or when he will, but as we see life (strength, and power from on high) leading and assisting us. And our Religion consists neither in willing nor running, but in waiting on the Spirit and power of the Lord, to work all in us and for us. All these things we look upon to be our duty, and practice them.

It is likewise excepted against us, that we do not *work Miracles.*

Answ. We point to that which wrought all the outward Miracles formerly, and which now worketh great inward Miracles in Spirit: and we are sure the same Power (which we have received the Gospel in) is of the same healing Virtue. But that power worketh according to the purpose of its own will, and not according to the Will of man (yea though *Paul* had the gift of healing, yet *he left* Trophimus *at* Miletum *sick*, 2 Tim. 4. 20.) neither was the Will or Wisdom of man satisfied in all those Miracles which Christ and the Apostles wrought. It is enough for us to feel and live in the moving of the power, in which we rejoyce and are more satisfied (that by it our names are written in the Book of Life) then we could by any such outward and visible appearance and manifestation of it. But if we did work outward Miracles, yet if thou hadst not an inward eye to see them with, thou wouldst not be able to distinguish by what power they were wrought.

To

To what purpose should I mention any more particulars? Is it not enough? O fear before the Lord, and do not lose the present dispensation of life through mistake (or because ye cannot have things suited to your corrupt Wills) but know the Gospel, which is an inward dispensation, and doth not consist in outward shadows, but in inward virtue, life and power: *For the Kingdom of God is Righteousness, and Peace, and Joy in the holy Spirit.* Come to wait for that, to feel that, to unite there; and then we shall not differ about that which is outward. But it is Antichrists way (by the Magistrates power) to force an agreement about the outward, which destroys that tenderness of Conscience which preserves the inward.

And now let me put one Question to you; Where is the deceit of the Ages after Christ to be expected? Did the Jews deny *Moses* and the Prophets Writings or Ordinances? Nay were they not very zealous for these? and were not these their cover, under which they persecuted Christ, and vented all their malice against him? So can it be expected now, that the Deceivers of this age should deny the Apostles writings, or the practises therein mentioned? Or is it not rather to be expected, that under their crying up of these, they should hide their enmity against the life? Search and see, hath not every after-age of Professors took up the words and practises of them who were persecuted in the foregoing age, and under the profession of those words and practises, have hid their spirit of persecution? There is a remnant only among Professors to be saved, the generality of them have still been persecutors, creeping into the form, getting that for a cover upon their backs, and then fighting against the life and power. O wait on the Lord in his fear, that ye may be found worthy to know the persecuted truth on the one hand and the persecuting spirit on the other hand in this day of large profession, and also of bitter persecution!

Now what might be the cause, or how could it come to pass, that the zealous Worshippers of that Age should thus err in their zeal, and be thus heady and rash against him, whom they looked for to be their Saviour? How came they thus to *err in Vision and stumble in Judgement* in so weighty a matter? Shew unto us the cause, that we may see whether the same cause be not in us? for undoubtedly if it be, it will produce the same effect, and so we may ignorantly draw upon our heads the same heavy wrath in our day, that they did in their day.

Answ. The causes were very many, I may mention some few of the principal ones, which if they be seen into and removed, (by that power which is able to do it) such as are of a more inferiour influence, will not be able to stand.

1. One cause of their blind zeal, and bitterness against Christ, was, *Their ignorance of the Scriptures, and of the power of God.* If they had known the Scriptures in the true light, they could not but have known Christ, from whom the Scriptures were given forth; And if they had known the power of God, they could not but have known him who came in the power, yea who was the power. They had knowledge enough of both these one way, that is in the Letter; They knew the words of Scripture (they could make large expositions of them) they knew what was said in Scripture concerning the power of God, but they knew not the thing it self; and so turned against it, and made use of the words (which came from it, and testified of it) against it.

2. A second cause of this their sad miscarriage in their zeal, was, *Their putting the Law and Ordinance, and Writings of the Prophets out of their proper place.* They exceedingly magnified, and cryed them up, in that carnal way wherein they apprehended and practised them, but understood not the right end and use of them. And by these means, practising the shadows in the carnal mind, they lost the substance, which the proper use of the shadows was to have pointed them unto.

3. *Their high conceits of the goodness of their state in relation to God, and of the certainty of their knowledge of the Truths of God from* Moses *and the Prophets.* They were confident they knew God aright, and that he was their Father, and that they were his Children and People. And so Christ appearing in a seeming contrariety to these (notwithstanding all his powerful Preaching and Miracles) they made no question but they might boldly conclude him not to be of God.

4. *Christs coming in a way that they looked not for him.* They had concluded from the Scriptures, how Christ must appear, and he coming in a far different manner, they could

could not own him, but looked upon him as a Deceiver, one that pretended to be Christ, but was not like to what the Scripture said of Christ. So what the Scripture saith of Christs second coming, is hid as much from the carnal eye of Professors in this age, as what was said concerning his first coming, was hid from them in their Age; and he will steal upon them as a Thief, at a time, and in a way, and after a manner that they expect not:

5. (Which is the main one, and the cause of all the former) *Because they were from the light within*, from the true Light in their own Hearts and Consciences. The Light within is the great Ordinance of God, and the proper means to give the knowledge of him, (2 *Cor.* 4. 6.) without which it was never received under any dispensation: for the Light that shines abroad (or from without) can alone be known and received by the Light that shines within. Christ himself opens this in a Parable; *The light of the Body* (saith he) *is the eye; if therefore thine eye be single*, (clear without beams or moats) *thy whole body shall be full of light*, Mat. 6. 22. But if that be evil, if that be dark, if that be closed by the God of the World, all *Moses's* words, all the Prophet words, yea all Christ and his Apostles words, cannot give thee light. Can I see the Light of the Sun, Moon or Stars, (or of any Fire or Candle) if I have not a natural eye, and if that natural eye be not open? So neither can I see the light of any dispensation of life, if I have not an eye within me open, wherewith to see it. So that that which gives me the sight of the things of God, is the eye which God hath given me. By that may be read the eternal power and God-head in the Creatures, in the Books of *Moses* and the Prophets, in the writings of the Evangelists and Apostles, as the Spirit leads and opens. Yea the same spirit that opened to these without Books, may again open to any of us without Books at his pleasure, (and will not be limited to Books) and we then may read also as they did, even within in the Spirit, and in the immediate life; but without this, can none of the things of God be read aright. Now the God of this World had blinded this eye in the Jews, yea they themselves had *stopped their ears and closed their eyes*, &c. they would not see this way, they would not be converted and healed this way. They would keep up the knowledge, which they had gathered from *Moses* and the Prophets without this eye; and with that they would see, or not at all.

Thus being from the light within, they could not see the place of life within, where life is to be received: they could not see the Womb of Wisdom, which is within, and so could not enter into it, and be born again. And being not born of the Wisdom, how could they justifie the wisdom? being not born of the light, how could they know or own Christ, whose coming and appearance was in the light? For that appearance of Christ the life, in that body of flesh, could not be discerned by all mens wisdom in the Letter, (the Disciples themselves came not so to know it) but *my Father which is in Heaven hath revealed it to you.* And mark it, the Disciples who were illiterate and not so knowing of the Scriptures that were written of Christ, yet they knew Christ: and the Scribes and Pharisees, which were very skilful in the Letter, could not know him. What was the reason? The reason lay in the difference of the eye, or Light wherewith they looked: the one looked with an outward eye, the other with an inward eye. And a little inward light will do that, which a great deal of outward light will not do. And this I can certainly affirm, that all the light that men can gather from the Scriptures, cannot give them the knowledge of Christ as he hath appeared in this Age, nay, nor as he hath appeared in any age, since the days of the Apostles: but a little true inward light will give the knowledge of this thing, and open those Scriptures infallibly (in its season) which all the Generations of wise and learned men have been controverting and disputing about, in that wisdom and searching spirit which is never to understand them. This then is the main and full reason of this deep errour of the Jews, and their desperate splitting upon the Rock, which would have saved them, *They were begotten of the Letter which was given forth in former Ages, but not of the life which was raised up in their Age:* and so they knew not how to turn to the Light within, which alone was able to give them the true and certain knowledge of the things of God.

Now

Now consider these things well, O ye Professors of this Age, and take heed that ye do not fall after the same example of unbelief. *Be not high minded but fear.* Be not so confident of what you have gathered by your wisdom for truth from the Scriptures, (after the manner that they were, of what they had gathered by their wisdom) but fear lest ye should be mistaken, as they were: and wait for the opening of that eye in you, which was shut in them, even the true eye, in the true Light, by the holy anointing, where there never was, nor can be any mistake. The *Jews* fell *by unbelief*; unbelief of what? They believed the Scriptures, they believed according to that knowledge they had gathered from the Scriptures: but they did not believe in the living Word They had a knowledge abiding in them, which they had gathered from the Scriptures, but they had not the living Word abiding in them; and so their Faith was but unbelief: (for the living Faith, stands in belief of the living Word in the Heart, which the Scriptures direct to; without the knowledge of which all knowledge of words is vain; and without Faith in which, all Faith is vain also) Now saith the Apostle to the Gentile-Christian, *Thou standest by Faith*, Rom. 11. 20. by what Faith? By Faith in that Word in the Heart, which they neglected and turned from, *Rom.* 10. 8. for *Moses* had taught them, after the Laws and Ordinances, about Worship and Sacrifices, that the Word that they were to obey and do (the Word that could give them Life, and make them obedient to all the commandements without) was in their heart and mouth, *Deut* 30. 14. and so the Prophet *Micah*, when they proposed Sacrifices, and Oyl, to please God with, he brings them to this which was given to them in common with mankind, *Mich.* 6. 8. for all Ordinances and Laws, and Observations, and practises without, are but to bring to the life within, which is to be found again there, where it was lost, and still lies slain and hid (even in the field, or house where it was lost.) And he that seeks abroad, never finds it; but when the Candle is lighted in his own House, and he searches narrowly in the field in his own heart, and the eternal eye begins to open in him, then he cries out, God was in this place, and I was not aware of it. Ah how the Enemie bewitched me, to run from Mountain to Mountain, and from Hill to Hill, and hath hereby covered my eye from beholding the Mountain of the Lords House, and from feeling the Spring of my life, which I further and further ran from, all the while I was seeking abroad Therefore, O ye Professors, be not so conceited like the *Jews*, and running after them into their Desolation and Misery, but learn Wisdom by their fall! Do not you set up your Ordinances and Scriptures, after the manner that they set up theirs: for this is your Danger: for this I clearly, in the Light of the Lord, testifie to you: that if ye gather a Knowledge and Wisdom from the Letter of the Scriptures, after the manner that they did, without knowledge of the Word within, and without a Light within from that Word, ye lose the living Faith, ye are but dead Branches, and all your knowledge of Scriptures, and Practices, and Faith, and Duties, *&c.* that ye here hold and observe, are but for the fire; and the flames of eternal Wrath shall kindle more fiercely upon you because of them, than upon the *Jews*: for ye stumble at the same stumbling stone, at which they stumbled and fell, and it will fall upon you also. And as you have more Scriptures than they had, and the experience of their fall to warn you: so your destruction will be exceeding dreadful *if you neglect so great Salvation*, whereof at this day there are so many living and powerful Witnesses, as they are known and owned to be in the Light of the Lord, though despised in your exalted and conceited Wisdom:

Now to help any honest and single hearts among you, over this great stumbling block of a Light within, consider these few things.

1. That all the knowledge (all the true knowledge) that ever ye had of God was from a Light within. I do not deny that ye might receive your knowledge through the Scriptures (and some warmth formerly in those things which ye call Ordinances, and Duties) but that whereby ye received the knowledge, was the Light within, the eye that God secretly opened in your spirits. This was

was the way ye then came by it, though ye perhaps might feel the thing, but not know how ye came by it: even as a Babe may see truly, but doth not understand its own eye, or know how it sees.

2. While this eye was kept open in you, your knowledge was true in its measure, and serviceable to you, and did draw you neerer to God, making ye truly tender, meek, sweet, humble, patient, loving, gentle, and of pretious breathings towards God, and after righteousness. O how lovely were you to God in this state! *when Israel was a Child, I loved him.* God remembreth at this day the kindness of your Youth, and is seeking after you, O why do ye so harden your hearts against him!

3. That where-ever this eye is shut, the vertue of the true knowledge is lost, and the sweet fruits thereof wither. The outward part of the knowledge may be retained; yea, perhaps much increased, but the life is gone, and the pure sweet Savourines (to God) vanished. And if this eye were but a little opened again in you, your death and unsavourines might be soon seen and felt in you in all your Knowledge, Duties, Ordinances, yea in your very Graces and Experiences. You have a Faith still, yea, but it wants the savour of your former Faith: ye have some kind of love, gentleness, and meekness; yea, but it is but a thing formed by the fleshly Wisdom *and reasoning*, but not natural from the living spring, not such as ye once felt, *&c.* for the true and living eye being shut, that which is then best (or afterwards attained) is held but in the dead part, and serves but to feed Death.

4. The great work and design of the enemy of your Souls, is not to steal away the bulk of your knowledge, or to draw you from Ordinances, or Duties, but to steal the life out of your Spirits. This I have experimented from my Childhood, I might still have knowledge enough of any kind, but that which I wanted was life, and I was still sick under all the sorts of knowledge that ever I met with, and under all Ordinances and Duties, for want of life. The Lord had given my Soul a taste of true life, whereby I became unsatisfied without it, and no manner of knowleedge or enjoyment could take me up by the way: yea, when through extremity, I seemed willing to be content with any thing, yet still my heart was sick after that one thing, which alone could truly ease and satisfy it. Now if the enemy can prevail herein, to blind the inward eye, and steal away the life within, he hath enough. Then abound, as much as thou will, in Knowledge, in Zeal, in Duties, in Ordinances, in reading Scriptures, Praying, Meditating, *&c.* thou art the surer his hereby, and so much the better Servant to him: for how much the richer thou art in Knowledge, Experiences, Hopes and Assurance (without the life and power) so much the more acceptable, and honourable and useful art thou in his Kingdom.

Therefore see where ye are; Is the inward eye open in you? do ye know the Light within? (surely he that sees by a Light within, can hardly speak evil of it!) or hath the enemy, by some of his Artifices, drawn a Vail over that eye, wherewith once ye saw in some measure? O be not slight in a matter of so great weight! O please not your selves with the eye of the perishing Wisdom, with Deaths eye, and with Deaths knowledge of Scriptures, and of the Son of God, which speaks great words of the fame of true Wisdom, but is a stranger and enemy to the thing! O, life is precious, eternal life is precious. To have the Word of God abiding in the heart, and to feel the true Light give the true Life, who can set a value on this! Ah, do not lose your Souls for a trifle, for a little such knowledge of Scriptures as the earthly part can gather! (This I cannot but exceedingly despise, although the Scriptures I truly Honour, for their Testimony of that whereby I live) if ye see not the way of life by the inward Light (which alone can shew it) ye loose your Souls. If the God of the World hath blinded that eye in you, what are all your Treasures of Wisdom and Knowledge? What are all your hopes? and what will become of you? All these sparks of your own kindling from Scriptures, will not secure you from the Bed of Sorrow. O several sorts of Professors why will ye dye with the uncircumcised? why will ye go down into the Pit, among them that know not the Lord?

But what ſhall I ſay to this Generation? The ſpiritually-wiſe foreſeeth the Storm, and hideth himſelf; but the ſpiritually fooliſh run on headily, and are puniſhed. The Clouds have long been gathering, but the Sick eye cannot diſcern the Signs and Seaſons of the times, and ſo becauſe Judgement comes not as men expected, they grow hard, and wear off the ſenſe, wherewith they were ſomewhat affected at the firſt Threatning of it. But aſſuredly both Judgement and Mercy haſten, and they will come, and will not tarry.

For the ſame Lord God Almighty, which confounded the Heathens *Babel* (when their ſins and vain confidence was ripe) which they built to prevent any future Flood: For though they once had the true knowledge of God from an inward light, *Rom.* 1. 21. yet they ſoon left that, *not liking to retain God in their knowledge*, verſe 28. but running out into *imaginations*, and ſo building a *Babel*, whereby their fooliſh hearts became darkned to the Light, which God had made to ſhine in them, which ſhewed what might be known of God unto them, *verſe* 19.

Yea, the Lord God which overthrew the *Jews Babel*, which they had built from their knowledge of the Laws and Ordinances of *Moſes*, and the Scriptures written to them (they running out into Imaginations alſo) whereby they likewiſe thought to prevent *the overflowing ſcourge* from coming near them, *Iſa.* 28:15.

The ſame God will overthrow the Chriſtians *Babel*, which they have built from the Prophets and Apoſtles words, (by their own imaginations, and conceivings, in the high mindedneſs, out of the fear) whereby they think to eſcape the deluge of eternal Wrath: (for their City alſo ſhall be *thrown down with violence, and ſhall be found no more at all*, Revel. 18. 21.) And the great work of this day is to diſcover the rotteneſs of their Wall, and the untemperedneſs of the Mortar wherewith they have dawbed it. He that readeth let him underſtand: but the uncircumciſed in heart and ears, cannot.

The

THE AXE laid to the ROOT OF THE Old Corrupt TREE.

AND

The Spirit of Deceit ſtruck at in its nature, from whence all the error from the Life, among both Papiſts and Proteſtants hath ariſen, and by which it is nouriſhed and fed at this Day.

In a Diſtinction between the Faith which is of man, and the Faith which is of GOD.

And in ſome *Aſſertions* concerning true Faith, its nature, riſe, *&c.* Its receiving of Chriſt, its abiding and growing in his living Virtue.

With a warning concerning adding and diminiſhing from the Scripture in general, (and the Propheſies of the *Revelation* in particular.) Diſcovering what it is, and the great danger of it, with the only way of preſervation from it, where is added a ſhort touch about the uſe of means.

As alſo a brief Hiſtory concerning the State of the *Church* ſince the days of the Apoſtles.

With an Exhortation to the preſent *AGE.*

By the movings of the Life, in a friend to the Living Truth of the moſt High God, but an utter enemy to the Spirit of Error and Blaſphemy, whereever it is found, as well in the ſtricteſt of the Proteſtants, as among the groſſeſt of the Papiſts.

Iſaac Penington the Younger.

The PREFACE.

THere was a glorious day, and bright appearance of truth in the times of the Apoſtles. They had the true Comforter, who led them into all truth, and kept them alive in truth, and truth alive in them. By this Spirit, they, as living Stones, were built up a ſpiritual Houſe founded upon Sion *the holy Mount, into* Jeruſalem *the holy City, which is the Church of the living God, the pillar and ground of truth. And here they had their converſation in Heaven, with God the Judge of all, with Chriſt the Mediatour, and with the Spirits of juſt men and the holy Angels, which always behold the face of God. They lived in the Spirit. they walked in the Spirit, they prayed in the Spirit, they ſung in the Spirit, they Worſhiped in the Spirit and in that Underſtanding which the truth had made*

free, and had God dwelling in them, and Christ walking in the midst of them; and by the presence and power of his life in them; were truly dead unto sin, and alive unto God, they being not strivers against sin with mans legal Spirit, but by the power of Grace, which made them more then Conquerours through him that loved them. This was part of the glory of that State, in that day of the Sun-shine of the Gospel.

But behold, a thick night of darkness overspread the beauty of this! Some false brethren went out from the true Church into the World, getting the Sheeps cloathing, making a great outward appearance, and drew the World after them, yea, and some from the very Churches themselves: (how hard was the Apostle Paul *to plead with the* Corinthians *about his own Apostleship and Doctrine that he might preserve that Church from the false Apostles! And when they had gathered a sufficient party in the World, they made head against the true Sheep and Lambs of Christ, fought with them, and overcame them. And when they had overcome them that had the living Testimony of Jesus, and the true power and presence of the Spirit among them, then they set up their own dead form, making a cry all over the Nations of the earth,* Revelation *is ceased, there is no looking now for such an infallible Spirit, and such immediate teachings as the Christians had in the Apostles days, who had the anointing to teach them all thing, but they point men to Traditions, to the Church, as they call it (which title the Whore hath engrossed since the days of the Apostles) or to searchings of the Scriptures, and reading expositions upon it, and bodies of divinity, formed by the understanding part in man to instruct the understanding part. Thus the whole course of religion and of the knowledge of God, came to be out of that spirit and life wherein it first came forth (and wherein it first stood) and consisted in Doctrines of men, and a form of worship and knowledge which the Wisdom of man had framed, in an imitation of that which formerly stood in the life.*

And now men being gone from the life, from the spirit and his immediate teachings, into an outward form of Knowledge and Worship of God in the wrong nature; now Antichrist is got up, and the Dragon sits in the Temple, appearing there as if he were God, giving out Laws and Ordinances of Worship in publick, and puting men upon Duties and Exercises of Devotion in private, and he is obeyed and bowed down to in the observation of these; but the true living God is not known, nor his secret still Voice (which calls out of these) heard, because of the great noise which the Dragon makes in his Temple (for so it is now, he having gain'd it, though it was once God's) about his Laws and Ordinances of Worship, which he would have all compelled to, and none suffered to testifie against them that they are his, and not the Lord's

Yet it pleased the Lord, all the night of this darkness, to raise up some Witnesses against the Dragon, and all his invented forms of Worship, though they were still hunted, persecuted, knocked down, and their Testimony cryed out against, as error, heresie, schism, and blasphemie, and the ways, worships, and ordinances of the Whore, the Beast, and the Dragon, still cryed up as the truth. Thus the Papists they cried out against the Protestants, as Hereticks and Schismaticks, who were Witnesses against them; and the Protestants they cried out against the Non-conformists, Separatists, and Brownists, who were Witnesses against them; and every Sect cries out most against them, who are led further from the Apostacy, and raised up by the Lord as Witnesses against them, against their seting down in their form, and not pursuing the guidance of that Spirit, which would lead them quite out of the darkness, and not have them sit down by the way.

Now the Lord God in these latter days, hath not only raised up Witnesses against

gainſt the Whore, the Dragon, the Beaſt, the falſe Prophets, with all their inventions which they have ſet up inſtead of the truth: but hath aſſayed, and begun to deliver his people out of this Egyptian darkneſs; and to bring them back to the light of the Land of Cannaan. And now great enemies have appeared, the Sons of the night exceedingly ſtrengthening themſelves to keep out the Day-light, every one crying up his own form, and all joyning hand in hand againſt the power: yea, and that Spirit, which firſt tempted from God, is exceeding buſie to cauſe thoſe whom the Spirit of the Lord hath been drawing out of the Land of darkneſs, to make a Captain to return to Ægypt, or at leaſt to ſit down in ſome form, or ſome pleaſant notion of things by the way, and not to follow the Lord, through all his intricate leadings in the vaſt howling Wilderneſs, till he bring them into the poſſeſſion of the true reſt. What a work there was to quench that Spirit which ſtirred in the Proteſtants againſt Popery, and to fix them in Epiſcopacy, and in uſe of the Common-prayer-book? When that was detected and turned from, then Presbitry endeavoured to take its place, and to bring in its Directory: but the purſuit of the Lord was ſo hot againſt that, that it ſtunk preſently, and his mighty hand would not ſuffer that ſo much as to ariſe. Much about the ſame time, Independency and Anabaptiſm appeared and contended, and there was a more ſimple and honeſt thing ſtirring there, then in the other: and accordingly the bleſſing of the Lord (which was not to the form, but to the life that was ſtirring within) did appear more among them. But they, fixing there, loſt the life and ſimplicity to which the bleſſing was, and met with the death and the curſe, which is the proper reward of the form: for any form out of the life, kills the life; and its reward is death to it ſelf. The form kills the life, which ſtirred underneath, and made it appear with ſome freſhneſs; and when the life, from which it had its ſeeming beauty and luſture, dies, then it ſoon withers and dies alſo: ſo that the living principle being once ſlain, there remains nothing but the dead ſpirit feeding on the dead form. There was one more pure appearance, and nearer to the Kingdom then all theſe, which was of ſeeking and waiting: but death overcame this alſo, making a form of it. and ſtealing in ſome obſervations from the letter of the Scriptures concerning the Kingdom, whereby their eyes were with-held from beholding the inward principle and ſeed of life within, to look for ſome great appearance of power without (ſuch as was among the Apoſtles) to ſet things to rights; and ſo they were held Captive by the ſame Spirit, in their ſeeking and waiting, whereby the others are held in their forms. Thus have perſons generally miſſed the following of that good Spirit, which began to lead them out of Ægypt, the dark Land, and loſing their guide, have fixed ſomewhere or other by the way, reſting in ſome form, or in ſome notion or expectation of things (according as in their Wiſdom they have imagined from the skill in the letter) ſhort of the life it ſelf. Thus have their Carcaſſes fallen in the Wilderneſs.

Now this I have to ſay to you all. All you who reſt in any form whatſoever, or reſt in any notion or apprehenſion of things ſhort of the life it ſelf, ye had even as good have ſtayed in Ægygt, as to fix by the way, and to take up a reſt in the Wilderneſs, ſhort of Canaan. In plain terms, ye had as good have abided in Popery or in Epiſcopacy, ye had been as acceptable to God there, as here. Not that I ſay your forms of Independency, Anabaptiſm, or ſeeking, are as bad as Popery, or Presbytery; nay they are all ſomewhat nearer and the laſt of them very much nearer: but your fixing there, and the dead Spirit feeding there, on the dead thing, is as remote from life, as if it had gone quite back again. And this dead Spirit is as hateful to God here, as it is among the Papiſts, yea and in one ſence more, becauſe it makes a pretence beyond them.

And

And the truth is, ye have gone back again, though not in the direct form, yet into that very Spirit, wherein Popery's strength and kingdom lies, and so are become one of the Beast's names, and your strength and defence lies in the Beast's horns, either in the outward powers of the earth, or in that inward knowledge of things and Wisdom from the letter, which is out of the life, and so are not yet come out of the City of Babylon *For mark, The Spirit that fixeth in a form short of the life, is the same that whored from the life: and the same Spirit is the Whore still, in what form soever she be. The Spirit that rose up in the life, against the death and corruption whereof Popery wholly consisted, was a good Spirit, and this Spirit would pass through all forms, till it meet with the life: it is the other Spirit that says to thee, thou hast gone far enough, and so tempts to stay by the way. And he who hearkens to this Spirit, and stays any where by the way, he is caught with the old Whore in a new dress, and is drinking the Cup of Fornication afresh. And then like the Papists, he runs to the powers of the earth, to defend his form, against the Witnesses of God (and that is his cover under which he persecutes, and there he lies hid) or at least to his own Wisdom and Reason, to strengthen himself with arguments for fixing here, and against going any further. And then he grows Wise in the flesh, and cries against them, who are still led by the same Spirit to press on further, as weak, silly, giddy, unsettled, seduced People, that can never know when they are well. Thus the Wise Episcopalians reviled the Simple-hearted Non-conformists, who pursued further then they: and the Non-conformists, when they lost their simplicity and begun to stick, reviled those that pursued beyond them: and thus at this day, those who are pressing on in the Spirit, are disdained by those who have took up their station in the flesh, and with their two great horns, of earthly Power and earthly Wisdom, are they pushing at them.*

Look about ye, look about ye, all sorts of devout Professors, see where ye are: are you not dead in your forms? Is not the good old Puritan principle (wherein once was true life in its measure) dead and buried there? Consider with your selves, hath that grown in your forms? Or hath it been slain there? Speak the truth in your own hearts, Can ye truly say, from a sensible feeling in the life, that that principle is still alive in you? If it were so, ye could never be drawn to persecute, no nor suffer persecution, ye that have power to hinder it: but if that Seed be choked, then ye may well connive at, if not further the enemy, and plead for him, and joyn interests with him. While Abel *lived in you,* Cain *could not rise up in his Dominion, but now the right Seed is slain, the murthering nature appears. O hasten out of this Spirit, hasten out of* Babylon, *cast of the spirit of Popery, return to the old Puritan-principle: Do not cry it up in deceit, to oppose the present appearance of truth, which is grown up further in it; but subject that dead formal earthly Spirit to it, which is fallen beneath it: and when ye are come to a true touch of life there, ye may be able to own the same truth in its growth to a further measure. But while thou art in the dead understanding, and from the power and life of truth in thine own particular, dost thou think to be able to measure truth aright in others? Nay, thou measurest by a false appearance of things in the fallen understanding, and in the Wisdom which thou hast gathered there, since thou thy self fellest from the living principle: and this must needs commend that most, which is neareſt to it, and not that which is neareſt to truth. And this is the great error of this age, men with a gathered knowledge from Scripture-words, without the true faith and life, go about to measure that life and knowledge which comes from the Faith: and because it suits not with the apprehensions which they have taken into their minds, they condemn it. And thus being in the stumbling Wisdom and way of observation to which truth was never*

revealed

revealed, but was ever an offence, they stumble at it: and thus men generally dash, and split themselves against the same Rock now, as the Pharisees *did of old. Now this understanding must perish, and this Wisdom in men be brought to nought; before that can be raised up, which can judge aright.*

Hearken therefore to my exhortation, as ye love your Souls, Come out of Popery in deed and in truth, come out of the spirit of Popery; burn the Whore, in her new forms as well as in her old: Cast off all these new names of the Beast, under which the old Spirit has made a prey of the life in your own particulars, and lies lurking to make a prey of the life in others, and to force it into its own deceitful forms of death, and slay it. Leave defending your Faith and Church by the Beast's Horns, and come to that Faith and Church which is received, gathered, and defended by Christ, the one Horn of Salvation. Leave your reasonings and disputings in that Wisdom which has slain the life, and come to that Wisdom which comes from the life, and springs up in the life; and ye will find more certainty and satisfaction in one touch of true life, then in all the reasonings and disputes of Wise men to the Worlds end. The ground wherein mens Religion grows (even the most zealous) is bad, even the same ground wherein the Pharisees *Religion stood and grew; and it hath brought forth such a kind of fruit; namely, such a kind of conformity to the Letter, as theirs was, which stands in the understanding and will of man, rearing up a pleasant building there, but keeps from the life, and from building in it. But the true Religion stands in receiving a principle of life, which by its growth forms a Vessel for it self and all the former part, wherein sin on the one hand, or self-righteousness on the other hand stood and grew, passeth away.*

These things following strike at the King of Babylon *himself, yea, even at the very Root of the Antichristian Spirit in every man, which he that can mildly receive the stroke of, may feel the true Spirit of life, (which lies underneath) spring up in him, and give life to his Soul: which, when it is delivered, will be able truly to know, and rejoyce in the Lord his Saviour. And when the Root of that spirit is cut down (which never brought forth sweet pleasant fruit unto life, but only sower fruit, finely painted and dressed for the eye and palate of death) its Body, Branches, Leaves, and Fruit will wither and die daily, and truth come to grow safely.*

A Distinction between the Faith which is of Man, and the Faith which is of GOD: One whereof is the Faith of *Sion*, the other the Faith of *Babylon*; the one laying hold on Christ, as he is revealed the King of life in *Sion*, the other lays hold on an Historical relation of Christ, the Fame whereof hath sounded in *Babylon*.

THERE is a Faith which is of a mans self, and a faith which is the gift of God; or a power of believing which is found in the nature of fallen man, and a power of believing, which is given from above. As there are two births, the first and the second, so they have each their Faith, and each believe with their Faith, and seem to lay hold on the same thing for life; and the contention about the Inheritance will not be ended, till God determine it. *Cain* will sacrifice with his Faith, and he believes he shall be accepted: if he had not belie-

ved ſo, he would not have been ſo angry, when he found it otherwiſe: And the *Cainiſh* Spirit in man, the Vagabond from the life of God, which hath not an habitation in God, nor the eternal life of God abiding in him, he is buſie with the ſame Faith at this day, and hath the ſame expectation from it as *Cain* had.

This is the Root of the falſe Religion, of the falſe hope, of the falſe peace, of the falſe joy, of the falſe reſt, of the falſe comfort, of the falſe aſſurance, as the other is of the true. In this Faith which is of man, and in the improvement of it, ſtands all the Knowledge, Zeal, Devotion, and Worſhip of the World in general, and of the world-ly part in every man in particular: but the true Knowledge, the true Zeal, the true Devotion, the true Worſhip ſtands in the Faith which is given of God, to them which are born of the immortal Seed, which lives in God, and in which God liveth for ever:

Now it deeply concerns every man to conſider, from which of theſe his Knowledge, Religion, and Worſhip proceed, and in which of them they ſtand: for if they proceed from, and ſtand in the Faith which is of man, they cannot pleaſe God, nor conduce to the Salvation of the Soul; but though they may taſte very pleaſantly to mans pallate now, and adminiſter much hope and ſatisfaction to him at preſent, yet they will fail in the time of need: For as Chriſt ſaid concerning the righteouſneſs of the Scribes and Phariſees, ſo may I concerning this Faith; *Except your Faith, with the Works of it, exceed that Faith and all the Works of it* (even to the utmoſt improvement thereof) *which is to be found in Mans nature, it will never lead you to the Kingdom of God, nor be able to give you any right to the Inheritance of life*; For he that will inherit, muſt be the right Heir, muſt have the Faith of *Abraham*, the Faith of *Iſaac*; which ſprings up from the Root of life in the Seed; and this leads the Seed into that ſpring of life (out of which it ſhoots forth as a Branch) which is the Inheritance promiſed to the Seed. And here is Chriſt, *Alpha*, and *Omega*, in every particular Soul, where Life is begun and perfected, running its courſe through time, back to that which was before the beginning.

Therefore obſerve and conſider well, what this Faith which is of a man's ſelf can do, and how far it may go in the changing of man, and in producing a conformity of him to the letter of the Scriptures. And then conſider where it is ſhut out, what it cannot do, what change it cannot make, what it cannot conform to, that ſo the true diſtinction may be let into the mind, and not a Foundation layd of ſo great a miſtake in a matter of ſo great concernment.

1. A man may believe the Hiſtory of the Scriptures, yea, and all the Doctrines of them (ſo far as he can reach them with his underſtanding) with this Faith which is of man. As by this Faith a man can believe an Hiſtory probably related to him; ſo by this Faith he believes the Hiſtories of the Scriptures, which are more then probably related. As by this Faith a man can receive Doctrines of inſtruction out of Philoſophers Books, ſo by the ſame Faith he may receive Doctrines of inſtruction out of the Scriptures. Reading a relation of the fall of man, of the recovery by Chriſt, that there is no other way to life, *&c.* This Faith can believe the relation of theſe things, as well as it can believe the relation of other things.

2. This being believed from the Relation of the Hiſtory of theſe things, this naturally ſets all the powers of man on work (kindling the Underſtanding, Will and Affections) towards the avoiding of miſery, and the attaining of happineſs. What would not a man do, to avoid perpetual extremity of Miſery on Soul and Body for ever, and to obtain a Crown of everlaſting Bleſſedneſs? This boils the affections to an height, and ſets the underſtanding on work to the utmoſt, to gather all the rules of Scripture, and to practiſe all the Duties and Ordinances therein mentioned? What can the Scripture propoſe to be believed, that he will not believe? What can it propoſe to be done, that he will not do? Muſt he Pray? he will Pray. Muſt he Hear? he will Hear: Muſt he Read? he will Read. Muſt he Meditate? he will Meditate. Muſt he deny himſelf and all his own Righteouſneſs, and Duties, and hope only for Salvation in the Merits of Chriſt? he will ſeem to do that too, and ſay, when he has done all he can, he is but an unprofitable Servant. Does the Scripture ſay he can do nothing without the Spirit? he will acknowledge that too, and he hopes he has the Spirit; God hath promiſed the Spirit to them that ask it: and he has asked long, and asks ſtill, and therefore hopes he has it. Thus man

man by a natural faith grows up, and ſpreads into a great Tree, and is very confident, and much pleaſed, not perceiving the defect in his Root, and what all his growth here will come to.

3. This being done with much ſerioufneſs and induſtry, there muſt needs follow a great change in man: his Underſtanding will be more and more enlightned, his Will more and more conformed to that, to which he thus gives himſelf up, and to which he thus bends himſelf with all his ſtrength, his affections more and more warmed, he will find a kind of life, and growth in this according to its kind. Let a mans heart be in any kind of ſtudy or knowledge, applying himſelf ſtrictly to it, he gathers underſtanding in his mind, and warmth in his affection: ſo it is alſo here. Yea, this being more excellent in it ſelf, muſt needs produce a more excellent underſtanding, and a more excellent warmth, and have a greater power and influence upon the Will.

4. Now how eaſie is it for a man to miſtake here, and call this the Truth? Firſt, he miſtakes this for the true Faith, and then he miſtakes in applying to this all that which belongs to the true Faith: and thus entring into the ſpirit of error at firſt, he errs in the whole courſe of his Religion, from the beginning to the end. He ſees a change made by this in him, and this he accounts the true converſion and regeneration. This leads him to ask, and ſeek, and pray, and this he counts the true praying, the true ſeeking, the true asking. This cleanſeth (after its kind) his underſtanding will and affections, and this he takes for the true ſanctification. The juſtification which is to the true believer, he alſo applyes to this Faith: and ſo he has a peace, a ſatisfaction, a reſt here, and an hope of happineſs hereafter. Thus he receives what is already reveal'd, and he waits for what may be further revealed, which he can embrace and conform to, turning ſtill upon this Center, and growing up from this root. And he that does not come hither in Religion, falls ſhort of the improvement of mans nature, and of the Faith that grows there (which naturally leads all the powers of nature hither, and fixes them here) which is but dead. And now this man is ſafe, he is a Believer, he is a Worſhipper of God, he is a Chriſtian, he is an obſerver of the Commands of Chriſt: when the overflowing ſcourge comes, it ſhall not touch him: all the Judgments, plagues, Threatnings, in the Scriptures belong not to him, but to the unbelievers, to them that know not God, to them that worſhip not God, to them that obſerve not the Commands of Chriſt: thus by his untempered Mortar, from his falſe Faith, he has built up a Wall againſt the Deluge of Wrath, which Wall will tumble down upon him when the Wrath comes. The growth of this Faith, and great ſpreading of it into al this Knowledge, Zeal and Devotion, hath not changed the nature of it all this while, but it is the ſame that it was at the beginning, even a power of nature in the firſt Birth, and all theſe fruits are but the fruits of the firſt nature, which is ſtill alive under all this. All this can never kill the principle out of which it grows, but feeds it more, and fattens it for the ſlaughter.

Thus far this Faith can go; But then there is ſomewhat it is ſhut out of at the very firſt. There is ſomewhat this Faith cannot receive, believe, or enter into. What is that? It is the life, the power, the inward part of this. Though it may ſeem to have unity with all the Scriptures in the Letter, yet it cannot have unity with one Scripture in the life: for its nature is ſhut out of the nature of the things there witneſſed. As for inſtance, it may have a literal knowledge of Chriſt, according as the Scripture relates: of his Birth, Preaching, Miracles, Death, Reſurrection, Aſcention, Interceſſion, &c. Yea, but the thing ſpoken of, it knoweth not. The nature of Chriſt (which is the Chriſt) is hid from that eye. So it may have a literal knowledge of the blood of Chriſt, and of juſtification, but the life of the blood which livingly juſtifieth, that Birth cannot feel; but can only talk of it, according to the relation it reads in the Scripture. So it may have a literal knowledge of Sanctification, but the thing that ſanctifieth, it cannot receive into it ſelf. So for Redemption, Peace, Joy, Hope, Love, &c. it may get into the outward part of all theſe, but the inward part, the Life, the Spirit of them, it is ſhut out of, and cannot touch or come neer, nor can it witneſs that change, which is felt and known here. And here is the great contention in the World, between theſe two Births; the one contending for their knowledge in the Letter, and the other contending for their knowledge in the Life; the one ſetting up their Faith from the natural part, calling it ſpiritual, and the other who have felt the ſtroke of God upon this (and thereby come to know the difference) ſetting up the Faith of the true Heir, which Faith hath

a different beginning, and a different growth from the other, and will be welcomed into the Land and Kingdom of Life, when the other will be manifested to be but the Birth of the Bond-Woman, and be thrust forth with its Mother to seek their Bread abroad: for the Seed of the Bond-Woman is not to inherit with *Isaac*, the Seed of Promise.

Quest. *What then is that Faith which is the Gift of God, and which is distinct from this?*

Answ. It is that power of believing which springs out of the seed of eternal life, and leavens the heart, not with notions of knowledge, but with the powers of life. The other faith is drawn out of mans nature, by considerations which affect the natural part, and is kept alive by natural exercises of Reading, Hearing, Praying, Studying, Meditating in that part; but this springs out of a Seed of Life given, and grows up in the life of that Seed, and feeds on nothing but the flesh and blood of Christ, in which is the living vertue, and immortal nourishment of that which is immortal. This Faith at its first entrance, strikes that part dead in which the other Faith did grow: and by its growth perfects that death, and raiseth up a life which is of another nature, than ever entred into the heart of man to conceive. And by the Death of this part in us, we come to know and enjoy life: and by the life we have received, know, and enjoy, we come to see that which other men call life (and which we our selves were apt to call life formerly) to be but Death. And from this true knowledge, we give a true Testimony to the World of what we have seen and felt, but no man receiveth our Testimony. It grieves us to the heart, to see men set up a perishing thing as the way to life, and our Bowels are exceedingly kindled, when we behold an honest zeal and simplicity betrayed, and in tender love do we warn men of the Pit, into which they are generally running so fast, though men reward us with hatred for our good will, and become our bitter enemies because we tell them the Truth, and the most necessary Truth for them to know; which they can bear neither in plain Words, nor yet in Parables. Yet be not rough and angry, but meekly wait to read this following Parable aright, and it will open into life. The Parable is briefly this.

That which sold the Birth-right, seeks the Birth-right, with Tears and great pains, but shall never recover it: but there is one which lies dead (which hath the promise) which stirs not, which seeks not, till he is raised by the power of the Fathers life, and then he wrestles with the Father, prevails, and gets the Blessing from him. Therefore know that part which is up first, and is so busie in the willing and in the running, and makes such a noise about Duties, and Ordinances, and Graces, to keep down the Life which it hath slain: and know that Seed of Life which is the Heir, which lyes underneath all this, and must remain slain, while this lives; but if ever ye hear the voice of the Son of God, this will live, and the other dye. And happy for ever will he be, who knows this! but misery will be his portion, who cannot witness a through change by the Almighty power of the Living God, but hath only painted the old Nature and Sepulcher, but never knew the old bottle broken, and a new one formed, which alone is able to receive and retain the New Wine of the Kingdom, whereas the other (Pharisee like) can only receive a relation of the Letter concerning the Kingdom.

Some *Assertions* concerning Faith, its nature, rise, &c. with its receiving of Christ, and what follows thereupon, namely, a growing in his living vertue, with a knowledge of the true, living, unerring Rule, and an Obedience to it in the life.

Assertion I.

THAT *the true Faith*, the Faith of the Gospel, the Faith of the Elect, the Faith which saves the Sinner from Sin, and makes him more than a Conquerour over Sin and the powers of darkness, *is a belief in the nature of God*; which belief giveth entrance into, fixeth in, and causeth an abiding in that nature. Unbelief entreth into Death, and fixeth in the Death: Faith giveth entrance into, and fixeth in the life. Faith is an ingrafting into the Vine, a partaking of the nature of the Vine, a sucking of the juyce of life from the Vine, which nothing is able to do but the Faith, but the belief in the nature

ture. (And nothing can believe in the nature, but what is one with the nature.) So then, Faith is not a believing the History of the Scripture, or a believing and applying the promises, or a believing that Christ dyed for Sinners in general, or for me in particular; for all this may be done by the unbelieving nature (like the *Jew*) but an uniting to the nature of God in Christ, which the unbeliever starts from, in the midst of his believing of these. Yet I do not deny that all these things are to be believed, and are believed with the true Faith: But this I affirm, that they also may be believed without the true Faith, and that such a belief of these doth not determine a man to be a believer in the sight of God, but onely the union with the nature of that life from whence all these sprang, and in which alone they have their true value.

II.

That the true Faith springs from the true knowledge, or comes with the true knowledge of the true nature of God in Christ, which it believes in. He can never believe in the nature of God, who hath not first the nature of God revealed to him. If a man search the Scriptures all his days, hear all that can be said by men concerning God, Christ, Faith, Justification, *&c.* be able to dispute about them, and think he can make his Tenets good against all the World; yet if he hath not received the true knowledge of the nature of these things, all his professed Faith in them cannot be true.

III.

That the true knowledge, is only to be had by the immediate Revelation of Christ on the Soul. No man knows the Father, but the Son, and he to whom the Son reveals him. The dead shall hear the voyce of the Son of God, and they that hear, shall live. There is no raising of a dead Soul to Life, but by the immediate voyce of Christ. Outward Preaching, reading the Scriptures, *&c.* may direct, and incourage men to hearken after and wait for the voice, but it is the immediate voice of Christ in the Soul, which alone can quicken the Soul to God: and till the light of life shine immediately from Christ in the heart, the true knowledge is never given, 2 *Cor.* 4. 6. Therefore they that never yet heard the immediate voice of Christ, are still dead in their sins, and have not yet received the true living knowledge, but a dead literal knowledge, which gives a false shining of things in the dead part, but kills the life. Indeed the proper use of all means, is to bring to the immediate voice, life, and power; and till this be done, till the Soul come to that, to hear that, to feel that, to be rooted there, there is nothing done that will stand, but men stick by the way, crying up the means, and never knowing, tasting or enjoying the thing which the means points to. But he that knows God, comes into the immediate presence; and he that daily lives in God, lives in the immediate life; and the true faith leads to this, giving the Soul such a touch and taste of it at first, as makes unsatisfiable without it. By this Christ cuts off the *Jews* with all their zeal and knowledge, *John* 5. 37, 38. *Ye have not heard his voice at any time, nor seen his shape; and ye have not his word abiding in you.* There's the hearing of the voyce, the sight of the shape, and the having the word of God abiding in the heart, which gives both the hearing of the voice, and the sight of the shape, and keeps the Soul quick and living in the life: The voice gives life, the sight of the shape daily conforms into the Image, which is beheld by the eye of life, and the word abiding in the heart nourishes, and feeds the living Soul with the pure bread of Life. But the *Jews* knew not this, but were crying up their Sabbaths, the Law of *Moses*, the Ordinances of *Moses*, the Temple of God, the instituted Worship of God, and so were shut out of the thing it self, (which those things ended in) and out of a capacity of receiving it. And thus many zealous ones at this day, not having come to this, no more than the *Jews* did, but sticking in the Letter of the Gospel, as the *Jews* did in the Letter of the Law, stumble at the present dispensation of life, and cannot do otherwise.

IV.

That Christs immediate Revelation of the nature of his Father is to his Babes. Not to the wise, not to the Zealous, not to the Studious, not to the Devout, not to the Rich in

the knowledge of the Scriptures without: but to the Weak, the Fooliſh, the Poor, the Lowly in heart. And man receives not theſe revelations by ſtudy, by reading, by willing, by running, but by being formed in the Will of life, by being begotten of the Will of the Father, and by coming forth in the Will, and lying ſtill in the Will, and growing up in the Will, here the child receives the Wiſdom which is from above, and daily learns that Croſs which crucifies the other Wiſdom, which joyns with, and pleaſes the other Will, which loves to be feeding on the ſhadowy and husky part of knowledge without life. Therefore if ever thou deſire to receive this knowledge from Chriſt, know that eye in thy ſelf that is to be blinded, which Chriſt will never reveal the Father to: read at home, know the Wiſe and Prudent there, whom Chriſt excludes from the living knowledge. And if thou canſt bear it, that eye that can read the Scriptures with the light of its own underſtanding, that can conſider, and debate, and take up ſenſes and meanings of it, without the immediate life and power: that's the eye, that may gather what it can from the letter, but ſhall never ſee into the life, nor taſt of the true knowledge: for Chriſt who alone opens and gives the knowledge, hides the Pearl from that eye.

The true knowledge is only powred into the new Veſſel. It is the living Soul alone, that receives the living knowledge of the living God, from Chriſt the life. The old nature, the old underſtanding is for death and deſtruction. The Wiſdom of fleſh (though painted never ſo like the ſpiritual Wiſdom) is not to be ſpared any where, but that Wiſdom with all its zeal, and growth, and progreſs in Religion muſt periſh. All mens knowledge of the Scriptures which they have gathered into that part, will profit them nothing, but hinder them. Every building which the leproſie of ſin hath overſpread, is to be pulled down: therefore he that hath only the old houſe ſwept and garniſhed never received the true knowledge (from whence the true faith ſprings) but his life lies in the oldneſs of the letter (in the conformity of the dead part to that) and he knows not the vertue of the knowledge of God in the newneſs of the ſpirit (the Vail being over his heart) which is only given to the new underſtanding.

V.

That this Faith, which ſprings from the true knowledge, *is Gods gift*, and is not that power of believing which is to be found in mans nature, but of another nature, even of the nature of the giver. And when man is called to believe, he is not called to put forth that Faith wherewith he believeth other things, but to receive and exerciſe the gift of Faith which is from above. That which is to be believed in, is ſpiritual: and that muſt be ſpiritual which believes in it. Man, with all the powers of his nature, is ſhut out: it is another thing, diſtinct from man, which is let into life, and which lets man in. For man receiving the Faith, entring into the Faith, and becoming New-formed in the Faith, then he alſo may enter: but till then he is ſhut out, and knoweth not the life, let him believe, and read, and pray, and hear, and exerciſe himſelf in that which he calls Duties and Ordinances never ſo much; for all theſe, ſet up in the wrong part in man, they only feed the wrong part; and that with all its food and nouriſhment, falls ſhort of the life. Therefore the true entrance into Religion, is to feel that power which ſlays mans natural ability and propenſity to believe, that ſo the gift of the true Faith may be received: for there is no riſing up and living of the ſecond, without the death of the firſt, with all his natural faculties and powers.

VI.

That by this Faith alone which is the gift which is from above, (and not that Faith which grows either in the Wilderneſs, or Garden of the old nature, and is fed by the oldneſs of the letter, and not by the newneſs of the Spirit) *is Chriſt received.* For Chriſt can be received, by the Faith alone that comes from him: and that Faith which comes from him, cannot but receive him. Mans Faith refuſeth him: it receiveth a literal knowledge of him from what it heareth from men, or from what it readeth related in the Scripture concerning him, but refuſeth the nature of the thing: and it cannot be otherwiſe; for mans Faith not being of the nature of it, cannot but refuſe it: But this Faith, which is given of God, which is from above, being of the ſame life and nature with

with Christ, cannot refuse the spring of its own life, but receiveth him immediately. There is no distance of time, but so soon as Faith is received, Christ is received, and the Soul united to him in the Faith. As unbelief immediately shuts him out, so Faith lets him in immediately, and centers the Soul in him: and the immortal Soul feels the immortal vertue, and rejoyces in the proper spring of its own immortal nature. But the Faith of man never reaches this, never receives Christ, but only a relation of things concerning him: and with that Faith which stands in the letter, opposes that Faith which stands in the life. And here's the Spirit of Antichrist, here's the Mystery of Iniquity working out of one form into another: for Antichrist does not directly deny Christ, or deny the Letter, but cries up Christ, cries up the Letter, cries up Ordinances; but so as they may feed the Faith of his own nature, and maintain an hope there. And thus the Spirit of Man is at Unity with what will feed his own, with what Interpretations his own understanding can gather out of the Scriptures. And thus can he cry up Christ, and say he hopes to be saved by him, while the Spirit of enmity against the nature of Christ lodgeth in his heart. This is Antichrist, whereever he is found, and this is his Faith, and great is his Knowledge, and many are his covetings; but the Lord is searching him out, who will strip him, and make his nakedness appear.

VII.

That Christ is received as a grain of Mustard-seed. Christ is such a thing, as every eye, but the eye of this Faith, despiseth. He is the Stone, which the wisdom of the Builders all ages have rejected. They look for a glorious *Messiah*, but they know him not in his humiliation in the little Seed, out of which he is to grow up into his glory: and so they missing of the thing, build up only with high imaginations in the airy mind concerning the thing. As when God sent Christ in the flesh, there was no form nor beauty in him; the *Jews*, whose hope and expectation lay there, yet saw no manner of comlineſs, no desireableness in him: Even so it is now: When God comes to offer him to those, that think they place all their hopes in him, they see no loveliness in him, but refuse him daily. What this little thing, small like a grain of Mustard-seed, can this be the glorious Christ, which the Scriptures have spoke so much of? why we know the descent of this (its Father, Mother, and Kindred are with us) we find this in our own nature with us, like the *Jews* of old, they make a great noise about Christ, but refuse the thing itself. And this for want of the true eye of Faith, for if they had that eye, they could see the vertue in the little seed, and receive him in his humiliation in their hearts, where he knocks daily for entrance, and be content till this grain of Mustard-seed grow into a great and glorious Tree. But for want of this eye, they keep him out, and live in the painted Murtherer, who dwells in them, and covers himself, with a knowledge, a Zeal, a Faith, and hope, *&c.* in the old Nature, in the old Vessel, in the old understanding: and thus they give God and Christ good Words, while the evil Spirit rules their heart, and dwells there, bringing forth his own old evil Fruit, under an appearance of Devotion and Holiness. Hear now ye wise in the letter, but strangers to the life; There is a twofold appearance of Christ in the heart. There is an appearance of him as a Servant to obey the Law, to fulfil the Will of the Father in that body, which the Father prepares there for him: and there is an appearance of him in glory, to reign in the life and power of the Father. And he that knows not the first of these in the heart, shall never know the second there. And he that knows not these inwardly, shall never know any outward visible coming to their comfort. For if Christ should come outwardly to reign (as many expect) yet to be sure he would not reign in thee, whose heart he hath not first entred into and subdued to himself, which is only to be done by his appearance there, first as a Servant, and then as a King. But what else are Christians (so called) now in, who know not him in them who is able to save the Lord, but are striving and fighting in that nature where sin hath the power, and never which is the Conquerour? Therefore let all consider in the depth of their hearts this is infallibly true: They that never received the seed of life in their hearts, never received Christ; and such shall never be free from sin while they live, for having not

received

received the Son, who makes free, how can they be free indeed? nor be free from wrath? when they are dead: For that Faith concerning Christ will not save them hereafter, which did not bring them to receive Christ here.

VIII.

That this Seed being received, groweth up into its own form, or is formed in that Creature, into which it is received. It there groweth up into the body, in which it is to serve the Lord, and which body is to be glorified, when it hath finished its service. As a seed cast into fitted earth, or the Seed of Man or Beast sowed in a fitting Womb, receiveth form and groweth into a plant, or living creature: so it is with this Seed in its earth. Open the true eye, O ye Christians, and begin to read the mystery of godliness!

IX.

That this Creature, or the Spirit of life in this Creature (which it is in union with, and which is never seperated from it) *is the Christians rule*, Gal. 6. 15, 16. 1 John 2. 27. Heb. 8. 10, 11. The Son is never without the Spirit of the Father, no not in the Seed: and the Spirit of the Father is the Sons rule. Outward rules were given to a state without, to men who were not brought to the life, but were exercised under shaddows and representations of the life: but the Son who is within, who is the substance of all, who is the life, who is one with the Father, whose proper right the Spirit is, he is not to any outward rule, but is to live and walk in the immediate light of the Spirit of his own life: And he that hath the Son, hath this rule: and he that hath not this rule hath not the Son. And he that hath not the Son, hath not the true Faith (which immediately receives him) and so is no Christian, but hath stollen the name from the letter having never received the nature from the Spirit, to which alone the name belongs.

X.

He that hath Christ (or the Seed of eternal life, which is Christ) *formed in him, which seed the Spirit always dwells in, and never is absent from, which is the same Spirit which gave forth the Scriptures, he is in a capacity of understanding those Scriptures which that Spirit gave forth, as that Spirit leads him into the understanding of them.* But he that hath not received that which is like the grain of Mustard-seed, and so hath not Christ nor his Spirit (what ever he may pretend to) he by all his Studies, Arts, Languages, Reading of expositors, Conferences, nay Experiences, can never come to the true knowledge of the Scriptures: for he wants the true Key, which alone can open. He may have got a great many wrong Keys, none of which can open, but wants the true Key, of the true Knowledge, and so is shut out of that, and only let into such a kind of knowledge as the wrong Key can open into. And with this kind of knowledge the Merchants of *Babylon* have long traded, but their day is expiring apace and their night of lamentation and howling hasteneth.

XI.

Though he can understand the Scriptures, as the Spirit leads him into the knowledge of them, and can set his Seal to the truth of them, yet he cannot call them his rule: for having received the life for his rule, and knowing it to be so, he cannot call another thing it. He that hath received the new Covenant into his heart, with the Laws of the life thereof written there by the Spirit of life, who doth write them there even in the heart of all that believe, as well as in the greatest, he knoweth that this living writing is his rule. The Scriptures give relation where the Covenant and Law of life is writ, and that I will read it, thither must I go whither the Scriptures point me. I must go to Christ the Book of life, and read there with that eye which Christ gives, if I read the things of life. And the Scriptures are willing to surrender up their glory to Christ, who was before them, and is above them, and shall be after them: but there is a false Spirit which hath seated it self in a litteral knowledge of the Scriptures, and hath formed Im-

ges, and likeneſſes of truth from it (every one after the imaginations of his own heart) and all theſe fall, if Chriſt the life appear: and ſo this Spirit cries up the Scriptures now in a way of deceit, juſt as the *Jews* cryed up *Moſes*. It was a good remove, to withdraw the ear from the falſe Church, and to liſten to the true Teſtimony which the Scriptures give of Chriſt: but it is the ſeducing Spirit which tempts to ſtick by the way, and to rear up buildings and forms of knowledge from the letter of the Scriptures, and not come to feel after, unite with, and live in Chriſt the life. And unleſs ye come to this, your reading of the Scripture is vain, and all your gathering rules of practice, and comforts from promiſes, will end in vanity: for until ye know, and have received the thing it ſelf, ye are at a diſtance from that to which all belongs. A lively and glorious Teſtimony of truth hath God held forth in this age, at which all that ſtick in the letter cannot but ſtumble; and there is no poſſibility of knowing or receiving it, but by feeling the true touch of the inward life of it. *Wiſdom is juſtified of her Children*: but they that are not born of her, cannot juſtifie her Womb or Birth.

To the *Jews* who were an outward people, there was an outward rule given, a Law of Commandments, Statutes, Judgements, and Ordinances proper to that ſtate wherein they were, and to that thing to which the Miniſtry was: But all this was to be done away, and to end in that which all this repreſented. So that to Chriſtians, Chriſt the ſubſtance being come, which is the end of all theſe ſhaddows, the true *Jew* being raiſed in the immediate life, now there is a neceſſity of the immediate life for the rule. To them under the Goſpel, to them who are come to the ſubſtance, to them who are begotten and born in the life, there can be no rule proportionable to their ſtate, but Chriſt the ſubſtance, Chriſt the life, here he alone is the light, the way, the truth, the rule, the Spirit is here the rule, the new Creature is the rule, the new Covenant the rule, all which are in unity together, and he that hath one of them, hath them all, and he that hath not them all, hath none of them. So that directions taken out of the Scripture, cannot be the rule to him who is the true Chriſtian, but the meaſure of grace, the meaſure of the light, the meaſure of the Spirit, the meaſure of the gift received into the living Soul from the ſpring of life, this is the alone rule of life. But Chriſtians in the degeneration have loſt this, and ſo have taken up Words for a rule (which were not given to that end) and ſo with deductions by the earthly part, they feed the earthly part. What is fed by mens Scripture-knowledge but the earthly underſtanding? The earthly will heated, the earthly affections warmed, and of the fruits of this earth they bring ſacrifices to God: and they are angry that God hath raiſed up *Abel*, their younger brother, who offers up the Lamb of God to God, and ſerves the living God in his own living Spirit, and with the Faith that comes from him. *Abel*'s Religion ſtands not in that part wherein all other mens Religion ſtands, but in the death of that part; and in the raiſing up of another part, wherein life ſprings. Can ye mildly receive theſe gentle leadings? Do not provoke the tender heart of the Lamb againſt you, who alſo hath the Voice of a Lyon, and can roar terribly out of his holy Mountain againſt the enemies of his life and Spirit.

A Neceſſary warning, and of very great importance to all that call themſelves Chriſtians, and hope for a ſhare in the Book of Life, and the eſcaping the Damnation of Hell, which is their Portion whoſe names are written in the Book of Death, and blotted by God out of the Book of Life, though they hope to find them written there. Hear and conſider.

IT is recorded, Rev. 22. 18, 19. *If any man ſhall add unto theſe things, God ſhall add unto him the Plagues that are written in this Book. And if any man ſhall take away from the Words of the book of this Propheſie, God ſhall take away his part out of the Book of life, and out of the holy City, and from the things which are written in this book.*

Great are the Plagues that are written in this Book, even *the powring out of eternal wrath without mixture; torment day and night, in the preſence of the Lamb*, &c. As the growth

growth and fulneſs of the myſtery of Iniquity is ſpoken of in this Book: ſo the meaſuring out of the fulneſs of Wrath to it, is ſpoken of alſo. And great is the life and bleſſedneſs that is here promiſed, to thoſe that fight with, and overcome the myſtery of Iniquity, and receive not any of the Marks or Names of the Beaſt, nor are ſubject to any of his Horns, though he puſh never ſo hard with them. Now to meet with all the plagues here threatened, and to miſs of all the bleſſedneſs here promiſed, is it not a ſad ſtate? Why, he that addeth to theſe things here ſpoken, or diminiſheth from the Words of this Propheſie, the Lord hath ſaid this ſhall befal him. Therefore in the fear of that God who hath ſpoken this, and will make it good, let every one ſearch who is the Adder, who is the Diminiſher?

Now mark, ſee if this be not a clear thing. He that giveth any other meaning of any Scripture, than what is the true proper meaning thereof, he both addeth and diminiſheth; he taketh away the true ſenſe, he addeth a ſenſe that is not true. The Spirit of the Lord is the true expoſitor of Scriptures, he never addeth nor diminiſheth: but man (being without that Spirit) doth but gueſs, doth but imagine, doth but ſtudy or invent a meaning, and ſo he is ever adding or diminiſhing. This is the ſenſe ſaith one, this is the ſenſe ſaith another, this is the ſenſe ſaith a third; this, ſaith a fourth: another that is witty, and large in his comprehenſion, he ſays they will all ſtand: another, perhaps more witty than he, ſays none of them will ſtand, and he invents a meaning different from them all. And then, when they are thus expounding them they will ſay, take the ſenſe thus, it will yield this Obſervation, or take it thus, and it will afford this Obſervation. Doth not this plainly ſhew, that he who thus ſaith, hath not the Spirit of the Lord to open the Scripture to him, and manifeſt which is the true ſenſe, but is working in the miſtery of darkneſs? And yet this very perſon, who is thus working with his own dark ſpirit in the dark, will in words confeſs, that there is no true underſtanding or opening of Scripture but by the Spirit of God If it be ſo, how dareſt thou to thy imagination, thy fancy, thy reaſon, thy underſtanding on work, and ſo be gueſſing at that which the Spirit doth not open to thee, and ſo art found adding and diminiſhing?

Now he that is the adder, he that is the diminiſher, he crieth out againſt the Spirit of the Lord, and chargeth him with adding and diminiſhing: for man being judge, he will judge his own way to be true, and Gods to be falſe. That which is the adding and diminiſhing he calls the true expounding of the place: but if the Spirit of the Lord immediately open any thing to any Son or Daughter, he cries this is an adding to the word: The Scripture is written, there are no more revelations to be expected now, the Curſe ſaith he, is to them that add. Thus he removes the Curſe from his own Spirit, and way of ſtudy and invention to which it appertains and caſts it upon the Spirit of the Lord. And man cannot poſſibly avoid this in the way that he is in: for having firſt judged his own darkneſs to be Light, then in the next place he muſt needs judge the true light to be darkneſs He that hath aforehand ſet up his own invented meaning of any Scripture to be the true meaning, he muſt needs oppoſe the true meaning, and call it falſe, and ſo apply himſelf to form all the Arguments he can out of other Scriptures, to make it appear falſe. Thus man, having begun wrong in his knowledge of the Scriptures, ſtands engaged to make uſe of them againſt the Lord, and againſt his own Soul; and yet really in himſelf thinks that he makes a right uſe of them, and that he ſerves the Lord, and that he is not oppoſing the truth, but oppoſing Error and Hereſie; while he himſelf is in the Error, and in the Hereſie, and againſt the Truth, being a ſtranger to that Spirit, in whoſe immediate life and preſence the Truth grows.

Did the Lord in theſe words, of forbidding to add or diminiſh upon ſo great a penalty, lay a reſtraint and limit upon his own Spirit, that it ſhould no more hereafter ſpeak in his Sons and Daughters, or did he intend to lay bounds upon the unruly ſpirit of man? Did God leave mans ſpirit at liberty to invent and form meanings of his words and bind up his own ſpirit from ſpeaking further words afterwards? When *Moſes* ſaid thou ſhalt not add or diminiſh, was this to be any ſtop to the Prophets, in whom God ſhould ſpeak afterwards? Is not this one of the ſubtle Serpents inventions, to keep up the eſteem of mans invented meanings as the true ſenſe, and to make a fortification againſt the entrance of that ſpirit, which can diſcover all his falſe interpretations of the true words of God, and to make him ſee that he is the adder and the diminiſher, and that

his Name will not be found in the Book of life, when the true Light is held forth to read by.

But this is general, extending to all Scriptures, my drift is more particular concerning adding to the things, or diminiſhing from the Words of the Book of this Prophecy.

There are two things chiefly ſpoken of in this Book, Myſtery-*Sion*, Myſtery-*Babylon*: the true Church, the falſe Church: the Lambs Wife, the Whore: the hiding of Myſtery-*Sion*, the appearing of Myſtery *Babylon* in her place: the flying of the Church out of her Heaven into the Wilderneſs, leaving all behind her which ſhe could not carry along with her, even all the Ordinances and Inſtitutions of Chriſt, wherein once ſhe appeared Worſhipping and ſerving God; and the ſtarting of the falſe Church into her place; taking up all that ſhe had left, even all the Ordinances and Inſtitutions of Chriſt in the Letter, thus covering her ſelf with the form of Godlineſs, with the Sheeps cloathing, that ſhe might paſs the better for the true Church: And the Dragon, who managed the War againſt the Woman and her Seed, raiſeth up firſt one Beaſt, and then another, and ſets this Whore on the top of them, who with the Cup of Fornication makes all the earth drunk, all Nations, Peoples, Kindreds, Tongues, Languages. And the Beaſt he has his Horns every where, his Marks every where, his Names every where, and alſo his Image in every part of *Babylon*. And who will not worſhip him, he fights with; yea ſuch as are led by God to rent from the Whore, he calls Schiſmaticks, Hereticks, Blaſphemers, and perſecutes them as perſons not worthy to live. Thus the ſtate of things is quite changed, the power of Truth loſt, the form ſet up without it; thoſe that ſeek after the power hated, perſecuted and blaſphemed, thoſe that lye ſtill under any of the Beaſts forms, they go for good Chriſtians; for members of the viſible Church, ſo called by them.

Now mark: He that calls any thing the Church, but what this Book calls the Church, he adds: he that doth not know the Wilderneſs, and own the Church in the Wilderneſs, he diminiſhes: The Church of *Rome* is not the Church in the Wilderneſs, the Church of *Scotland* is not the Church in the Wilderneſs, and many Churches in *England* are not the Church in the Wilderneſs, the ſeveral gathered Churches are none of them the Church in the Wilderneſs: all theſe have ſprung up ſince the Churches flight, and have appeared in her abſence, uſurping her name, appropriating it to themſelves, but God (who gave it to the Church) hath not given it them; and ſo they muſt loſe it again, when God brings back the Church out of the Wilderneſs. So he that calls thoſe, which formerly were the Inſtitutions and Ordinances of Chriſt, which the Woman left behind her, and which the Harlot hath got and attired her ſelf with, which ſhe now appears in, and wherewith the Dragon is now Worſhipped, he adds to this Book, which ſays the outward Court was given to the Gentiles, and the true Church had nothing left her but the inward Temple, wherein alone the true Worſhippers Worſhipped, and they that Worſhip elſewhere, are the falſe Worſhippers Worſhipping in falſe Temples, in Temples of the Whoriſh Spirits building, take it either outwardly or inwardly, for it holds true in both: He that makes the Beaſts Names fewer than they are, or his Marks fewer than they are, or his Horns fewer than they are, or his Image leſs than it is, he diminiſhes. And the danger hereof is not ſmall, *For if any man Worſhip the Beaſt and his Image, and receive his Mark in his Forehead, or in his Hand, the ſame ſhall Drink of the Wine of the Wrath of God, which is poured out without mixture into the Cup of his Indignation, and he ſhall be Tormented with Fire and Brimſtone in the preſence of the Holy Angels, and in the preſence of the Lamb: and the ſmoak of their Torment aſcendeth up for ever and ever. And they have no reſt Day nor Night, who Worſhip the Beaſt and his Image, and whoſoever receiveth the Mark of his Name*, Rev. 14. 9, *&c.*

Now this I affirm, whoſoever has not the Name of *Sion*, the mark of *Sion* which he received of her in the Wilderneſs, where the living God is with her, and where he is taught by God the Laws of the Wilderneſs-Worſhip, and in ſome meaſure to teſtifie againſt all the corrupted Ordinances and Inſtitutions which have the Beaſts Mark, and go now abroad in the World under the Beaſts name: I ſay, whoever has not the true mark of *Sion*, it is impoſſible for him to avoid the Mark of *Babylon*: and he who avoids not the Mark, cannot eſcape the Plagues. But he that hath the Mark of *Sion*, he by a ſecret inward inſtinct of true life, is led from the Marks of *Babylon*: and if he faithfully follow the guidance, from out of all the Names, and from under all the Horns.

It is not enough to rent from Popery, and ſit down under the Power and Government of the ſame Spirit in another form, or to rent from Epiſcopacy, and the ſame ſpirit ſit down in Presbitery; or to rent from Presbitery, and the ſame Spirit ſit down in a form of Independency, or Anabaptiſm; or to rent from theſe and the ſame Spirit ſit down in a way of ſeeking and waiting, and reading of words of Scripture, and gathering things from thence without the life: but the true Religion conſiſts in knowing, and following a true guide to the Church in the Wilderneſs, and there to receive the mark, the living mark, which will preſerve out of all invention, and further progreſs of the dead Spirit.

Now therefore look about you, know the Spirit of Whoredom, and ſee how ye have been begotten in the Adultery, and born of the Whore, and have ſerved the Dragon and worſhipped his dead Idols, and not the Living God. And be not ſatisfied with changing of forms and dreſſes (which are but the ſeveral deceitful appearances of the Whore) but put off that ſpirit, leſt when ye have hated the Whore, and burnt her fleſh as ſhe appeared in one form, ye give your ſelves up to her again, when ſhe appears in another form: for the Plagues are not ſo much to the form wherein the Whore appears, as to the Whoriſh Spirit: and whoſoever is found under her Dominion, in any of her Territories, under any of her Forms, with that mark of hers upon them which belongs to that particular form, though never ſo curiouſly painted, he ſhall drink of the unmixt Cup of Wrath.

Therefore tremble all ſorts of people, pluck off your falſe coverings, ſee the ſhame of your nakedneſs, while it may be for your advantage ſo to do. The Angel is gone forth, the Corn is reaping and gathering into the Garner, many Lambs are brought into the Fold of everlaſting Reſt, *Sion* is redeeming, the true life is riſing, the Whoriſh ſpirit is judging, the Door of Life is yet open: do not lie ſecure in the Whores wiſdom! Do not lye ſlumbering, and reaſoning, and diſputing from the Letter of the Scripture, till the gathering be finiſhed, till the Door be ſhut, till the eternal flames ſeize upon you, and ye find your ſelves in the Boſom of Hell unawares, and ſee the Children of the Kingdom in *Abraham's* boſom, but your ſelves ſhut out, and left to weep and wail and gnaſh your Teeth.

Queſt: *But how may I avoid adding to the things, and diminiſhing from the Words of this Prophecy, and of other Scriptures, that I may not meet with the Weight of this Curſe, or miſs of the Bleſſing?*

Anſw. Doſt thou ask this Queſtion from thy heart, in the ſimplicity, out of the fleſhly wiſdom? then hearken with that ear, and thou ſhalt ſet thy Seal to mine Anſwer.

1. Wait for the Keye of Knowledge which is Gods free Gift. Do not go with a falſe Key to the Scriptures of Truth, for it will not open them. Man is too haſty to know the meaning of the Scriptures, and to enter into the things of God, and ſo he climbs up over the Door with his own underſtanding, but he has not Patience to wait to know the Door, and to receive the Key which opens and ſhuts the Door: and by this means he gathers Death, out of Words which came from Life. And this I dare poſitively affirm, that all that have gone this way to work, have but a dead knowledge, and it is Death in them that feeds upon this knowledge, and the life is not raiſed. Conſider now the weight of this Counſel in the true Ballance! There is no opening of the Scriptures, but by the true Key: nor is there any coming at the Key, till the Lord pleaſe to give it. What then is to be done, but only to wait (in the ſilence of that part which would be forward, and running before-hand) till the Key be given, and to know how to receive it, as it is offered in the Light, and not to wait in the Will, or expect to receive it according to Obſervations in the fleſhly Wiſdom from the Letter.

2. Let not thy underſtanding have the managing of this Key, when it is given; but know the true opener, the skilful uſer of the Key, the Hand which can only turn the Key aright: and let him have the managing both of his own Key, and of thine underſtanding. Do not run in thine own underſtanding, or in thine own Will to ſearch out the meaning of Scripture; for then thou feedeſt with the Scripture, that which it is the intent of all words of life to deſtroy: but as thou waiteſt for the Key at firſt, ſo continually wait for the appearances and movings of the uſer of the Key, and he will ſhut out thy underſtanding and will continually, which would ſtill be running after the literal part of Scrip-

Scriptures, and let thee into the life both of the Prophecies and Doctrines thereof. Man when he hath received a true Gift from God, he would be managing of it himſelf, and to be ſure he will manage it for himſelf (for the gratifying and pleaſing of himſelf, and not for God) and then God, being provoked, takes away the ſubſtance, and leaves him the ſhell. Therefore he that hath received a Gift, muſt be very watchful againſt that which ſhould betray, or he may eaſily looſe it: for though the Gifts and calling of God are without repentance, yet if that lay hold of the Gift which was not called, and to which it was not given, the Lord will thruſt that by, and take away his Gift from it.

3. Do not graft any of the fruit of the Tree of Life upon the Tree of Knowledge, for it will not grow there: an appearance, a likeneſs of the true Fruit may grow there, but the true Fruit it ſelf will not. My meaning is, do not make a Treaſury of Knowledge in the underſtanding part which is to periſh, but know the true Treaſury of all the things of Life, which is in the Life it ſelf, and in that underſtanding which is formed, kept, and lives in the Life. Lay no Manna by to feed upon in the old Store-houſe (leſt the fleſhly part ſhould be running thither, when its fleſhly apperite is kindled after food) but daily receive the continual Bread from the hand of life. The Wiſdom of the Life ſtrikes at thy wiſdom and underſtanding, and if ever thou wilt grow wiſe any more, thou loſeſt this, and canſt not poſſibly retain it: for that part is then getting up in thee, in which it cannot be held, but only a ſhadow, an Image, a reſemblance and likeneſs of it, which feeds and pleaſes that part, which fain would have life, but cannot know it, and therefore is neceſſitated to make Images and likeneſſes, of things in Heaven or things in earth, that it might have ſomewhat.

4. Take not up a reſt in openings of things, though by the true Key. Take heed of ove-valuing that kind of Knowledge: for that part which over-values that knowledge, will preſently be puft up with it: but there is a more excellent and ſafer kind of knowledge to be preſſed after, which is a knowledge of things by receiving of them. There is a knowledge of things, by the Spirits opening the words which ſpeak of them (or by inward immediate Prophecies from the word of life in the heart:) this is an excellent knowledge, and not to be found in the earthly part of man; yet the earthly part (when this knowledge is given) is very apt to be ſwelled and exalted with it; but then there is alſo a knowledge, which ariſeth from the Gift of the thing it ſelf. This knowledge is very precious, and much more full and certain than the other, having the nature and immediate power of life in it ſelf, and ſo is perfectly able to preſerve. As for inſtance, to make it more plain; There may be a knowledge of Juſtification, by the Spirits opening the words written in Scripture concerning Juſtification, and the Blood of ſprinkling, and this is a good knowledge, where there is a true opening of it from the Spirit;) but then there is a knowledge by feeling of the blood of ſprinkling in the Heart, and by ſeeing with the new eye the way of its juſtification; and in this knowledge is the power and the cleanſing of the life received, which in the other was but ſpoken of. Therefore reſt not in Opening or Prophecies, or true meanings of theſe things (though this kind of kowledge is very excellent, and hath been very rare) but wait to feel the thing it ſelf, which the words ſpeak of, and to be united by the living Spirit to that, and then thou haſt a knowledge from the nature of the thing it ſelf; and this is more deep and inward, then all the knowledge that can be had from words concerning the thing.

5. When thou feeleſt things, then ſeek their preſervation in the proper ſpring of their own life. Let the Root bear thee, and all thy knowledge, with all that's freely given thee of God. When thou feeleſt thy ſelf leavened with the Life, and become a branch ſhot out of the Life, then learn how to abide in the Life, and to keep all that's given thee there, and have nothing which thou maiſt call thine own any more, but to be loſt in thy ſelf, and found in him. Know the land of the Living, wherein all the things of Life live, and can live no where elſe.

Now in all this, in this whole courſe, from the very firſt ſtep of it, there's certainty, there's ſtability, there's infallibility. From the very firſt opening of the true Key, I begin to learn ſomewhat of God, and to learn certainly, and feel an aſſurance and eſtabliſhment in it: and growing up here, I grow up in the true learning, and in the true ſettlement, and ſo I am not unlearned and unſtable, wreſting the Scriptures to my own deſtruction: for I take none of the knowledge of the Scriptures from my ſelf, from my own underſtanding, from my own ſtudy and invention, or from the ſtudies of other expoſitors,

positors, but from a certain hand. And how can he reft Scripture, who is kept ſingle, and has no deſire to have any thing to be the meaning of it, but what is the meaning, nor no will to know the meaning, further than the good will of him whoſe Spirit Penned it, thinks good to give forth the meaning to him; and who waits to receive this, not to feed the luſtful knowing part in himſelf, but to feed the life with it? and when the life hath no uſe for it, he is content to have it ſhut up, and to be without it: I ſay, how is it poſſible for this man to wreſt Scriptures? But now, a man that hath taken in a body of knowledge already, he goes to the Scripture, and bends it to make it ſpeak anſwerable to that: and where it ſpeaks contrary, he invents a way to make it comply, and ſo wreſts Scriptures forward and backward, to make them ſpeak agreeable to what he has already received and believed. Thus every ſort of Perſons, Papiſts and Proteſtants, bend the Scriptures to make them ſpeak conformable to their Opinions and Practiſes, not having *the true Learning*, which gives to read them in the true Original, where the knowledge of what they ſpeak and mean is certain: and ſo they are alſo *unſtable*, and ſubject to be ſhaken by a wind of reaſon which is ſtronger than their own. And this wreſting of Scripture is *to their own Deſtruction*; for that part, which is ſo much as deſirous to bend a Scripture, is to be deſtroyed; and that part cannot receive the true knowledge, but ſtumbles in its own wiſdom and way of ſeeking, at the wiſdom of God, and at the true way of finding.

But the foregoing Council, faithfully hearkened unto, will preſerve out of this, and alſo bring to the true means, and to the true uſe of the means, which all Nations, who have drunk of the Whores Cup, have erred concerning, and taken the falſe for the true. The ſtrength of this Wine hath made all Nations, People, Tongues and Languages to miſtake, who in the heat of their Drink have cryed up the Means, the Means, the Ordinances, the Ordinances, *&c.* not perceiving how this heat came from the Spirits of the Whores Wine, and not from the ſober, meek, calm, gentle, leadings of the Spirit of Chriſt, and ſo in a fleſhly zeal have ſet up the Whores means inſtead of the Lambs means, and contend for them with the Whores Spirit and Weapons. Now it is impoſſible for any man ſo much as to know the true means, till the Whores Wine be purged out of him: for that will make him err in Judgment, and take the falſe for the true. And which way ſhall he ever come to the Kingdom, which has lighted upon the wrong means? or how ſhall he ever come to the true means, who never yet ſaw the Witchery of the Whoriſh Spirit from the life, and how he himſelf has been bewitcht, and coſened with the falſe inſtead of the true? as for inſtance.

Prayer, that is generally taken for a means, *Ask, and it ſhall be given you; ſeek, and ye ſhall find: knock, and it ſhall be opened to you. If Parents, which are evil, know how to give good Gifts to their Children: how much more ſhall the Heavenly Father give the holy Spirit to them that ask him.* This therefore is an undoubted thing, that Prayer is a means.

Anſw. True, there is a prayer which is a means, and there is a prayer which is not a means: There is a Prayer which is an Ordinance, and there is a Prayer which is an Invention. There is a Prayer which is the breath of the true Child, and there is a Prayer which is the breath of the fleſhly part, a breath of the whoriſh Spirit. There is a prayer of the firſt Birth, and there is a prayer of the ſecond Birth, both which cry and weep to God for the ſame thing. Now the one of theſe is the true means, the other not: one of them is Chriſt's Ordinance, the other is Antichriſt's Ordinance. Now the queſtion is, which of theſe thy Prayer is? Whether it be thine own breath, or God's breath? Whether it come from the renewings of the Spirit of life, or from thine own natural part painted? for accordingly, it is either the true means, or the falſe means. If it be the true means, it ſhall have the thing, the Spirit, the life the Kingdom it prays for; if it be the falſe means, it can never obtain it. Papiſts, they pray; Proteſtants they pray; ſome in forms, ſome without forms; ſome mediating before hand ſome not mediating are all theſe the true means, or are any of them the true means? The birth of the true Child is the only true prayer; and he prays only in the moving, and in the leading of that Spirit that begat him: and this is a prayer according to the Will in the Life, and from the power. But all mens prayers, according to times they ſet to themſelves, or according to formings of deſires in their own minds, which they offer up to God with

ith the nature and heart that ſinneth againſt him, theſe are falſe means, nd may ſatisfie the drunken Spirit erred from the Life, but are no means to the ruth:

Canſt thou pray? How cameſt thou to learn to pray? Was thou taught from above? r didſt thou gain the skill and ability, by the exerciſe and improvement of thine own atural part? Didſt thou begin with ſighs and groans, ſtaying there, till the ſame pirit that taught thee to groan, taught thee alſo to ſpeak? Waſt thou ever able to iſtinguiſh the ſighs and groans of the Spirits begetting, from the ſighs and groans of y own natural and affectionate part? and hath that part, with all its ſighings, groan- gs, deſires, endeavours, *&c.* been thruſt aſide, and the Seed immortal raiſed by the pirit of eternal life; which teacheth to cry and mourn, and at length to ſpeak to the ther for the preſervation and nouriſhment of its life? If it hath been thus with ee, then thou haſt known that prayer which is the true means. But if otherwiſe, ough thou pray neve ſo long. and with never ſo great affections, and ſtrong deſires, is is all but the falſe means, with its falſe warmth, from the falſe fire, this is but the eans which the whoriſh Spirit (which is not in union with the life and power, but eeps the Seed in bondage) has ſet up in the true means. And this can never lead to truth; t keeps alive Gods enemy under this pleaſant covering: neither is this the Worſhip of e living God, but as it is from another Spirit, ſo it is to another Spirit.

O learn to be ſober! come out of this drunken fury, and conſider things mildly and riouſly. Do not make a great out-cry of Ordinances, Ordinances; the Means, the eans. This is the Voice of the clamorous Woman, who with her loud noiſe would fain ep you from liſtning after the ſtill voice of true Wiſdom, which cannot be heard in e midſt of this great noiſe and hurry in your Spirits; but conſider which are the true dinances, which are the true Means; which are the likeneſſes man has framed, and hich is the true thing it ſelf. And if ye could once be mild, gentle, and calm, and turn om your own Wiſdom and fleſhly knowledge of things, it might pleaſe God to remove our ſtumbling Blocks, and to open that eye in you which can ſee the Antichriſtian na- ure, and diſcern between the coverings, which it hath formed to hide its deceitful Spirit nder, and the true garment and clothing of life. But the Seed of the Kingdom is little, nd ye are great, how can ye enter into it? the Pearl lies hid in the field, and ye are ga- ing up to Heaven, how can ye ſee it? Chriſt is deſcended into the lower parts of the arth, and ye are uſing means to aſcend upwards in the wrong nature, how can ye eet with him? the Goſpel hath been hid, the Sun hath not ſhined, it hath been night nd ye have got many falſe Candles; which way can ye acknowledge the little glim- ering of the day Star, who have ſuch ſatisfaction in the warmth of your falſe Fires? e are far from the true light, who have not yet received ſo much of it, as to diſcover e darkneſs of the night! Ye are too high, too Wiſe, too knowing for Chriſt, or for e ſight and acknowledgment of the true means which lead to life. And if ye could, nce come to ſee this, there might be ſome hope but in that Wiſdom wherein your life nd knowledge ſtands, ye are ſhut out: and ye are reaſoning and ſtumbling at the tone, while others (who are broken in Spirit, and in meekneſs and humility led to ry) find it a ſure Foundation, even a Foundation of eternal life, for the true Seed of ife, and are biult into the living City, which is made without hands, and without any f the Tools of mans Wiſdom.

A Brief Hiſtory of the State of the Church ſince the days of the Apoſtles, with the living Seal to it, which he that hath eternal Life abiding in him, can read and witneſs; but that Wiſdom, Zeal, and Devotion which is in the death cannot,

AFTER the univerſal degeneration and corruption of the *Jewiſh* ſtate, and the putting an end to the ſhaddows thereof, by the appearance ſucceſſion of the ſub-

ſtances

ſtance, it pleaſed God to diſſolve that People, State and Policy, and by the power of life (without either the Wiſdom or Strength of man) to ſet upon the heatheniſh Wo which he ſubdued and brought under the power of his life. By his Apoſtles and Me gers. who preached the everlaſting Goſpel, the Word of eternal life, he gathered ſemblies up and down the Nations, whom the Nations by all their perſecutions c not ſubject; but they reigned over them in the Power, Authority, and Dominio God: For they were Kings and Prieſts to God in the ſight of all the Nations, and did reign upon the earth; inſomuch as the heatheniſh Spirit of man, obſerving their in the Spirit, and the Wiſdom and power of the Spirit among them, who by his light was able to ſearch the hearts of thoſe that came to obſerve them, could not but knowledge, that God was in them of a truth.

Now the next thing to be expected, is Satan's oppoſition againſt this power and his Stratagems to undermine it. He withſtood the growth and ſettlement Church, all that he could by open force, making uſe both of the heatheniſh devout ſhippers, who fought for their *Jupiter*, their *Diana*, and other Gods and Goddeſſes of the *Jewiſh* devout Worſhippers, who fought for their Temple-worſhip, with Laws and Ordinances of *Moſes*, which were now expired. But neither of theſe would but the Church in the power of life gained ground upon him, and did rather and increaſe, then diminiſh by this oppoſition. Therefore now he falls to his S gems, he gets ſome falſe brethren out of the Church (*they went out from us*) theſe he as Angels of light, puts on the Sheeps clothing on their Wolviſh nature, makes the pear as like the Apoſtles as may be, endues them with an excellent taking knowle life and ſpirituality in appearance, forms in them an Image of the truth, and inſpire Image with the Spirit of his own life, and with theſe he goes forth into the World, a thers the World about him. Now the World was preſently taken with this (*the went after him*) for this is that the World would have, an appearance of Religion, mage of truth, but their own Spirit in it. The worldly Spirit, that flies of from from the power, can readily cloſe with this, becauſe it is its own. Bring forth ne high notions of Religion and ſpiritual Wiſdom, the World will hug them, the Wor feed on them, the World will cloth it ſelf with them. The World can ſwallow and any thing but life. Any pleaſant picture of things in Heaven will down with the but the nature, the life, the truth, the ſpirit, Chriſt in the true and living Croſs, th not down with the World.

Now the Devil having thus ſet up his falſe Image in the World, and gathered a after him. then he ſets upon the Church: and the Battle goeth very hard, life to defend, and death to overcome How hard did the Apoſtles ſtrive in their da keep their converts to the ſimplicity of truth, and to the way thereof (which even began to be evil ſpoken of) writing Epiſtles to the Churches, warning them of th Apoſtles, and wiſhing them to ſtand their ground! Yea, Chriſt himſelf writes ſe Epiſtles from Heaven to ſome of them, checking their backſlidings, and encour them to renew their zeal and ſtrength, putting them in mind of the Crown whi tended the Victory. But at length the Devil with his Stratagems prevails, ge Poſſeſſion of the Churches territories, and the Church is fain to fly for her preſerv and ſuch of her Seed as are left behind her, the enemie makes War againſt, ſlays, d their bloud.

Now here's an end of all the glory of that ſtate: now the Devil hath gained World again: The ſame Spirit, hath loſt it under the heatheniſh power (for there was conquered) recovers it under an Antichriſtian appearance, ſetting up the ſame wi edneſs, and the ſame courſe and current of death under forms of Antichriſtian relig as he had done before under forms of heatheniſh Devotion.

Thus the Devil being Conquerour, having gained the Field he divides the ſpoil mong his Army: he takes whatever was the Churches, and makes his own, and ran them in his way of Antichriſtian Religion and Devotion: ſo that now henceforw thoſe things which were once Chriſts and the Churches, they are now all his, and ſtributed by him among his followers. He gives the name Church to the Whore wh he ſets up, he gives the name Chriſtian to his Diſciples, he preſcribes Baptiſm, and t Supper, (which he calls Sacraments) and Praying, and Preaching, and Sing ing, which he calls publick Ordinances, and he preſcribes private duties and exerci

devotion; and he gets the letter of the Scriptures, and forms multitudes of meanings and expositions, and has lying signs and wonders for such as need them, that he might keep all the several Brigades of his Army quite under his pay, and might have some pleasant Wares of Traffique for every sort of his Merchants in his *Babylon*. For this is the City of that King, which he built after his conquest over the life, and which he hath enriched with the Spoils from the life. And here all his Subjects shall have content, they shall have what they will, if they will but be faithful to him in the main: Call for what fineness, what invention, what appearance of truth they will they shall have it, so they will but be content without life. No notion about the Spirit will he deny them, so they will be content with the notion, without the presence of the living Spirit. They shall have light in their understandings, warmth in their affections, joy, peace, hope, comfort out of the Scriptures. They shall apply as many promises to themselves as they will, believe what they will, do what they will, so they keep out of the feeling of the living principle; but if once that stir, and there be any harkening after that, then he begins to draw his Tyrany on the one hand to force them back, and his Stratagems on the other hand to tempt them aside from it.

The Divel having thus gained the form, and enriched himself with the Churches spoils, and slain them which had the living Testimony, then he falls to corrupting the form: for that filthy Spirit, though he can cloath himself with the form to deceive from the life, and abide there, to keep down the life; yet he does not much love it, he loves his own form better: and when he is out of fear and assaults from the life, then he returns to his own form again, or patches up a Garment more suitable to his own nature, taking in somewhat of the other with it, to make his own pass the better (for if he should have returned to the direct heathenish forms of Idolatry and false Worship, he could not so have lain hid: therefore he makes a mixture of somewhat which was prescribed the *Jews*, with some things found practiced among the Christians.) Thus he brought in Inventions of Crosses, and Images, and Beads, and Pictures, and Reliques, and Ceremonies beyond number: insomuch as not only the life and power was lost, but the true likeness also, even so lost, that it is impossible for all the Wisdom of man to recover the knowledge of the likeness again, Men have striven much, but they never could form a true likeness of the Primitive Church, and the way thereof.

Now, though it is the desire of the Devil, to keep men in the grosness of darkness, yet rather then lose them, he will let them have some part of the form again: nay he, will tempt them with a gaudy appearance of the form, to keep them from meeting with the power and life, when he preceives true secret inward stirrings in them, which will not be quieted without somewhat. Thus, when there was a stirring against Popery he tempted aside into Episcopacy: when that would hold no longer, then to Presbytery: when that will not serve, into Independancy: when that will not keep quiet, but still there are searchings further, into Anabaptism: if that will not do, into a way of seeking and waiting: if this will not satisfie, they shall have high notions, yea most pleasant notions concerning the Spirit, and concerning the life, if they will be but satisfied without the life: yea they shall have all the liberty in the creatures they can desire (the best painted liberty) if they will but be satisfied without that liberty which stands not in the creatures out of the life, but over the creatures in the life. And he that turns aside to any of these, he is still under the dominion of that Spirit, and there he holds knowledge, and there he performs his worship, and there he has his unity, his liberty, his life, his rest, his peace, his joy, his hope. Now no man can worship God, till he comes out of every part of this *Babylon*, and his feet touch *Sion*, though there may be a secret panting, and an unknown safety, and an acceptation of the poor mourning Soul in the passage Yea, all sorts of people; here ye were accepted; in your stirrings after life, in hearkening to the leadings of life from out of the *Babylonish* Spirit: but your turning aside to the *Babylonish* Wisdom in a new dress, and sitting down in a new form of her inventing, hath brought you to a loss of life, and hath made you hatefull to the living God, who hath drawn his Sword against you, and hath prepared his Vials, his Thunders, his Plagues, his Woes: and ye must drink of his Cup with sorrow, as he have drunk of the Whores cup with pleasure. Ye that have found a Bed of pleasure in any of your forms, or in any of your notions, and so have found ease in the Whores painting: ye must be cast into the Bed of Sorrow, and know the Fire in God's *Sion*, and the Furnace in his *Jerusalem*

salem; if every e become an habitation for God, or expect to feed on his holy Mountain.

The condition of the Church all this while (all this time of Satan's reign in form Knowledge and Worship) hath been very lamentable, and is expressed in Scripture parables and resemblances of a sad State. She hath been as a City pulled down, like ruined City, which needs rebuilded, before she can come to be a City again (*when Lord shall build up* Sion.) She hath been as a Wilderness, barren, undressed, unrega ed. She hath been like a mournful Widow, whose Husband hath been rent from h and her Children slain. She hath lost all her ornaments, all her garments, all her O nances, all her appearances, and ways of life, insomuch as *the ways of* Sion *mourn*. *Babylon*, the Mother of Harlots, she has got all the Beauty, all the Glory, all the Chu ches Attire, all the Churches Ordinances, and all the Trade and Traffique runs thith and she is cryed up for the true Church; and if any dare speak a word against her, a for the true Church indeed, they are exclaimed against for Schismaticks and Hereticks, a War prepared against them, and some or other of the Beast's horns pushing at the thus it has gone all the time of the Apostacy, the Whore has flourished with the name the Church, making great Merchandize of Souls, selling their formal stuff for mon and abundance of Children hath the Whore brought forth, and nourished with h Milk of deceit; but the true Woman, the Lambs Wife with her Seed and the living so from her living Breasts, have had no place on the earth.

But this state of things is ended in part, and ending a pace: The Lord God of life arisen out of his holy habitation to assault the Dragon, to discover and strip the Whor to recover a possession for his life in the Earth, to make room in the World for his Chur which he is bringing out of the Wilderness. The Battle is begun, the territories of An christ are assaulted, the Lamb hath appeared on his white Horse, and hath gathered m ny of his called, faithful and chosen about him, the Ensign is lifted up: the light (whi searcheth the inwards of the enemies Dominions) hath appeared, and his inm power and wisdom is not feared, but the Lord God is feared, and the Drago Arm withers, and the head of his policy (whereby he ensnared and entangl from the life) is crushing. Glory to the endless Power of life, for ever and ever.

Be wise now therefore, and lose not your share in the Immortal Crown. Take hee how ye be found Fighters against the Lamb, in the wisdom and power of *Babylon* whic is to fall, Painting will not pass now: That Bloud of the Lamb is felt, which washes the Whores paint, even all her painted notions of the Bloud of Christ, and of Sanctification and Redemption, *&c.* the Whorish nature being discovered underneath all thes Ye have got the name of Church, the name Christians, the name of Ordinances, *&c.* by the Whores help, but the nature of life ye want: and the Living Power is come to re cover the name from you, and we, his living Witnesses, testifie to your faces, that ye shall not enjoy it, but the name and the thing shall go together; and he that hath not the thing, shall also lose the name. Yea, your eyes shall see that ye have been the Sacrilegious ones, who have stollen Holy Names and Titles, which ye never received from the Hand of God; but the Whorish Spirit (which is out of the life, and an enemy to the life) hath handed them to you. And this is told you in dear and tender love, that ye might not perish, but have eternal life abiding in your hearts, and the new name written by the Spirit of life on your foreheads, which all that know the writing of the life, may be able to read and acknowledge.

There are several touches of these things, in diverse of the Epistles of the Apostles: but the full relation is given forth in that Book of the *Revelation*, which was penned by the Spirit of God, to be read in the Light of the Spirit, and so to be a preservative against the overspreading Contagion of Antichristianism. And it is said, at the entrance into it, *Blessed is he that readeth, and they that hear the Words of this Propehsie, and keep those things which are written therein.* But men having lost the Spirit, have not been able to read it, and having lost the right ear, they have not been able to hear the Words it speaks: and how then could they keep the things written therein? He that doth not understand what he is warned against, how is it likely he should be preserved by the warning; The Spirit of God judged this warning necessary, but the Spirit of Deceit cries, it is a deep thing, not to be meddled with. Now this is a plain demonstration, that men gene-

generally are overtaken with the Whoredom, and drink of the Whores Cup, and ſubmit themſelves to the Beaſt, and exalt his Horns and receive his Mark, and ſome or other of his Names; becauſe they have not the knowledge of that which diſcovers theſe things, and was given by the Spirit of God to forewarn, and ſo to preſerve out of them. He that knoweth not the miſtery of Iniquity working under a form of Godlineſs, may not he eaſily be deceived with the myſtery of Iniquity? He that knoweth not what is become of the true Church and Miniſtry, and where to look for them, may not he eaſily own a falſe Church and Miniſtry? He that knoweth not the Spirit of the Scriptures, which the Church carried with her, when ſhe left the Letter behind her, may not he eaſily ſet up the Letter for his Rule? He that knoweth not the living Mark and Name of a Chriſtian, with which the Spirit of Life Seals all the Lambs of Chriſt in the Life, may not he eaſily give this name to himſelf, and to others who have not this Mark, but the Beaſts Mark? He that knoweth not the true Faith, the true Love, the true Hope, the true Joy, the true Peace, the true Reſt, the true Conſolation in Chriſt the Life (the true meekneſs and Patience of the Saints, *&c.*) may not he eaſily ſet up ſhadows or likeneſſes of theſe (which he gathers from the Letter of the Scriptures and the promiſes thereof, receiving the knowledge of them into the wrong part, and applying them to the wrong thing) inſtead of theſe? Ah poor hearts! the Book of the *Revelation* is eaſie to that Spirit that wrote it: and it was not given forth to be laid by as uſeleſs; but to be ſerviceable in the hand of the Spirit, for the Ages after the days of the Apoſtles; and in the true Light it is eaſily read: and they that can read it, can ſee that in it, which they that cannot read it, cannot believe. And this is plainly ſeen, That there is but the Spirit of Truth, and the Spirit of Deceit: but the Lambs Wife, and the Whore (which hath Whored from the Spirit, which hath made uſe of the Letter, to run a Whoring from that Spirit that wrote it:) that there is but the true Church and the falſe Church: but life, and death: but form and power: but Chriſt the miſtery of Godlineſs, and Antichriſt the myſtery of Iniquity, but God, and the Dragon; God in the Church or Temple in the Wilderneſs, and the Dragon in the Worlds Churches and Temples, appearing there as if he were God, giving forth Laws and Ordinances like God; and all the World falls down before him, and worſhips him as if he were God; and hopes by this Worſhip which they perform to him, and by their Faith and Hope which they receive from him, to be ſaved at laſt. I ſay there are but theſe two: and he that is joyned to the one of theſe, is not joyned to the other. Let him that readeth underſtand: which he may eaſily do by the wiſdom of the Spirit, but never can by the wiſdom of the Letter. For though we know how to joyn theſe two in the life, yet there is a neceſſity of ſeparating them at preſent, till the Letter be gained out of the hands of the Whoriſh Spirit, which hath built up ſeveral forms of Knowledge, Religion, and Worſhip in Myſtery *Babylon*, by the Letter without the life, all which muſt fall with *Babylon*.

An Exhortation, relating to the workings of the Myſtery of Iniquity; and the Myſtery of Godlineſs in this preſent Age.

ALL People upon earth, who love your Souls, and have any true ſecret pantings after God, look to the nature of your Spirits, and look to the nature of thoſe things ye let into your minds; leſt ye take Death for Life, Error for Truth, and ſo ſow to your ſelves Corruption, and rear up a Fabrick in Myſtery-*Babylon*, which will be turned into Deſolation and utter ruins, by the power of life from *Sion*.

Strong is the Spirit of Deceit that is entred into the World, and glorious and very taking are his Images and likeneſſes of Truth, which will deceive all but the very Elect, who were choſen from the Foundation of the World, and whoſe eyes are opened to ſee the Foundation of life, which was before the Foundation of the World.

It hath been an heavy dull time for many Ages: There have only been Witneſſes hitherto raiſed againſt Antichriſt, and he hath found it an eaſie matter to knock them down, and keep up his ways of Prophaneneſs, and of formal Superſtitious kinds of Devotion, up and down all the Nations. But now it is a quick time, the Spirit of the Lord God hath ariſen, the ſearching eye is opened, the purſuit after the very ſpirit of Antichriſt is begun, yea very quick and freſh is the ſcent of that Spirit which hunteth the

Whore; and now ſhe goes forward and backward, traverſes her ground, changes her paint and colours often, ſhifts her Garment continually, and uſes all the Art ſhe can to ſave her life. Now the King of *Babylon* opens his Treaſury, brings forth all his likeneſſes, all his Images, all Appearances; with ſome or other of them (if it be poſſible) to tempt the ſimple Soul, and keep it ſatisfied therewith, in ſome of his Chambers of darkneſs and imagery, out of the Life and Power.

Therefore now be warned and look about you, and be not coſened with any of the Wares of *Babylon*, where the Merchandize and Traffique is for Souls, and where all the wares of Deceit are, which are proper to coſen Souls: but ſeek for the nature of that thing, which the inward pantings of your heart at any time have been after; and wait for the opening of that eye, which can ſee, through all manner of paint, to that nature: and keep low in the life, ſimple and honeſt-hearted, and then gawdy appearances will not take with you; for they are only Temptations to the aſpiring part, which is lifted up above the pure, low, humble principle: and if that part were brought down, ye would be ſafe: but while that ſtands, ye will not be out of the danger of Temptations. Now this know:

There is nothing whereof *Sion* is built, but the likeneſs of it is in *Babylon*: and the likeneſs is very taking, even more taking to that eye which is open in men, than the truth it ſelf. The truth is a plain ſimple thing, it is not gawdy in appearance, its excellency lies in its nature: but the appearances of truth which Satan paints, are very gawdy, very glorious, ſeemingly very ſpiritual, very pure, very precious, very ſweet; they many times, even raviſh that underſtanding and thoſe affections, that are out of the life. Oh what ſhall I ſay! ſhall I ſpeak a little of the wares of *Babylon*? where is there an ear which can hear me? yet he that opens my mouth, can open thine ear. Therefore let me ſpeak a little plainly.

1. There are many glorious falſe Births in *Babylon*. There is no inheriting the Kingdom, but by being born again. This Doctrine the King of *Babylon* Preacheth; he is forced to do ſo, elſe the Letter of the Scripture would overthrow his Kingdom. Now therefore to keep from the true New-Birth, he hath his Images of the New Birth, his ſeveral falſe Births. A great while outward Baptiſm, and a formal knowledge was enough to make a man a Chriſtian; but now, ſince that is diſcovered and will not do, he brings forth better Births; he hath inward changes of the mind (multitudes of them) fit for every one who is ſeeking after the life, to be tempted from the life with; and he tempts every one with a proper bait, with that which is taking to him in his preſent eſtate. What changes any kind of knowledge by vertue of the notion (with the Devils quickning power added to it) can produce in any man, the Devil can transform man into. Yea many are theſe Changes; and he that doth not know the nature of the true Birth may eaſily be deceived with that which is juſt like the thing he looks for. A man looks for a new Birth, for an inward Change: he looks for a knowledge to change him; he ſhall have juſt the very likeneſs of that which his heart deſires, the lively likeneſs, the Devil is ready at hand to furniſh him with it: which way can the man, who never ſaw the true thing, eſpy the cheat?

2. There are many glorious deſires in *Babylon*, many pantings, many breathings after that which this Birth of *Babylon* takes to be Life. The Devil hath theſe wares, theſe images in his ſhop too; as he hath a falſe Birth in imitation of the true, ſo he hath falſe breathings for his falſe Birth. If his Child could not ſeemingly breath towards God (as if he were a natural Child of God) he would ſoon be detected; therefore he inflames him with deſires of growth, with deſires of enjoyment of that which he calls Life, with ſeeming deſires of ſerving and glorifying God; and here come in the Prayers of the fleſhly Birth, which are many times carryed on with exceeding great earneſtneſs of the fleſhly part, to which alſo the Father of this Birth gives anſwers. And now which way can Deceit be ſo much as ſuſpected here? And yet here alſo the Deceiver lodgeth, and herein he worketh, raiſing ſtrong deſires in that part wherein he dwells, that he may allay thoſe pure deſires, which otherwiſe would be ariſing from the life underneath, and which (notwithſtanding all this) ſometimes do ariſe, eſpecially when the Soul is in anguiſh.

3. There's falſe food in *Babylon*, falſe knowledge to feed this wrong nature with. There's *Knowledge falſely ſo called*. There's ſeveral appearances of all the Truths in S

on. There's outward knowledge of the letter, and there's inward mystical knowledge; and each of these have their warmth, and their freshness, and do nourish up this Child, and cause it to grow. Yea, what knowledge and experience (which at first sprang from the true life) this Spirit makes a prey of, and daily brings into his *Babylon*, therewith to feed and fatten that which is born of him, and to cover the old deceitful nature under, which is not slain thereby, but daily lives and moves and puts forth it self; this is certainly felt by that which is made sensible in the life, but hard to be spoken, because the deceived heart is so gross, and the ear so heavy. Now here the painted Whore, which hath dealt treacherously with the life, sits as a Queen, and says she shall see no sorrow: This knowledge is certain to her, these experiences she hath had the feeling of, and knows they can never be shaken. But O thou Princess of *Babylon*, the Lord will strip thee, the Lord will unbare thy inwards, and thine own eyes shall see thy nakedness, which shall be for a perpetual reproach among all the Inhabitants of *Sion*: and then thy dark deceitful Spirit, shall have no more to say against those, who now see through thy covering, to thy nature, in the light; and judge thee (not of themselves nor in their own wills and understandings) but from the true power, and in the true guidance of the life, whose work it is to pursue, overtake, and judge death, even to death. For all this knowledge all these experiences in thee (though thou seest it not, nor canst see it with that eye wherewith thou lookest to see) are held Captive by that which transgressed and hath erred from the life, and are made use of to keep thy Soul in bands: and as they are thus held, death and the curse must overtake them, ere that life in thee, from which they first sprang, can possibly arise. Grasp not after the knowledge of this in the understanding part, but wait for the sense of it from that life, which lies slain underneath these, and by that part which exalts these.

4. There are false Keys to open the several Chambers of imagery in *Babylon*. This Food man cannot gather of himself, it must be given to him: this knowledge man cannot get into by himself, but as this Spirit leads him, and opens to him: for he hath the keys of death, and opens into the Treasures of death. Now, this hugely confirms a man in in the deceit, without the least suspicion of it. Why, saith he, I had not this knowledge from my self, I came not to it by mine own skill or understanding, but it was given me, it was opened to me: and it came in fresh, and warmed in my heart, begetting sweet and pure desires in me, and hath made me eye the glory of God, and not my self. Yea, it might come thus in the likeness, and work the likeness of this in thee; and yet it self not be truth, nor be able to work the truth of this in thee, and this is proper to deceive thy very heart, and make thee a pleasant Inhabitant of *Babylon*, and a joyful Worshipper of the King thereof, whom through this deep deceit, and most subtle false appearances in thy heart, thou mistakest for the King of *Sion*.

5. This false Spirit hath his false Crosses, his false Combats and Fightings. The very Papists have not only their wooden and stone Crosses, but they have also their ways of self-denyal, their ways of crossing the natural part, of resignation to the divine Will (as they call it) of fighting against corruption, *&c.* It is manifest, that a man must deny himself, or else he cannot be a Christian (his own will must not, cannot live, if he truly give himself up to Christ:) therefore that Spirit, which lyeth lurking to deceive, hath several ways of self-denyal to teach (all which must have some hardness in them to the natural part, or else they could not pass:) and these may produce great and constant conflicting in the flesh, and yet the fleshly nature be still kept alive under all these conflicts and exercises of self-denyal. He hath a Circumcising-knife, which cuts off a great deal, but always spares the nature; and as long as the nature is spared, the Devil still hath that wherein he can dwell.

6. He hath his false love to God and man, and his false zeal for God: Love and Zeal are two distinguishing things. All men conclude that love determines a man to be a Christian, and so they take up some appearance or other of love, somewhat that satisfies themselves that their love is right, both to God and man. The very Papists, who are full of bloud and cruelty, yet pretend to love: they have an Image of love which contents them. But there are far higher Images, even Images of universal love and sweetness, which no eye can perceive, but that which knows the truth. And take one Word from me, ye to whom it belongs: All ye that cry up universal love from the sweet sense of its Image, ye shall one day know, that one act of particular love from the true nature, exceeds this in its utmost extent.

7. He hath his false life. The Devil hath not only a dead formal Religion, but he hath a resemblance, an imitation of the quickenings of the Spirit. The Devil puts his his life into his Image, where need requires. He hath not only a dead litteral knowledge, but he hath paintings of the life, he draws a thing to the life, he makes his dead Image of truth, as like the living substance of truth, as possibly he can; insomuch as his Images of life, at a distance, without being beheld in the true life, cannot but be taken for living. Now here is the depth of deceit, when the Devils Images of life in the heart, are taken for the living thing, for the life it self.

8. He hath false liberty. There is a glorious liberty in the Gospel: there is a perfect freedom in the service of the life; there is a liberty in the power of the life over all the creatures. God made all things for man, and he denies him nothing, he being in subjection to him in the life, and using all in the Dominion of the life. Now the Devil paints a liberty like this, yea, a liberty that seems greater than this, even a liberty wherein the fleshly part (whose very nature is eternally shut out of the nature of true liberty) hath scope; which liberty is not surrounded, nor cannot be surrounded by the power of life, as this is; and in this painted liberty, that Spirit which painted it lives, which paint the true liberty takes off, slaying that which calls it liberty, and gathering in the name of liberty from this false appearance to that which is liberty indeed. And by the way, he that can read this, let him. The perfection of the true liberty lies in the perfection of bonds, in the perfect binding down of that which is out of the life; for the true liberty is the liberty of the life, and of nothing else; and when all that is contrary to the life, is perfectly bound down, then the life hath its full scope, without the least controul of the fleshly part, and when the life lives, then that which is joyned to the life lives also.

Now here's the mystery of iniquity, here's the inward Kingdom of darkness, here's the glory of *Babylon!* Here's he that contends for the Kingdom, for the Inheritance: Here the Son of the Bond-woman (thus dressed, thus furnished, thus filled within and without) will have it go for granted that he is the right heir: and yet all this while wants the nature of that which is to inherit, and cannot possibly receive that nature into himself, but only such Images afore-mentioned. And if in tender love to his Soul from a clear sight of this thing, we warn him, and bid him look about, he cries do not judge. He really thinks he is right in the main, and he seems willing to refer it to the day of tryal. Ah poor hearts! the eye is ope ned which can see, that which hath judged the deceit in us, can also judge the deceit in thee. Cannot the spiritual eye see things in its kind? To what end hath God given it? Canst thou see and judge natural things in the natural part? So can they see and judge spiritual things who are in the light, and who live in the life; yea, we shall continue judging thee in the fear, and in the humility, till God open that in thee which can seal to our judgment.

Object. *How difficult do you make the way to life, if not utterly impossible? If all this be true, Who can be saved?*

Answ. The way to life is very difficult, ye and impossible to that part in man, which is so busie in willing and running towards life; but it is as easie on the other hand, to that which the Father begetteth, raiseth up, and leadeth. *The wayfaring-man (though a Fool) shall not err.* The wisest and richest Merchants in *Babylon*, cannot set one step in it: the least Child in *Sion* cannot err there. Therefore know that in thy self, to which it is so hard; and know that which God hath given to thee, which will make it easie.

Thou hast a living Talent given thee by God, let not thine eye be drawn from that; but joyn to that, keep there, and thou art safe; and that will open thine eye to see all deceits, just in the very season and hour of temptation. For thou must expect to meet with all these temptations, as thy growth makes thee capable of receiving them. And as they come, the true eye being kept open, they will be seen: and being seen they will easily be avoided in the power of life; for in vain the Net is spread in sight of the Bird. Therefore that thou mayst be safe.

1. Know the light, the eternal light of life, the little glimmerings and shinings of it in thy Soul. This comes from the Rock, to lead thee to the Rock: and if thou wilt follow it, it will fix thee upon the Rock where thou canst not be shaken.

2. Keep in the light, keep within the hedg, step not out of thine own, keep out of the

the circumference of the Spirit of Deceit, the power of whose Witchery and Sorcery extend all over the Regions of Darkness.

3. Love simplicity, love the nakedness of life, stand single in the honesty of the heart, out of the intricate subtle reasonings, and wise consultings about things: for by these means the Serpent comes to twine about and deceive thy Soul: but in the simplicity of the movings of life, in the light, lies the power, the strength, the safety.

4. Lye very low continually, even at the foot of the lowest breathing and appearances of the Light: Take heed of being above that wherein the life lyes: for the wisdom, the power, the strength, yea the great Glory lyes in the humility: and thou must never be exalted, thou must never come out of the Humility, but find and enjoy the honour and glory of the life in the humility.

5. Mind the reproofs of the Light, for that will still be setting thee to rights. That will still be bringing down that which would get up above, and there lies the preservation: Oh the chastnings of the Light, the sweet chastenings of the Love by the Light! These are healing stripes. This brings down the exalter, and that in thee which loves to be exalted, and to be seeking the honour of the Spiritual riches, before the Humility is perfected.

Thus in Love to Souls, have I poured out my Soul before the Lord, and held forth gentle leadings, even to the most stubborn and stiff-necked.

To the Parliament, *the* Army, *and all the* Well-affected *in the Nation, who have been faithful to the* Good Old Cause.

THAT there hath been a back-sliding and turning aside from the GOOD OLD CAUSE, even by the Army (who formerly were glorious Instruments in the hand of God) hath been lately confessed, and that they have cause, and desire to take shame to themselves.

Now that they may see the cause of shame that lies upon them, and may abase themselves in the sight of God, and before all the World, it behoves them to search narrowly into their back-sliding, and consider the fruits thereof, that they may be truly humbled, and turned from that Spirit which led them aside, lest any of them take advantage to make a feigned Confession for their own ends, and fall afresh to seek themselves, and their own Interests, and not the *Good Old Cause* singly, and nakedly, as in the sight of the Lord.

Many bad fruits have grown from this Corrupt Spirit, and the corrupt course it hath run in these late years, which would be narrowly searched into, and considered of: some few general ones I may mention.

1. The Name of God hath been Blasphemed in the sight of the whole Earth, and that Holy Spirit and Power (which many Hearts can witness was the Beginner and Carrier on of this Work) made a Scoff and Derision to the Enemies of Truth in these Nations, and in the Nations round about, who watched to see the issue and result of these things. The Controversie was very great and eminent, and drew many eyes upon it, the Lord was appealed on both sides to decide it; and many know that by his Presence and Power in the Army, the Scale was turned, (even when they were very low, and cryed out for prayers; and made large Promises in the day of their Distress.) Yea, the Lord did not desert the Army, but heard their Prayers, and the Prayers of his People for them, carrying on the Deliverance, untill he had given a perfect Victory into their hands. But then the Army deserted the Lord; and just like men that were ruled by the Spirit of the World, forgot the Lord, and his Cause and Interest, and their fellow Companions in the hard Travel and Service, and set up themselves, and their own Interest, making their General the greatest, and their Officers great. Thus the Cause was betrayed, the pleasure of it lost, a Private, Particular, Selfish, Earthly, Corrupt Interest set up, and men countenanced and advanced, not according to their Fidelity to the *Good Old Cause*, but according to their complyance with this new selfish Interest.

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2. The great work of God, both in these Nations, and in the World, hath hereby been turned backward. In these Nations, that Spirit which began this Work (when at any time it hath appeared in simplicity and singleness for the prosecution of it) hath been snibbed; what was built up formerly, thrown down; and that which was thrown down, now again built up; so that the Face of the Nation was changed, and unrighteous ones came into place and power, and the innocent and upright (those that feared God, and could not seek themselves, or the pleasing of men,) have been oppressed and crushed. And if the work was thus stopt in these Nations, its advantage of spreading further must needs be interrupted. God had raised up a Power against Oppression, in which he eminently appeared, even to the dread of the Nations round about: and how far this Power should have gone on his work, by the Leadings of his Spirit, had they waited in his Council, kept to their Leader, and not turned aside to another Spirit, and to other Ends and Interests, who can tell?

3. Great and vast Treasures have been expended, for the maintaining of your greatness in your Back-slidings, and the Poor have groaned to bear the Burthen: and while ye have grown thus high, extravagant, and excessive, many (who remained faithful) have wanted even that which was their due, and have undergone great hardships thereby.

4. The Account of all the Blood which hath been shed lies somewhere: Was it a thing of Nought? Was it of no Value? Nay, It was precious in the sight of the Lord many (yea very many) in the singleness and simplicity of their hearts losing their lives for the Cause. And yet how soon had you forgot all this, casting it, and the Cause behind your backs, and setting up your selves! Thus have ye grieved that good Spirit which never gave you Victory over your Enemies for this end, that his Name and Cause and Interest should be forgotten, and yours grow great: but the Name of the Lord should have been exalted by you, and ye should have remained low and little, both in your own eyes, and in the eyes of others. But the Lord hath been vailed by your Greatness, and that Vail lies upon him at this day: Read this in the true humility, and in the fear and dread of his great Name, who will be exalted over all, and whom no Power or Greatness on earth shall be able to hinder from arising. Remember these things, O ye back-sliding Children, and be abased; that the Lord may forgive you, and may vouchsafe yet once more to make use of you in his Service.

But I am jealous over you with a Godly Jealousie, lest ye should confess, and turn back, not with an upright heart, but feignedly: and if so, then you will not lie flat in your spirit, either before the Lord, or before men, but will be keeping up the greatness ye have got in your Back-slidings, and seeking your own Interests, and self-ends afresh. There hath been often a naked, honest, simple, pure thing stirring in the Army, which the great ones (seeing some present use of) fell in with, and improved for their own ends, but destroyed the thing it self; so that it attained not to the bringing forth of the righteous liberty, and common good which it seemed to aim at (and did indeed aim at in those in whom the stirring did arise) but was made use of as an advantage to advance them in their particular Interests against their Enemies, and so set them up. Have ye not seen this use made formerly of such lively stirrings in some, and such fair pretences in others after Righteousness, Liberty, and the Common good? Take heed of it now, Lest not the pure stirrings after good, be betrayed into the selfish Lusts and interests of your own corrupt hearts. Do not fall so hastily to the work of Reformation, nor be not so forward to propose things for settlement; but wait to be purged from that back-sliding spirit which sticks closer to you, and makes you unfitter for this Service than you are aware that you may come into a capacity of desiring the Common good, and of being faithful in the prosecution of it; and put off your greatness and swelling Honour that ye have contracted in the time of your back-slidings, and come at least into an equal Ballance with them that remained Faithful. Are ye humbled before the Lord for your backslidings, and yet keep your corrupt standings? Is this true humiliation? this taking of shame to your selves? Ah, do not force the Lord to deal with you! do not force the Lord to strip you, and manifest your shame! If it be truly in your heart that the work of the Lord should go on, let such be picked out who have not backslidden, and let them carry it on; and stand ye by a while, till it be made manifest that your hearts are changed, and there be a Testimony given to the Nation, that you are

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truly humbled, and become men of other ſpirits: For while this Spirit remains in you, ye will be ſecretly for your ſelves, and cannot poſſibly be cordial, either to the Lord, or to the Nation, in the work of Reformation; but while you ſeem to be ſetting your hands to it, your hearts will be erring from it, and your endeavours will be to obſtruct thoſe whoſe hearts are entire and faithful to it.

Now to the Parliament, let me ſay this, Ye have one day more by the good hand of God, by the great Mercy of God, ye have one day more; (not for your righteouſneſs, not for your fitneſs for the work; but for the unrighteouſneſs of that power, which would not go on with the Lords work, but bring back again to *Egypt*, hath the hand of the Lord been ſtretched forth againſt them.) Be not ſloathful, be not ſelfiſh, be not wiſe in the fleſh: but know that Wiſdom which is to be your Guide and Leader, and let it be your Wiſdom to follow. A Providence hath brought you together; let the ſame Providence lead you. Be ſingle and honeſt to the Nation, and upright hearted toward God; and if any ſuch ſtraights come, be not too haſty, but wait for the manifeſtation of his Council, for the unvailing of his Arm to protect you. Let not the Army be your confidence: Do not any one thing to pleaſe the Army; much leſs a corrupt intereſt of a part of the Army; but apply your ſelves to do that which is truly Juſt and Righteous in the ſight of God, of the Army, and of all men. The Lord hath as it were new Created you, and given you a new being; look to him to preſerve you, and apply your ſelves faithfull to his work, without ſelf-ends and intereſts in your ſelves, and againſt all ſelf-ends and intereſts in others, leaving it to his power to ſtand by you, and preſerve you therein; and do not joyn (through fear or favour) with that which is great and powerful, but that which is ſingle and honeſt. Mind the ſtirring of that Spirit in the Army, and in the Nation, which revived the *Good Old Cauſe*; and cheriſh it, and cleave to it: Mind likewiſe the Apoſtatizing Spirit, which colour over the Apoſtacy, and make it ſeem as little as they could, and frown upon it, though in perſons never ſo great. Ye are in the place of God; reſpect not perſons, but righteouſneſs, and ye ſhall have honour, even that honour which will ſtand, when the vain Honour and Titles which corrupt man aſpires after, whereby his heart is lifted up above his Brethren (which the King of *Iſraels* was not to be) ſhall fall to the Ground, do men what they can. Open your eyes (that eye in you which alone can ſee the power that hath wrought this change) there is the Arm of Fleſh, and the Arm of the Lord before you, chuſe which you will cleave to. The Lord hath a Work to do, a great Work, and he will not want Inſtruments. Ye have a time of Tryal, whether ye will become fit Inſtruments in the hand of the Lord; improve it in his Fear and in his Wiſdom; and do not think your ſelves ſecure, as ye can gain the preſent Powers on your ſide; but be ſingle to the Lord, and he will bring over the hearts of the Army and Nation to you. And take heed of your Debates: let every man fear his own Wiſdom and his own Will, in every word he ſpeaks in the Houſe; for that which comes from ſelf, will be but for ſelf (though under a pretence it may ſeem to be for God) but purſue what is manifeſtly good and righteous, and not what the Wiſdom of the Serpent can caſt a colour over, and make appear ſo.

To thoſe who have remained faithful in the Nation, and waited for this day, I have one word alſo. Keep your eye on the Lord; fix not your hopes on the Army, or on the Parliament; but look through them, to him who hath the power over them. Man is a vain, empty, fooliſh thing, there is no good to be expected from him. If the Lord appear in them, and they abide in his fear, and be guided by his Council, they may be Inſtruments of good in his hand, otherwiſe they will prove but broken reeds; but he that waiteth on the Lord ſhall not be diſappointed, but ſhall meet with and receive the good in the Lords ſeaſon. The Lords mighty Power is at work, he ſnappeth Inſtruments aſunder at his pleaſure. When they are wiſe, when they are ſtrong, when they are puft up in the imaginations of their hearts, he overturneth them with his Finger, and calleth up that which was not, that which the foot of Pride trampled upon. *The Lord is known by the Judgment which he executeth; the Wicked is ſnared in the work of his own hands.* Wait on the Lord: If theſe alſo prove Treacherous, his hand can overturn them alſo; and he will at length bring forth an Inſtrument, which his Soul can take pleaſure in, and which he will make faithful to him in his work. O Nation of *England*, wait on the Lord! wait on the Lord, O my Soul!

This from one who is a Friend to the Common-Wealth, a lover of true Freedom, and deſires the good of all men.

From *Chaffont* in *Bucks*, the 18. of the 3. mon. 1659.

Iſaac Penington *the Younger*.

A Brief Account of ſome Reaſons (amongſt many that might be given) why thoſe People called QUAKERS, cannot do ſome things on the one hand, and forbear doing of ſome things on the other hand, for which they have ſuffered, and do ſtill ſuffer ſo much violence from the People, and ſuch ſore Perſecution from the Teachers and Magiſtrates of theſe Nations, whereby it may appear to all who are willing to take any fair conſideration of their cauſe, that their Sufferings are for Righteouſneſs ſake, becauſe of the integrity of their Hearts towards God, and void of any juſt ground of Offence towards Man.

This Account was drawn up thus Brief, for their ſakes who want either Time, or Patience to conſider of it more at large, and Anſwers to the Heads of their Sufferings; in a particular Declaration to the PARLIAMENT.

1. *WHY we go into Meeting-places, or Markets, or otherwhere to teſtifie to the Truth, and againſt Deceit.*

Reaſon, Becauſe we are moved of the Lord ſo to do; We are his, and where he bids us witneſs for him, and againſt Deceivers and their Deceit, we muſt do it; wo unto us (from the Lord) if we do it not. If any man do any ſuch thing in his own Will, we witneſs againſt him, and the Lord will require it of him. Now this is no more than the Apoſtles and Servants of the Lord have done, as it is recorded in Scripture.

2. *Why we cannot pay Tythes.*

Reaſ. Becauſe Tythes was not a maintenance appointed by Chriſt for his Miniſters, but was ſet up by the Pope (as the maintenance of his Miniſters) ſince the days of the Apoſtles; and this maintenance by Tythes, *Wickliff* and others bore a Teſtimony againſt, and divers of the Martyrs in Queen *Mary's* days ſuffered for, as by the Articles charged againſt them, and the Teſtimony that they held forth, may appear.

3. *Why we meet together on the firſt days, and at other times.*

Reaſ. Becauſe we find the Lord drawing of us, and his preſence among us in our Meetings, and receive refreſhings to our Souls thereby.

4. *Why we cannot ſwear.*

Reaſ. Becauſe Chriſt our Lord (who is greater than *Moſes* who gave the Law about Swearing) hath ſaid, *Swear not at all*; and his Apoſtle (who abode in his Doctrine) ſaith, *Above all things, my Brethren, ſwear not, neither by Heaven, neither by the Earth, neither by any other Oath.* Now mark the drift of Chriſt, which is not only to forbid Profane and Unlawful Oaths, (for if that were all, Chriſt had ſpoken nothing further nor fuller than *Moſes* had done, which is contrary to all the inſtances of the like kind, whereby he ſtraitens all that had been ſaid by *Moſes* of old time) but all ſwearing without exception, as may further appear by the inſtance immediately foregoing, in the caſe of Divorce, where he expreſſeth an exception in theſe Words, *Saving for the cauſe of Fornication:* But here is no exception added by Chriſt; and the putting in of an exception by mans wiſdom, deſtroyeth Chriſts words, making his Command no ſtraiter than the Law of *Moſes*, which forbad all profane and unlawful Swearing, *Levit.* 19. 12.

5. *Why we cannot put off our Hats to men.*

Reaſ. Becauſe it lifts up that in man which God will deſtroy; it is ſutable to that nature which is of the earth, and feeds it; it is pleaſing to the fleſh, and that which is an enemy to the fleſh, cannot give it that which feeds and pleaſeth it; if we ſhould pleaſe men, we could not be the Servants of Chriſt. This is the true ground whereupon we cannot do it, and not in contempt to Authority, or any mans perſon. Neither can we reſpect mens perſons, for in ſo doing we ſhould commit Sin, as ſaith the Apoſtle; and let men conſider what it is in them that cannot bear with it, it being done in ſimplicity of heart upon this account,

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6. *Why we cannot justly be looked upon as Vagrants or Sturdy beggars.*

Reas. Because we beg not, nor pass up and down in any idle way, but either about our civil Imployments and Occasions, or about the Work of our God, not are any way Burthensom to the Nation: If to be from our dwellings about the work of our God, be accounted the breach of a Law, would not the same Law have taken hold on Christ and his Apostles, if it had been in their days?

7. *Why we visit Friends in Prison.*

Reas. Because they being Imprisoned for their obedience to Christ, what we do to them, we do to him; and we are affraid least he should say to us at the great day, *I was Sick and in Prison, and ye visited me not.* Now they that are so far from doing this themselves, that they punish others for doing it, when God shall call them to account, what will they answer?

8. *Why we cannot contribute towards the repairing of Steeple-Houses, or pay Clerks Wages.*

Reas. Because they are places which are erected for *Popish and Idolatrous Worship*, and where a Worship not differing in its nature and ground, (but only in form) is continued at this day, and the Root from whence all this *Idolatry* grew, is not so much as discovered, much less purged out of these Dominions by them who formerly declared against it in Words. Now as we will answer it to God, we are to give no countenance or furtherance to *Idolatry*. And for Clarks, they were Officers invented by the false Church, (since the Apostacy) never appointed by Christ in his Church, and such we dare not help to maintain. Was it not solemnly covenanted with the Lord against Superstition, for the plucking up of Episcopacy Root and Branch? And must not those that are faithful to the Lord, perform their Covenant, though to their hurt?

Now, any man that shall in the fear of the Lord read this, may see that these things bear a weight upon our hearts, and what we do herein, we do for conscience-sake in obedience to the Lord, and not out of stubbornes or Rebellion, (as by some we are charged,) nor out of any delight that we have to disturb or disquiet others, but singly to the Lord, that we may stand clear in his sight: we know whom we obey therein, and are sure we do that which is pleasing to him. Therefore let men take heed how they persecute us, least they be found fighters against him who will be too strong for them; for these many ages since the days of the Apostles, deceit hath got up, Antichrist hath sate in the Temple, the true Worshipers have been imprisoned and martyred; The Lord will avenge the sufferings and bloud of his Saints, and in due time will plead their cause against the Oppressors, on whom his hand will then fall heavy, and the Rocks and the Mountains shall not be able to hide them from the presence of the Lamb: and that day who will be able to abide? though now men put it far from them.

Some Considerations proposed to the City of LONDON, and the Nation of ENGLAND, to calm their Spirits, and prepare them to wait for what the Lord is bringing about, that they may not run headily into their ruine and destruction, and by this extraordinary heat of their Spirits kindle that Fire, which will soon devour them.

With a short Exhortation to them, relating to their true settlement, and the removal of that which hinders it.

1. THE Lord God Almighty, who made Heaven and Earth, who upholds them by the word of his Power, whose they are, with all their Inhabitants, he ruleth in the Kingdoms of Men. Establishing or Overturning Laws, Governments, and Governours at his pleasure, (*Psal.* 75. 5. *&c. Dan.* 4. 25, 3. 5.)

2. That the Lord hath had an especial hand in the shakings and changes of this Nation, and hath some great thing to bring about, which he ordereth all unto. And though many of the transactions and passages (as relating to men) have been very blamable, yet the Lord hath been just and good in them all, and can in his own good time, recover the ground which he hath seemed to lose, and advantage both the good of his People and of the Nation, by all their Sufferings, Losses, Discouragements, and Disadvantages.

3. In this late Revolution, there may be more of God then man is aware off. God in his infinite Wisdom might see that this *Parliament* was not fit for Work, and so might suffer such a thing to fall out between them and the *Army* (heightning their Spirits on both sides,) as might occasion the Removal of them out of the way. Yea, and this present change may be but a passage to another, unless the Lord find these very faithful and diligent in his Service, and not minding themselves and their own Interests.

4. If this late Revolution was of God, and he saw it good to bring it about, for the further carrying on of his Work, he will be able to maintain it; and those that oppose him therein, shall not be able to stand before him. They may bring ruine upon the Nation and themselves, but they cannot set up what God throws down, nor raise up any thing else in the stead of it according to their Wills; but that which he, by his Providence and disposing hand, appointeth to succeed, must have the time of Tryal which he alloteth it.

Therefore let men fear the *Lord God*, whose eye is upon us, and whose power is over us; and let us take heed of being found Fighters against him. The Cause hath long lain a bleeding, yet there is at length a true reviving of it; and those whose hearts the *Lord* hath stirred up to seek it faithfully, the *Lord* will be with them, and he is ready to pardon their former miscarriages. But oh that they could lay themselves low, and forget their own Interests, that the Cause might rise up clear and manifest above them. Remember this saying, O ye great ones, The *Lord* did not throw down the former greatness of the Nobility, for you to rise up in their places; but ye should have lain low and remained little, and have let the *Lord* been great: and it is your true interest to descend and become little again. And if it were once manifest that ye did not seek yourselves but the cause of God, the good of his People, and of the Nation, that every part and sort of men might feel their oppressions broken, and their just Rights and Liberties recovered and preserved for them, this would draw the hearts of all the honest hearted People to you, as one man: and those which have been scattered would be again united; and our very enemies (seeing our Integrity, and Righteousness, and true Reformation by the wisdom and guidance of God,) would magnifie that Work of God which as yet cannot but be a reproach.

Therefore O *England*, fear before the *Lord*, and wait upon him, and let thine eye be taken off from man, for he is very vanity. Neither thy good nor thy harm ariseth this way, but out of thine own Bowels. What have all these afflictions done towards the refining thee? Art thou not yet what thou wast? O *England* wilt thou not be made clean! When shall it once be? Murmur not against the Rods, wherewith the *Lord* seeth good to chastise thee; but mourn over thy Wickedness, thy Pride, thy Deceit, thy Excess, thy Cruelty, thy Oppression, thy false Worship and Idolatries, *&c.* and over thy enmity against that which is of God, where-ever it appears.

At the beginning of these troubles, thou couldst bear with no form of Worship, but thine own. Now thou art come thus far, that thou canst almost bear with any Form. Nay but that will not serve; The *Lord* will have room for the power of Godliness, and he will not always suffer thee to smite his Servants for their obedience to his Spirit. This is his controversie with thee, and the cause of all thy misery (when misery, distress and ruine have opened thine eyes, thou wilt see it.) Oh that thy day of calamity might pass over thee! If thou couldst indeed humble thy self before the *Lord*, and not walk any longer thus contrary to him, in the Work which he is resolved to bring about the *Lord* might pity and spare thee, for he delighteth in mercy: but if thou continuest to walk contrary to him, and wilt be settled afore his time, and in a way, and by such means as he approves not, the steps of his power against thee will overturn thee. Therefore fear, and be humble and meek before him, for therein lies the Wisdom which can pre-

preſerve thee; but ſtrive not to withſtand his Foot-ſteps, leſt he trample down thy Crown, thy Strength, thy hopes, thy peace, and all that is deſireable in thine eyes.

This is in tender Love, as a gentle Warning to you, that you may take heed of giving way to that fierce Spirit, which is the Fore-runner of miſery and deſolation.

From him who is a dear lover of this City, and of his native Country,

ISAAC PENINGTON *the Younger.*

Some Conſiderations propoſed to this diſtracted Nation of ENGLAND, concerning the preſent Deſign and Work of God therein, upon their ſubmitting whereto doth their Settlement alone depend, and not upon any Form of Government, or change of Governours, as that Spirit which ſeeketh their ruine, tempteth them to believe.

1. THAT God in great mercy, brake the bonds of the *Romiſh* yoak, which lay hard upon the neck of this Nation, and was very weighty upon thoſe conſciences, wherein the true reforming light did ariſe in any meaſure; and who were in any meaſure true to that light, which the Lord cauſed to break in upon them.

2. That the reformation out of Popery, was not preſently perfected (nay was never yet perfected) but was very weak and low, many things therein ſavouring very much of Popery, (the Nation being hardly able to bear at that time what was done,) ſo that there were many things, ſtill continuing which could not but be burthenſome to the upright-hearted, and to the tender conſciences, as the light which began their reformation did grow and increaſe in them.

3. That the Lord God (who in ſuch great mercy had delivered this Nation from the yoak of Popery) could not but expect that the reformation ſhould grow and increaſe, until it were perfected; even until nothing were left which aroſe from that Spirit from whence Popery ſprang, and which might (in its proper tendency) be ſerviceable to that Spirit, but that all his people in this Nation, might have free liberty at leaſt (if not encouragement) to return to the pure Worſhip of him in Spirit and Truth, even as in the days of the Apoſtles, before the Apoſtacy from the Spirit, and from the Truth.

4. That the reformation out of Popery was not purſued as the Lord expected it ſhould, but a dark way of Worſhip eſtabliſhed in the Land, and a dark Church-government (both very like that of *Rome*) whereby thoſe that were truly conſcientious, and in whom the reformed light did further and further ariſe, were reproached, nick-named, hated, perſecuted, *&c.* inſomuch as that there was a Bar ſet up againſt the proceeding of the reformation any further, and a formal way of Church-government and Worſhip erected, which was pleaſing to the looſe and carnal Spirit, but ſharp, cruel, and burthenſome to the ſtricter ſort, and to ſuch as were tender hearted toward God.

5. That under this Church-government, and way of Worſhip, there was a going backwards towards Popery again, inſtead of going further from it. Things grew every day worſe and worſe, Ceremonies daily abounding, and were more and more ſtrictly injoyned, wearing of Surplices, bowing at the name of Jeſus, railing of the Communion-tables, and making ſteps up to it, calling them high Alters, (bowing thrice at their approach to them) having Corporaſſes over their Bread, ſaying ſecond Service, *&c.* And the chief end of their viſitations, was to eſtabliſh ſuch things as theſe, and to ſuppreſs Lecturers and conſcientious Preachers, (among whom ſome freſh life did ſpring up, for the relief of the needy and deſolate) and to curtal Preaching (and Praying before and after Sermons) yea and catechizing too, which by authority was appointed

in the place of the Afternoon-Sermons, when they found it exceed the limits they intended. And this proceeded so far, that there was very little difference between us and the Papists, save only the name; the Worship in both becoming dead, and formal, and pleasing to the fleshly part, but empty of that which should feed and refresh the Spirit. Only the Lord hath reserved to himself a remnant, who could not bow to these things, but groaned under them, and witnessed against them, mourning bitterly to the Lord under the load and wait of them:

6. That when the wrath of the Lord arose against this form of Church-government, and Worship (as indeed it was high time for the Lord to appear, for the Power and life of Religion was even expiring) and he brake down all that stood up in the defence of it, and gave much liberty to the oppressed Spirits and Consciences of his people, yet this was not pleasing to the Nation, but feign would they have had either the same form up again, or at least some other such like in the stead of it; whereby the loose Spirit of the Nation might be settled in some way of formal Worship, and the growing reforming light snibbed in the Spirits of the tender-hearted toward God.

Look back with a single and honest eye, Hath it not been thus? Hath there not been a sharp contention between God and this Nation, concerning this thing? The Lord hath risen to remove the yoak from off the oppressed, that he might cause the Powers of this Nation, to let the oppressed conscience go free, but the Nation would have them bound. It is still crying to the Powers and Authorities in being, to lay the yoak on again; When one power is broken down (because it is not faithful in the Lords hand, but starts aside from the Lords Work, for which it was chosen, to another of its own choosing) it seeks to have another harder Power set up, (I mean harder to the tender conscience) yet God overturns that also, and what can stand before him, who is risen to shake terribly the earth, and to make the Oaks, and Cedars thereof to fall, totter, and fall? O *England*! Will nothing serve thy turn, but the enslaving of God's Heritage? That tenderness of Conscience, which God hath begotten in his people to his own, is that which he will inherit. It is that which he brought out of the *Egyptian* darkness of Popery, and which he is now redeeming, and delivering out of the Reliques thereof: and if these three Nations should for the generality, joyn together as one man, yea, and though other Nations should joyn with them, yet will they fall short of Power and Wisdom to prevent the Lord of bringing to pass his intended Work.

Was it the generality of the Nations God redeemed out of Popery? or was it a poor persecuted remnant for whose sakes he did it, and whom he chiefly had respect unto? And is not the Lord able to carry on this work further and further? Did he suffer them always to be stopped in their progress, and held in bondage by the powers set up? Nay, did he not at length break it down at their cries, for their sakes? And do ye think he will now suffer the line of *Presbytery* to be stretched over them, to keep them down from rising up any further in obedience to the pure Law of life in their Spirits? O *England*, in the zeal of the Lord of Hosts, I could bid defiance to all thy Counsels and Strength, though I should see thee encompass round his poor suffering Seed (who are very Weak and Foolish as to that kind of strength and wisdom,) because mine eye seeth the Almighty one (before whom in thy greatest strength, and height of confidence, thou art as nothing) engaged against thee: but I rather chuse to mourn over thee, and to wait for the opening of thine eyes, by the anointing of the true Eye-salve, which alone can unbewitch the Nations? Yea, in bowels of tender love and pity to thee, I do beseech thee, O *England* consider thy self, do not undo thy happiness and prosperity, fight not against the holy one, the mighty one of despised distressed *Israel*: be not tempted to follow *Israel* into the Wilderness, (where they now are, and whither the hand of the Lord hath led them) to bring them back again into bondage, because thou seest them entangled in the straits, and nothing appears able to deliver out of thy hand. Remember what befel *Pharoah* and all his Hoast. This *Israel* whom thou hunteſt, is dearer to the Lord then ever that *Israel* was: for that was but a shaddow of the true Seed, but the true life it self is begotten and brought forth in many of these, and the power and presence of the Lord is mightily with them and amongst them, though thou in the unbelief canst not see it. There is now an hour of temptation upon thee, there appears a fair opportunity to thee to be revenged on them, and bring them under: take heed what thou

doſt,

doſt, leſt he who hath the power over all, bring thee under, and ſet them on the top; ſeek righteouſneſs, ſeek the good of all, ſeek true reformation, and the Lord will bleſs thee; but if thou think to obtain the ſetting up of old forms, and ways of Worſhip and Government, or any new ones like to the old, under which the righteous cannot but groan (though the wicked, and looſe Spirit way rejoyce) thou wilt be deceived, and thy miſtake may prove very dangerous and bitter to thee. Our earneſt deſires to the Lord for thee are, that thou maiſt be ſpared as much as is poſſible (and that the ſufferings of Gods people from the very firſt rent from Popery till this day, may not be laid to thy charge) but iniquity is ſo twiſted into thy Bowels, that with much tearing, which will cauſe great pain to thee, it can hardly be ſeperated from thee. Thou art too wiſe and wilful, this is the cauſe of thy ſorrow. If thou couldſt fear before the Lord, and patiently wait for the revealing of his Will. and of his guiding thee by his Wiſdom, and not be ſo enraged againſt inſtruments, but ſee through them to his hand (who hath afflicted thee,) and humble thy ſelf before that, how ſweetly and eaſily might his Work go on in thee! But alaſs, haſt thou not ſet thy ſelf againſt it from the very firſt? And now thou art much pleaſed with a ſeeming probability of turning it backward. Ah poor Land, what will this ſtiff Spirit (which hath all along theſe times of trouble, repined at, and oppoſed the work of the Lord) bring thee to?

The time of reformation is come, the work of reformation is begun by that power, which is able to carry it on, and that which now ſtandeth in the way thereof (how high and mighty ſoever) will be overturned. And although (as to what men have done) the cauſe and work of reformation may juſtly become a reproach, yet the Foundation of reformation which God hath laid, is glorious: and in theſe troubleſome times is he rearing up the building of his new *Jeruſalem*, which when he hath finiſhed and brought forth, will dazle the eyes of the whole Earth. O *England* be not high-minded, run not out into parties, and breaches in the heady Will, but fear before him whoſe power is over thee, (who comprehends all thy counſels, ſtrength, deſigns, and hopes, as with a ſpan; and when they are at the height, can moulder them to nothing, with the touch of his Finger) for his Will muſt ſtand, not thine.

Written the 19th. of the 11th. Month. 1659.

This is from him, whom in the day of thy diſtreſs, and bitter calamity (which thy preſent courſes lead apace unto) thou wilt confeſs to have been thy true Friend.

Iſaac Penington, *the Younger.*

To the ARMY.

Friends,

DO ye not ſee how often ye have been betrayed? The *Lord* hath done great things for you, and by you, and put great opportunities into your hands; but ſtill they have been loſt, his Work fallen to the ground, and his name become a reproach over all the earth, through your means. O be abaſed before the *Lord*, and lie very low, and conſider how juſtly he may lay you aſide from being his inſtruments, in that great and glorious work he hath to bring to paſs. If ye deſire to ſtand, look up to the *Lord*, to keep your Spirits very low, and poor, and meek, and ready to hear. O wait to know what hath betrayed you hitherto! for aſſuredly that lies in wait to betray you again: and if the *Lord* mightily preſerve you not from it, will make you forget him, and cauſe you to mind and ſeek your ſelves afreſh, ſo ſoon as ever your fears are over. Therefore in the day of your proſperity the *Lord* watch over you, and keep you cloſe to the ſtirrings and honeſt movings for publick good, that have ſprung up in your hearts in the days of your adverſity: and take heed, leſt the ſubtilty in the wiſe fleſhly-reaſoning part deceive you. But fear the *Lord* in your reaſonings, and beg earneſtly of him to keep the ſimplicity alive in you, that the fleſhly Wiſdom get not maſtery over it.

For

For the evil Counſellour is near you, even in your own Boſoms, and he lies lurking in plauſible and fair-ſeeming reaſonings. Therefore keep cloſe to the ſimplicity, and let your reaſonings be Servants to it, and not Maſters over it. Ah remember how often ye have ſtarted aſide like a warping Bow: become now at length upright to the Lord, carrying faithfully to the Mark thoſe his Arrows, which he is ſhooting at the Regions of *Babylon*.

This is from one who waits for what the Lord will effect, and hopes at length to ſee an Inſtrument in his hand, wherein his Soul will delight.

Iſaac Penington, *the Younger:*

A QUESTION

Propounded to the Rulers, Teachers, and People of the Nation of ENGLAND, for them ſingly to anſwer in their hearts and conſciences, in the fear and dread of the Mighty God of Heaven and Earth, whoſe mighty Arm of power is ſtretched out in this Nation, firſt to overturn what ſtands in his way, and then to eſtabliſh (in the place thereof) what he hath purpoſed in his heart. And this is the thing which the Lord hath determined to do, both particularly in perſons, and generally throughout the Earth; namely, to put down the Mighty from their Seats, and to exalt the Humble and Meek (who are made ſuch by the preſence and power of his life in them) that he alone may be exalted in the Spirits of his People, and throughout the Earth. And this Work hath the Lord begun already; for his great and notable day hath appeared, and breaketh forth apace, though the eye which is cloſed cannot ſee it, nor the benummed ſenſe feel it. But he that hath an ear, let him hear the ſound of the Lords Trumpet, which ſaith in the mighty breath of his Spirit of life, Awake ye dead, and ſtand up to judgment; for the day of Recompence is come, the day of the eternal vengeance of our God, and the day of his everlaſting mercy and plentiful Redemption. The Queſtion is as followeth.

QUESTION.

WHEN *this Nation was rent from Popery* (in part I mean, for wholly it was never rent, but did ſtill retain the ſame Spirit, though by the Magiſtrates Sword it was forced from that Form and way of worſhip, which the *Pope* had eſtabliſhed) *did it wait on the Lord for the guidance of his Spirit and Power, thereby to build up a true Church and Habitation for God in the Spirit? Or did it take ſuch materials as were ready at hand, and frame up a Building as well as it could, wherewith the conſciences of many (that were tender-hearted towards God) were even then diſſatisfied, and felt in the eternal life of God, the reformation not to be right in its beginning?*

This is a weighty Queſtion: for an error at firſt, an error in the Foundation is great and the cauſe of many following errors. If the Spirit of God was not then conſulted with, and waited upon, if he did not raiſe the Fabrick, ſurely the Building was not right. It was the Spirit of God which rent men from Popery (ſo far as they were acted upon pure and honeſt Principles) ſhewing the blackneſs and darkneſs thereof, and kindling deſires in men after a more inward and ſpiritual way of Worſhip; Thus far was of him. But if men did then conſult with their own wiſdom, for the ordering and carrying

ing one of the Reformation, and ſo upon politick grounds and reaſons, did raiſe up a building, and not wait on the Lord for his light and power to build with; then ſurely that building was not of God, nor could he be honoured thereby, nor his truth preſerved, nor the integrity and conſcientiouſneſs of his peoples hearts towards him cheriſhed: but all this would ſuffer and be in danger by this building, and a contrary ſpirit be pleaſed with it, and thrive under it. And hath it not been ſo? were not the *Nonconformiſts* to it (though known to be precious Perſons in the favour and life of God,) looked upon and dealt with as enemies, while ſuch Conformiſts as were known to be looſe and ſcandalous, yet could flouriſh well enough, and make a fair ſhew in this National Church, and be zealous contenders for the way of Worſhip and Government in it? Yea, thoſe that have been ſtrict in their lives and converſations, and truly zealous towards God, in their Souls and Spirits, preſſing after righteouſneſs and purity; ſuch as theſe thought they might conform, yet were they not hated, nick-named, in ſcorn called *Puritans* and Snares laid for them to intrap them? And how could it be otherwiſe? For if the building was not right, if the Conſtitution and Government of this Church was not of God, then it could not favour and cheriſh that which was of God, then it could not nouriſh or be pleaſed with obedience to his pure Life and Spirit, but rather with obedience to its carnal form. For ſo it is in truth and reality before God, This Church with its whole Conſtitution, Government, Order, and way of Worſhip was either of Gods Spirit, and ſo ſpiritual, or of Mans Wiſdom, and ſo carnal. If of Gods Spirit, then it will be a friend to that which is ſpiritual, and an enemy to that which is carnal, if of mans wiſdom, then it will be a friend to that which is carnal, and an enemy to that which is ſpiritual. And this is a true mark of the true Church, and of the true Church Power and Government, it begets and preſerves that which is ſpiritual, it beats down the carnal; whereas the Church Power and Government which is carnal, preſerves that which is carnal (a carnal unity, a carnal uniformity in worſhip, *&c.*) but checks, ſnubs, ſmites, and perſecutes that which is ſpiritual: and ſuch a kind of Power and Government to be ſet up, the carnal part in every man contends and cries out for. And ſo long as there is any change made in this Church by the ſame wiſdom, it will never be otherwiſe, it will be from carnal to carnal, and ſo ſtill againſt that which is ſpiritual. Therefore look back ſingly, and conſider what the building was, and how it was reared up; and ſee whether it was of God or no? Or whether it was built up in the forwardneſs of Mans Spirit, by carnal reaſonings and conſultings, accommodating things to the preſent ſtate of the Nation, and not to the plain and clear meaſure of Gods Truth.

Firſt, See what the materials were whereof this Church was built. Were they materials fit to make up a true Church of? Was it built up of a People truly converted to God? Of perſons changed in heart? Of perſons ſenſible of the foregoing Idolatry, and turned in their Souls, Minds and Spirits from dead Idols towards the living God? Or was not rather the heart of the Nation ſtill inclined towards Popery, even while it was turning into a *Proteſtant Church*? And was it not chiefly made a *Proteſtant Church* by the force of the civil power, which wound in by degrees a *Proteſtant* Intereſt, the heart of the people ſtill remaining unchanged, and hankering after *Popery*, but at length, in tract of time, ſeeing they knew not how to help it, won over to *Proteſtantiſm* with the ſame heart and Spirit, that they came out of *Popery* with? Conſider ſeriouſly in the ſight of God (who looketh both forward and backward upon things with a true eye,) whether it hath been thus or no?

Secondly, See what kind of Miniſtry was then ſet up. Was it a new Miniſtry (as *John Huſs* that famous *Bohemian* Martyr Propheſied ſhould ariſe, and as *Luther* ſaw the neceſſity of, utterly diſclaiming the deriving of Orders from *Popiſh Biſhops*,) or was it the ſame Miniſtry which was derived from *Rome*? It is a ſore ſtreſs the Miniſters of *England* have been put to, namely, to plead for the truth of the Miniſtry of the Church of *Rome*, that thereby they might defend their own. Now mark this thing following, There aroſe falſe Apoſtles, falſe Prophets, falſe Teachers in the Apoſtles days, whom Satan clothed like true Apoſtles, like true Prophets, like *Miniſters of Righteouſneſs*. Thus they appeared, thus they ſeemed to be, but they were not of God, but Satan; not ſent of God, not inſpired by God, but inſpired and ſent by Satan. Theſe falſe Apoſtles, theſe falſe Prophets fought againſt the true Church, and true Miniſtry of Chriſt. And though they were oftentimes diſcovered, by the Spirit of Chriſt in his Church, and the Church preſerved from them, yet we find related in Scriptures, that at length they did prevail, inſomuch

as

as the third part of the true Miniſters were ſhaken, and ſwept down from their place and ſtanding by them, *Rev.* 12. 4. yea, and at length the Church her ſelf (as to the truth of her outward ſtate) overcome, and fled into the Wilderneſs, *verſ.* 6 and 14. and a falſe Church got up in her ſtead, which hath a Cup of Fornication to make people ſpiritually drunk, and to bewitch them from the true Worſhip of God, into imitations and likeneſſes, *Rev.* 17. 4. and thoſe who will not acknowledge her likeneſſes and imitations to be the Truth, but in the word of the Lambs Teſtimony witneſs againſt them, ſhe drinks their Bloud, *ver.* 6. Now can any man of any manner of ſeriouſneſs and ſobriety of Spirit, (who is not drunk and overcome with this Whores Wine) believe, that after falſe Prophets had got the day, and ſet up the falſe Church, that they would ſet up the true Miniſtry in it? O how blind have men been, that they ſhould go about, and take ſuch pains to derive a ſucceſſion of the true Miniſtry, from the Miniſters or Prophets of the falſe Church!

Thirdly, What kind of maintenance was ſet up for this Miniſtry? Was it a Goſpel maintenance? Was it that they ſhould live of the Goſpel, which cannot but open Mens Spirits to the true Miniſters thereof? Or was it a maintenance forced from the people, by that outward power which ſet up the Church? And was this maintenance like unto, or the ſame with the maintenance which the *Popiſh* Miniſtry had before in this Nation, for their Idolatrous ſervice.

Fourthly, What kind of Worſhip was it, which was ſet up? Was it the Worſhip of the Goſpel, which is in *Spirit* and Truth? Or was it a form of Worſhip invented by man, and ſo accommodated to the preſent temper of the Nation, that they might with the more eaſe and willingneſs ſtep out of *Popery* into it, becauſe of its nearneſs and likeneſs thereto?

Fifthly, What kind of Church Government was ſet up? Was it a pure Spiritual Government? Was it put into the hands of the Spirit? (For nothing is to govern, or can rightly govern over the Spirits of Chriſts People in ſpiritual things, but the ſpirit of Chriſt.) Or did men frame up a Church Government by their wiſdom, and put it into the hands of ſuch, as might exerciſe it without, yea and againſt the Spirit?

Sixthly, What kind of Order was ſet up in this Church? Was it the true Goſpel order? Was it the order of Chriſts Spirit, whereby the carnal wiſdom of man might be quenched, and his ſpirit have ſcope? Or was it a carnal Order, whereby the carnal wiſdom, learning, knowledge, and arts of man might have ſcope, and the ſpirit in its motions be quenched?

Seventhly, By what wiſdom was the *Common Prayer Book* compiled and ſet up, and Surplices, Croſſes, and other Ceremonies injoyned? Was it by the Wiſdom of Gods Spirit, for the building up of the Spirits of his People in the Faith? Or was it for the pleaſing ſatisfying of the carnal part in people? And what ſort of perſons were they who did moſt contend for, and were moſt pleaſed with theſe? Were they, for the generality, the ſtricter, or the looſer ſort?

Eightly, How came it about, that the Supreme Magiſtrate of this Nation, was made Chief head and Governour of this Church under Chriſt? Was this from Chriſts Inſtitution, or of mans Wiſdom and Invention? If of mans inventing wiſdom, then againſt Chriſt, then of Antichriſts Spirit, who exalteth that which is not of Chriſt, to ſit and Govern in his Temple.

O weigh theſe things, look about thee, O *England*: O Rulers, Teachers, and People look about you? And if it plainly (upon a naked ſearch) appear, that there was at the very firſt a foundation laid of ſuppreſſing the true worſhip, and the witneſſes to it, do not ſhut your eyes. Have not the people of God ſtill been miſ-repreſented, had reproachful names caſt upon them, and in ſome degree or other been perſecuted from the beginning of the Reformation? And though names change, and Rulers change, and the Teachers change, and the People alſo change in their Religion and VVorſhips, yet is not the Perſecuting Spirit ſtill the ſame, and the perſecuted Spirit ſtill the ſame alſo. The perſecuting Spirit changeth its cover often, but ſtill retains its nature, hunting after the life and pure power of the Spirit, in the Children which are begotten of God. Are not the People of God in every change a deſpiſed People, and their integrity towards God ſtill ſtruck at? VVhen the Lord began a little to wipe off the reproach from them, at the beginning of theſe troubles, and the perſecuting Spirit could not ſo conveniently hunt them any longer under the name of *Puritans*, then other names were invented for them, whereby the ſame Spirit ſought to make them appear odious again, under a new reproachful Title, that ſo

ſo it might be perſecuing the ſame thing afreſh? O how mightily hath the Lord ſtriven to keep the powers and people of this Nation from falling upon his people! and yet ſtill ſo ſoon as they come to any peace, and feeling of power, they are at it again. O *England*, thy perſiſting in this, cannot but bring wrath upon thee. What wouldſt thou have of us? Shall we not fear the Lord? Shall we not obey the Lord? Shall we not worſhip the Lord our God, who hath redeemed, and is redeeming our Souls from death? Shall we not be *Proteſtants* in Truth and uprightneſs of heart before the Lord? Shall we not teſtify againſt the Popiſh Spirit, and Popiſh Practices, and all new inventions of the ſame Spirit (though they get never ſo fine a covering) in the Church of *England*, as well as againſt them in the Church of *Rome*? The Lord is our Witneſs, we would not offend thee, *O England*, no not the meaneſt perſons of the whole Nation: but from out of *Popery* we are called (and from what ever elſe the ſame Nature and Spirit may take up in the ſtead of it,) to follow the Lord our God towards the Land of the living; and follow him we muſt, however thou deal with us. O *England*, If it had been ſo, that thy Rulers had built up a true Church, yet the evil Spirit, the unclean Spirit would have endeavoured to pollute it, to provoke the Lord to remove his Candleſtick (which is an inward act of his Spirit, the outward building might ſtand notwithſtanding,) and then thy houſe muſt have been left deſolate, and the ſame Spirit would then have called his people out of it: but if thy building hath not been Spiritual, and in the Spirit, how can the Spirit of the Lord ſuffer the Children begotten by him to lodge in it! O when wilt thou have an ear to hear, that the Lord's Wrath may aſſwage towards thee, which kindleth more and more, and is entring apace within thy Bowels! This, this is the Lord's charge againſt thee. *Thou art for the Proteſtant name* (it is now become thy intereſt, and a goodly covering in thy eyes,) *but againſt the Proteſtant Spirit*, which the Lord calleth to follow him further and further from all the things of Popery, and from all the things like Popery. And the Lord will put a difference between the Proteſtant Name and the Proteſtant Spirit: between them that ſerve him in the fear which he begets in the heart, and them that ſet up that kind of fear which is taught by the precepts of men. O *England*, we are now ſeemingly in thy hands (who haſt long handled us very roughly) and we have no ſtrength againſt thee, nor no hope of deliverance from thee, but in the Lord our God, and there we are at reſt, waiting upon him, in the Innocency and integrity which he hath begotten in our hearts, until he plead our cauſe. And in that day, thou wilt ſee that we have not been thine enemies, and then thou wilt mourn over that miſt of darkneſs, which hath with-held thine eye from diſcerning what true friends we have been to thee, and how we have endeavoured, and ſought with our hearts to prevent thy drinking of that bitter Cup, which is to go round the Nations. And if thine ear could have been opened, thou mighteſt have been ſpared.

POSTCRIPT.

THe Goſpel is free, the Grace and Mercy thereof free, the Spirit a free Spirit (freely given of God, and freely miniſtring for God) the Church a Spiritual building, built in the Freedom and Liberty of the Life of the Spirit, the order and government of the Church is from and in the ſame free Spirit, guiding a people whom God makes willing in the day of his power, the maintenance of the Miniſtry a free maintenance, the whole obedience and worſhip free, in the free Spirit, and in the truth which is begotten in the heart by the free Spirit. The head of this Church is Chriſt, the living Spirit, who hath appointed none to be Head under him here on Earth, nor hath given power to any to make any Laws concerning his Kingdom, or the Government thereof, concerning his Miniſtry, or the maintenence thereof. (Is it not thus? Doth not the leaſt Child of light ſee it to be thus?) But the Church of England *was a Church built up by force, ſettled by force, her Miniſters maintained by force, her Order, Unity, Uniformity and Government forcible, and the free pure Spirit of life can have no ſcope in her, but according to the Wills of her Rulers, Teachers, and People: If it move otherwiſe, if it appear otherwiſe, it is ſure to be Nick-named and perſecuted.* O England, England, *can God always ſuffer theſe things? Will not his hand at length be ſtretched forth againſt thee?*

14 of 12 Month, 1659.

Given forth by *Iſaac Penington* (the younger) in the fear and dread of the moſt High,

The

The day of the Lord so cometh, as a Thief in the night. For when they shall say, Peace and Safety, then sudden destruction cometh upon them, as travail upon a Woman with child, and they shall not escape, 1 Thes. 5. 2, 3. And when the Lord cometh, Wo to him who is found beating his fellow Servant, and endeavouring to force the Conscience, (which God hath made tender and pliable to the voice of his Spirit) from its obedience and subjection thereto.

THE

ROOT of POPERY

Struck at;

And the true Ancient

Apostolick Foundation Discovered,

IN SOME

Propositions to the PAPISTS,

Concerning *Fallibility* and *Infallibility*, which cut down the uncertain, and manifest the certain way of receiving and growing up into the *Truth*.

Also, some Considerations concerning the *True* and *False Church* and *Ministry*, with the state of each since the days of the *Apostles*.

Held forth in true love and pity to the Souls of the Papists, that they may hear and consider, and not mistake and stumble at the *Rock of Ages*, whereupon the *Prophets*, *Apostles*, and whole *Flock of God* throughout all Generations have been built.

There is likewise somewhat added concerning the *Ground of Error*, and the way to *Truth* and *Unity*, for the sake of such as are more spiritual, and have been more inwardly exercised in searching after *Truth*.

By ISAAC PENINGTON *the Younger*.

In vain do they Worship me, teaching for Doctrines the Commandments of men, Mat. 15. 9.

The PREFACE.

THE *Mistery of Iniquity (which overspread the Earth under a shape and appearance of Holy Church, and Holy Worship) did begin to work in the Apostles days*, 2 Thes. 2. 7. *And this was the way whereby the God of this World did deceive, he endeavoured to blind mens minds, to put out their right eye*, (2 Cor. 4. 4.) *to draw from the Spirit, from the Anointing*, (1 Joh.

2. 26.) *to rob of the Eye-Salve wherewith the Eye must be annointed to see the things of God*, Rev. 3. 18. *And now when he hath done this, how easily may his false War pass for true, his Synagogue (built in the likeness of the true Church,* Rev. 3. 9.) *for the true Church; Antichrist his Son (sitting in the Temple like Christ,* 2 Thes. 2. 4.) *for the true Christ; his Doctrines for the true Teaching,* (Mat. 15. 9.) *his feigned, formals dead, earthly Traditions, for the true Everlasting Gospel;* (Rev. 14. 6.) *his Gentiles, or Heathens, (who are so in nature, and* Christians *only in Name) for the true Christians,* Rev. 11. 2.

The Light of the Body is the eye (*saith Christ by way of Parable,* Mat. 6. 22, 23.) *Now if the Eye be dark,* if the Light which is in thee, be darkness, how great is that darkness? *How shalt thou see the Gospel, the Church, the Spirit, the things of God? But if that Eye be clear, who shall be able to blind thee? The Devil may come with his Deceits, his false Church, his false Gospel, his false Power,* &c. *Tea though his Spirit creep into the very true form of Godliness, thou wilt be able to discern him there. But if thou see with anothers Eye, thou mayst easily see amiss, mistake Christ, mistake the Church, and so believe as the false Church believes, and fare as the false Church fares.*

Oh who shall redeem the deceived Nations back to the Spirit! Who shall preach to all Nations, Kindreds, Tongues and People, the everlasting Gospel? Who shall open the eye in them which hath been so long blinded! Who shall take the Golden Cup of Fornication from their Lips, and loosen their hearts from the Sorceries, Flatteries, and Enchantments of the false Woman!

The everlasting Bowels of the Lord rowl toward his poor Captivated Seed, and towards the poor deceived Nations, and he is now preparing to build the Ruins of many Generations, he is bringing forth that power of Truth, that Demonstration of his Spirit in the spirits of his People, as no paint shall be able to stand before. He will rend the Vail of the Covering from off all Nations, and the desire of all Nations shall be seen by the eye which he opens and annoints; and that which hath deceived, and destroyed, and led from the Truth, building up a Mystery of Unrighteousness in the stead of it, even the Beast and false Prophet (which wrought Miracles, with which he deceived them that had the mark of the Beast, and them that worshipped his Image) shall be taken and cast alive into the Lake, Rev. 19. 20. *Then Captivity shall be led Captive, and those which have been led Captive, shall creep out of their Dens, and out of their holes, into the Light of the Living, and worship the true and everlasting King, when this King* Abaddon *is destroyed,* Rev. 15. 2. 3, 4.

O who shall be accounted worthy to be taught by the Lord where to wait for this! To whom will the Lord discover the place of wisdom (the place where Wisdom is learned, her voice heard, and her instructions to life received) which is hid from the eyes of all living! Job 28. 21. *Whom shall he teach knowledge? And whom shall he make to understand Doctrine? They are them that are weaned from the Milk, and drawn from the Breasts of the false Woman,* Isa. 28. 9. and *Chap.* 52. 15. *They that are turned from man, from the fleshly wisdom in themselves, towards the spring of Life, they may hear the Voice of this Wisdom which begins in the living Fear and Power, which effectually turns the heart from Death and Darkness, towards the living God, to worship him in spirit and truth, according to the pure living Teachings thereof, and not after the Inventions, Imaginations and Traditions of men: And he that is once come hither, as he is true and faithful to the Light of Life, doing the will as it is made manifest to him, shall know more and more of the Doctrine,* (Joh. 7. 17.) *and have his feet infallibly guided into, and preserved in the way of Peace.*

THE ROOT of POPERY struck at;

And the true Ancient *Apostolick Foundation* discovered, in some PROPOSITIONS to the PAPISTS concerning Falibility and Infalibility, &c.

Proposition 1. THat *Counsels may err* (if I should add, *And have erred*, it might not be impossible to prove.)

First, In that they are men not perfected in the Knowledge, Faith, and Obedience of the truth, it necessarily imploys a capacity of error, both in relation to the Knowledge, to the Faith, and to the Obedience.

2*dly*. Their doubtful disputation of things, and long canvasing, imploys an uncertainty and possibility of erring:

3*dly*. Their way of determining things at last, which is by a Vote of the Major part, is an uncertain way of determination; for it is not impossible but the Major part may be overswayed by by-ends, and relation to their own advantage and interest, against the Righteousness and Equity of the reason of the lesser part; so that the way of determining things by a Council, is not a certain way in it self, but because men know not well how to find out a better and more probable way of deciding Controversies they judge it necessary to acquiesce therein. But the Votes and Determinations of men concerning a thing, do not conclude a thing to be true or false in its self; they only signifie their Opinion, Judgment, and Testimony concerning the thing, the validity whereof depends upon their knowledge of the thing, which if it be not clear, full and certain, their Testimony, Opinion, or Judgment, is of little value; *Truth* remains the same in it self, though all the Wise men in the World should testifie against it, calling it *Error* or *Heresie*; and Falshood can never become Truth, though never so many Wise men should testifie for it, putting the fairest habit and appearance of Truth upon it that they can:

Prop. 2. *That the Pope himself may err.*

The *Pope* hath not greater Freedom from falibility in Judgment or Doctrine, than *Peter* himself had. Now *Peter* had not only a capacity of error in him but he did err in that Doctrine which he taught the *Gentiles*, of living after the manner of the *Jews*; for he did not only do the thing himself, *Gal*, 2. 12. but he compelled the *Gentiles* to do the same thing, holding it forth as a practice which ought to be observed by the *Gentiles*, ver. 14. for which carriage of his, *Paul* withstood him to the Face, and said, *he was to be blamed*, *v.* 11. And the Council of *Constance* deposing Pope *John* and advancing the Authority of Councils above the *Pope* did plainly imply that the *Pope* might err; which might further be confirmed by what the Council of *Basil* determined concerning Pope *Eugenius*.

Prop. 3. *That every man may err in his interpretation of Scriptures*, further then he hath a certain and infallible opening of them to his Spirit, by that Spirit which gave them forth. The Spirit knoweth his own mind in every Word which he hath spoken, but no man knoweth his mind, nor the meaning of his Words, but as he reveals them, 1 *Cor*. 2. 11. So that God is true in all his sayings in the Scriptures; but man is a lyar in all the meanings he gives of his sayings, according to his own guessings, reasonings, and imaginings, without the Spirits infallible opening of his own Words to him. So that the Spirit it self is the ground and foundation of all true light and knowledge of the things of God.

Prop. 4. *That if there be any Light to be found any where shining from God, that Light cannot err*; For God is pure, and that which comes immediately from him, cannot but be pure. All the knowledge which man gathers, or can gather, into his Vessel, he may

may pollute: but what iſſueth from the Spring is pure, and of a perfect nature, *James* 1. 17.

Prop. 5. *That there muſt neceſſarily be ſuch a Light communicated to all men ſince the fall* that they may believe thereby, come to the knowledge of the truth, and be ſaved: Which I prove thus.

1. From the Will of God. The Apoſtle ſaith expreſly, that *God would have all men to be ſaved, and to come unto the knowledge of the truth*, 1. Tim. 2. 4. Why then there muſt neceſſarily be ſomewhat diſpenced from God to all men, ſufficient to bring them to the *knowledge of the truth*, that they may be *ſaved*.

2. From what is found in man. There is found in man a light ſhining in his darkneſs (*John* 1. 5.) a light diſcovering the darkneſs, and drawing from it, ſomewhat which checks and reproves the ſinner, but never conſented to the evil of his heart and ways; This is of God, this is from God, this is pure, this is ſpiritual, not of the fleſhly not of the natural; for then it might be drawn ſome time or other to conſent to ſome of the corrupt deſires of the Natural: but though the conſcience be never ſo much defiled, yet the light in it ſelf can never be defiled. Indeed a man may ſet up that for Light in his conſcience, which may be darkneſs; but Gods Light, Gods Witneſs there, can never be bribed, but will ſpeak truly (when God at any time awakeneth, or raiſeth it up) witneſſing for him both againſt the evil of the man, and againſt the ſearedneſs, hardneſs, and unfaithfulneſs of his conſcience towards God.

Prop. 6. *That this Light being let in, believed in, and obeyed, ſhineth more and more unto the perfect day, even until it hath wholly brought out of the Error, into the Truth.* Every way of it is infallible, and every ſtep of the creature after it is infallible. Indeed the Creatures reaſonings and conſultations about it may be fallible; but the Light is infallible in it ſelf: And ſo far as there is a pure, ſimple, naked thing begotten by it, (for it is of a begetting nature, *James* 1. 17, 18.) ſo far there is an acknowledgment of its certainty in the creature. There are ſome things that all the men of the earth certainly know to be evil by means of its ſhining, and ſome things alſo that they certainly know to be good; and at ſome times there is a Will begotten in them towards the good, and againſt the evil: Now if they did honeſtly wait in the ſingleneſs of this Will, breathing to the God of Power to have it brought to Victory in them, the Light would ſhine more and more from his preſence, and in the Light, the Power, and ſaving Arm would ariſe, which would effectually lead out of the Death and Captivity, into the Fellowſhip and Freedom of the Life.

Prop. 7. *That nothing leſs can lead unto eternal life, than an eternal Light in Man's Spirit*, Where the darkneſs is, which is to be diſcovered there, ſubdued there, and to be led from. This was the Apoſtle's Meſſage, (who received and came with the Meſſage of the Goſpel) *That God is Light, and in him is no darkneſs at all*, 1. John 1. 5. And this they Preached to bring men into fellowſhip with this Light, *verſe* 3. that they might walk with God in it, and there be cleanſed by the bloud of Jeſus through it, *verſe* 7. which that they might obtain, they muſt firſt be turned from darkneſs to it, *Acts* 26. 18. and from the Power and Kingdom of Satan, to the Seed of the Kingdom of God, *Mat.* 83. 31. which Chriſt told the *Phariſees* was within them, *Luke* 17. 21. And the Apoſtle *Paul* told the *Hebrews*, that the Laws of the Covenant, whereof Chriſt was the Miniſter and Mediator, were by the tenor of the New-covenant, to be written in the Heart and Mind by the Spirit, and not to be written outwardly, as that Covenant was which God made with the *Jews* by *Moſes*, (*Heb.* 8. 6. &c) which was not the eternal Covenant it ſelf, but a ſhadow of it, which made nothing perfect, but only made way for the hope of a better Covenant, by which believers draw nigh to God, *Heb.* 7. 19. Yea *Moſes himſelf* tells the *Jews*, that the Commandment of life, the word Eternal (according to Faith wherein, and obedience whereto, they were to Live or Die eternally) was within them, *Deut.* 30. 14, 15. And *Paul* tells the Church at *Rome* that this was the Word of Faith which they Preached, that it was alſo the Covenant of Life and Death under the Goſpel, *Rom.* 10. 8. Chriſt is the Light of the World, *John* 8. 12. or the eternal Word, *John* 1. 1. which Light or Word ſpeaks within every man's Conſcience; he that believes in it, brings his deeds to it, and obeys it, is juſtified by it; but he that hates its reproof, is condemned by it, *John* 3. 20, 21. and not only ſhut out of life, but out of the very ways to it; for the reproofs of the inſtruction

of

of this Wisdom, are the sole Way or Path of Life to the Sinner, *Prov.* 6. 23.

Now behold the true certainty of the everlasting Foundation, and behold your own uncertainty. See the Rock of Ages, whereupon the Prophets, Apostles, and all the Saints have been built. See that which indeed is infallible, and cease from man, who is vain, and subject to vanity and error. The Church of the *Jews* did err, the Churches of the *Gentiles* also did err, even in the Apostles days, insomuch as their *Candlestick* was threatened to be removed, and was soon removed; yea the Apostle particularly foretold the Saints at *Rome* concerning the *Gentiles*, that their standing was by Faith, and that if they continued not in Gods goodness, they also should be cut off, as the *Jews* were, *Rom.* 11. 20, 22. Now there was not a standing in the Faith, but a general backsliding and falling away from the Faith; and then the Man of sin was revealed, and Christ and his Truth withdrawn, strong delusion, deceit, and false appearances of truth starting up in stead thereof, 2 *Thes.* 2. 3, 11. For the Lord God upon the great defection and apostacy of the *Gentiles*, seperates the outward Court from his Temple, Altar, and spiritual Worshippers, which Temple was his true Church, which he reserved for himself, giving the outward Court to the *Gentiles*, Rev. 11. 1, 2. And then the true Church fled into the Wilderness, where she had a place prepared of God for her; and so the *Gentile-Christians* could build up their false Churches in the Cities or Palaces where the true Church had been built by God, and appeared before. And these false Churches may easily become much larger then the true Church ever was; for while the Lord built the Church by his Spirit, he built only of *spiritual Stones*, 1 Pet. 2. 5. adding to it such as he first converted, *Acts* 2. 47. For such alone are fit to worship him in Spirit and Truth, and such alone he seeks out to make up his Church of, instead of the *Jews* whom he had cast off from being a Church and People to him, *John* 4. 23. But when man comes to build, he takes in more largely then God allows, he may gather in or force a whole City or Nation to become a Church, by perswading or compelling them to receive the Doctrine and Traditions which he prescribes, and by setting up the outward Knowledge, Policy, and Government according to man, and in the Wisdom of man, which the humane part will answer to, and be satisfied with. To make this a little more manifest to such as in simplicity of heart desire to know the mind of God (in this respect) and the true state of the Church since the days of the Apostles, consider these things following.

First, God in those days sent his true Apostles and Ministers with the everlasting Gospel, which was the Word of Faith which they Preached, to gather men of *Jerusalem*, *Judea*, and all Nations into the obedience of the Faith, (*Rom.* 1. 5.) that he might have a spiritual House, a spiritual People, to Worship him, instead of these outward Worshippers whom he then cast off, *John* 4. 23.

2. That this gathered people in *Judea*, at *Jerusalem*, at *Corinth*, at *Ephesus*, at *Colos.* at *Philippi*, at *Rome*, &c. were his several Churches or Congregations and not the City of *Jerusalem*, not the City of *Corinth*, *Ephesus*, *Rome*, &c. None of these were Churches, but only a select Remnant gathered out of these.

3. That the Devil after he had stirred up the *Jews* every where, and the Heathen as much as he could, to cry out against the Truth, and such as God had converted to the Faith, for Heresie and a Sect, and to persecute them and it, yet could not prevail that way; then he tryed another way, sending his Messengers abroad, cloathing them as Angels of Light, teaching them also to preach Christ, and the Doctrine of the Gospel, and so transforming themselves under this colour, secretly to sow the Seeds of Division, Error, and Heresie in the Church.

4. When this would not do, but these were discovered and judged (by the power and presence of the Light of the Spirit in the Church) for false *Jews*, false Apostles, deceitful Workers, Ministers of Satan, *&c.* Rev. 3. 9. *and* chap. 2, 3. Then they seperate themselves from the Church, *Jude* 19. make up a body of their own, go out into the World, Preach there, gather a Company there, get the greater number, and then set upon the Church, fight with her, overcome her and her Ministry, and then get up their own false Church and Ministry. Thus the Synagogue of Satan and his Ministry, get footing in the World, even in the very same Cities and Places where the Church had newly had Dominion before: And now, whereas before there was a Church at *Jerusalem*, a Church at *Rome*, a Church at *Ephesus*, *&c.* when the Synagogue of Satan is set up

up and hath got the Dominion there, the whole City *Jeruſalem*, or the whole City *Rome*, &c. can then become a Church. To make this yet more manifeſt, obſerve and weigh theſe things following, in the Ballance of the true Sanctuary.

Firſt, the falſe Prophets, the falſe Apoſtles, which had crept into the Church, *Jude* 4. which ſtrived to ſeduce the Church, 1 *John* 2. 26: theſe went out from the Church, *v.* 19. and went into the World, 1 *John* 4. 1.

2*dly*. When they went out into the World, their intent was to leaven the World with their Doctrine, and to gather people after them. They preached to gather people to them and their Doctrine and Form of godlineſs, as the Apoſtles preached to gather people to God, and his living Truth.

3*dly*. The World heard them, they hearkened to their Doctrine, were willing to be gathered by them, owning their falſe Miniſtry, and their falſe Church or Synagogue, even as thoſe that were of God hearkened to the Apoſtles, and owned the Truth, 1 *John* 4. 6. So that here was now two diſtinct Bodies in Cities and places where the Goſpel had come: A Body of the true Saints and true Apoſtles; a Body of the falſe Apoſtles, and Miniſters, of the deceitful Workers, who ſhewed Miracles and Wonders, and had all manner of deceivableneſs, of unrighteouſneſs on their ſide, 2 *Theſ.* 2. 9, 10: Thus there was a great diviſion and breach in the places where the Goſpel had been preached, and had reigned in power; for he that was of God, heard the true Apoſtles, and kept to the true Church; but thoſe that were not of God, but of the Worldly Spirit, heard the falſe Apoſtles and falſe Miniſters, and ſo joyned to the Synagogue of Satan, (1 *John* 4. 6.) where Satan had his ſeat and dwelling, *Rev.* 2. 13 even as Chriſt dwelleth and ſitteth in his Temple the Church.

4*thly*. Theſe falſe Apoſtles and Miniſters, with the help of the World, which they had gathered in unto them, joyned together againſt the true Church and her Seed, (as where-ever the two contrary Spirits and Principles appear, they cannot but contend and fight againſt each other, the one for the Faith and Truth of the Goſpel, the other againſt that which is true, and for a counterfeit of it) ſo *Rev.* 12. There is *Michael* and his Angels, fighting on the ſide of the true Church; there's the Dragon and his Angels fighting for the falſe Church. Now mark who prevails. The true Church, *Michael* and his Angels prevail one way; the falſe Church, the Synagogue of Satan, the Dragon and his Angels prevail another way.

Queſt. *How doth the true Church prevail.*

Anſw. Thus: She keeps all the ſpiritual, inviſible, the holy things of God from the paw of the Dragon, and of all thoſe falſe Worſhippers. The inviſible *Jew*, the inviſible Life and Power, that whereof God had built up his Church, is preſerved by him; and againſt his Life and Spirit, and his Church (which he builds by his Spirit, and preſerves in it) all the powers of darkneſs cannot prevail; but do they all what they can, the Man-child is caught up to God, and the Church by God's help flies from the face of the Dragon into the Wilderneſs, where ſhe is fed 42 months, or 1260 days, which is the time of the Dragon's prevailing outwardly, by his falſe Church and Miniſtry, *Revel.* 12.

Queſt. *How doth the Dragon and falſe Church prevail?*

Anſw. By putting the Man-child and true Church to flight, by gaining the Churches round, ſetting up his Synagogue (or falſe repreſentation of the true Church) where the true Church had ſtood before For the true Church being fled into the Wilderneſs, the Field was left to him, and there he ſets up his falſe Synagogue, in the ſight of the World, calling her the true Church, and her Seed the true Catholicks, but caſting a cloud of reproach after the Woman, reviling her, (who indeed was the true Church) as a Strumpet, and all her ſeed for Seducers, Schiſmaticks, Hereticks, *&c.* Even ſuch as are not fit to be ſuffered in the earth, but to be made War with, both by the ſpiritual and civil Sword, *Rev.* 12. 15, 17.

Thus then was the victory on each hand: The true Church and Temple (with the hard power of life) was preſerved by God, who cauſed it by the Wings of his Spirit to flie out of the ſight of all falſe Worſhippers and Imitators, as far as that is from the ſight of men in a City, which flieth out of the City into a Wilderneſs: And to the Whore is left the outward Court to Worſhip in, the Profeſſion, the Attire, the Garments, the viſible Obſervations and Practices wherein the Church before had appeared, and

in which ſhe did once truly and ſpiritually Worſhip: For the Church did acceptably wor-ſhip in the outward Court, before it was meaſured and divided from the inward Tem-ple, and given to the Gentiles, *Rev.* 11. 2.

Queſt. *Now how long was this falſe Church to ſtand?*

Anſw. Till the Church its coming out of the Wilderneſs in the ſame Spirit and Power wherewith ſhe fled into the Wilderneſs. When Chriſt comes with the fiery breath of his mouth, and with the brightneſs of his eternal Light, then this falſe Image of the Church melts and diſſolves away, 2 *Theſ.* 2. 8. But till then ſhe keeps her ſeat on the Beaſt, on whom ſhe rides, and by vertue of whom ſhe ſits upon the Waters, even upon Peoples, Multitudes, Nations and Tongues, *Rev.* 17. 15.

Obj. *But did not Chriſt ſay the Gates of Hell ſhould not prevail againſt his Church.*

Anſw. No more they did not: For ſhe had Wings of an Eagle given her to fly into the Wilderneſs, into the place prepared of God for her; into which ſhe did flie, and was there fed and preſerved, do all the Powers of darkneſs what they could: So that the Dragon and his Angels prevailed not againſt the Woman, but ſhe was hid from the face of the Serpent, and from all his Spite and Power, who could not come within the bounds of her Heaven in the Wilderneſs, but was caſt out into the earth, and his Angels with him, *Rev.* 12. 8. 9. But Chriſt did not ſay that the Gates of Hell ſhould not prevail againſt her outward Eſtate, but the contrary in this very Propheſie of *John* is here declared, to wit, that ſhe was ſo far prevailed againſt: The true Woman who was *cloathed with the Sun, and had the Moon under her Feet, and was Crowned with a Crown of twelve Stars,* was to flie away and give place, and a falſe Woman to ſtart up in her ſtead, who with her Golden Cup of her Fornications, was to deceive and bewitch all Nations, Kindreds, Tongues and Languages 42 months, or 1260 days, which was the full time the Church was to remain in the Wilderneſs: But after that time, the falſe Church with Antichriſt her Husband (who all this while ſate in the Temple) were to be revealed, judged and deſtroyed, and the true Church return again out of the Wilderneſs into her own place.

Queſt. *Why would God ſuffer his Church thus to be prevailed againſt, thus to be baniſhed and driven out of the Building which his Spirit had reared for her, into a Wilderneſs, and a Myſtery of Deceit and Falſhood to be ſet up in her name and ſtead?*

Anſw. Firſt, As a juſt Judgment upon the World (who ſlighted the day of their Viſitation, and would not come into the Vinyard to work) God brings the Night upon them, wherein they could not enter into the Vinyard, nor work if they would never ſo fain, *John* 9. 4.

Secondly, As a juſt Judgment upon ſuch, who though they could not but own and acknowledge the Truth, yet did not love it in their hearts, but loved their unrighteouſneſs, their darkneſs ſtill, therefore God removes the power of his Truth from their eyes, into the Wilderneſs, and lets out a power of darkneſs and deceit upon them, wherewith they were deluded inſtead of the Truth it ſelf, 2 *Theſ.* 2. 10. 11.

Thirdly, That ſuch as were approved, might be made made manifeſt in the Spirit to be pure Gold indeed. They that held the living Truth, and could not be drawn aſide with all the pleaſures of this World on the one hand, nor with all the dangers from it on the other hand, no nor yet with all the deceivableneſs of unrighteouſneſs, theſe did ſhine indeed in the light and power of the Spirit, and were a great Honor and Crown upon the Head of their Maſter.

Fourthly, That darkneſs might have its day, or hour, or ſeaſon of manifeſtation to the full. There hath been no day of any diſpenſation hitherto, but it hath had a Night coming after it. There was an Antichriſt to be revealed in the power of darkneſs, as well as Chriſt (the eternal Light of Life) in the living Power. Now as long as the true Church ſtood, and as long as the Man-child was found dwelling here with her, in the habitation which God had built up for them, the Man of Sin could not be revealed, but the pure Power of Life would ſoon diſcover him. Therefore at length, when the full time and ſeaſon of his diſcovery came, God removed that into the Wilderneſs which ſtood in the way, and then he and his Spouſe, the falſe Church, make a fair ſhew in the World, 2 *Theſ.* 2. 7.

Fifthly, That the Lord might make the Name of his Son, with the glory of his Truth and Power to ſhine, by overcoming the Dragon and this falſe Church after ſo long a time

time of thick darkneſs, and after ſuch an univerſal prevalency of the powers and deceits thereof. Was it not a great glory and honour to the Lord, to overcome the Heatheniſh World, and *Jewiſh* Church and Worſhip, by the Power of his Truth ſhining through a poor deſpicable company of Fiſhermen and Mechanicks? And will it not be as great (if not a greater) glory to him to overcome the Antichriſtian world (after it hath taken ſo long and ſo deep root, and is become ſo ſtrongly founded) by as poor contemptible Inſtruments as they were?

Queſt. *But how was it poſſible that ſo great a deceit ſhould get up in the World ſo near the Apoſtles days, or rather in the very days of the Apoſtles, as this ſeemeth to be?*

Anſw. The falſe Apoſtles and Miniſters came *with all deceivableneſs of unrighteouſneſs, and with all power, and ſigns, and lying wonders*, 2 Theſ. 2. 9, 10. And the power of Miracles in the true Apoſtles might well ceaſe: For the end of Miracles was but to teſtifie to the World, to be a ſign to the unbelievers, 1 *Cor.* 14.22. But now their work towards the World, was well nigh finiſhed, and Judgment was to come upon them for neglecting and deſpiſing the day of their Viſitation. So that the power of deceit was let up in the falſe Apoſtles, and the power of Truth did draw inwards in the true Apoſtles, which made it very eaſie for deceit to prevail. Beſides, the falſe Apoſtles appeared in an higher appearance then the true Apoſtles did, with more glorious diſcoveries, ſo that they could hold forth all that the Apoſtles did (as to the Form and Outward Doctrine) and more too, and could ſhew wonders to confirm what they held forth further: And now how could they chuſe but prevail over all that kept not cloſe to the Anointing, which diſtinguiſheth and diſcerneth not by any outward manifeſtation or appearance, but by the ſavour of the Oyntment? Yea ſo great was the power of Deceit in them, that they drew the third part of the Stars of Heaven from their place, into this earthly Building, ſo that they fell from the true Miniſtry, and the true Church, unto this falſe Church and Miniſtry, *Rev.* 12. 4. How many then of the inferior and common ſort were then drawn aſide?

Queſt. *Hath there been no viſible true Church-ſtate in the World ſince that time?*

Anſw. It is impoſſible for any to build a true Church for God, but his own Spirit: And if God removed the Church which he built, into the Wilderneſs, it is impoſſible for all the men of the Earth to build up another true one, all that ſeaſon that God appoints his Church to abide in the Wilderneſs. Several ſorts of men may attempt it, and each may build up their different Images of the thing, but none can recover the thing it ſelf, till the Lord by his Spirit (who firſt built) and then pulled down) pity the Duſt of *Sion*, and raiſe up the Tabernacle of *David* again, *Pſal.* 102. 13. *Iſa.* 2. 2. *Rev.* 21. 2, 3.

Queſt. *What is the Wilderneſs, tell us, that the ſimple hearted, who long after the Truth may know where to look for, and how to find the true Church?*

Anſw. It is not an outward place, into which the Bodies of perſons might flee, but a Parable to expreſs ſomewhat inward by: And it is under the feet of all the falſe Worſhippers, who are worſhipping in their ſeveral Buildings in the outward Court. That which they trample upon, keep down, and deſpiſe, is the Holy City, *Rev.* 11. 2. And the place where the true Church all this while hath been, (and yet in a great part is) is there.

Queſt. *But if Gods Church hath not been in a built ſtate, but lain deſolate in the Wilderneſs ever ſince Antichriſt and the falſe Church got up, what hath the eſtate of his People been ever ſince?*

Anſw. A ſtate of Witneſſes, *Rev.* 11. 3. In every Age God hath had two Witneſſes (which was a ſufficient number to confirm his truth by) to witneſs to the power of his truth, againſt the emptineſs and corruptions of the forms which Antichriſt had brought in, inſtead of the living power: which Witneſſes were clothed with Sack-cloth, giving forth their Teſtimony with Tears, while they of the Antichriſtian party were rejoicing in the Glory, Riches and Beauty of their falſe Church, as they could ſlay, ſuppreſs and keep down the Witneſſes: *Rev.* 11. 10. and chap. 18. 7, 9.

Queſt. *What did the Dragon do after this Victory, after he had got his Building up in the outward Court,* (for after he had prevailed to corrupt it, the Lord gave it to his worſhippers the Gentiles, *Rev.* 11. 2. thoſe that made a profeſſion of his Truth, but were not

true *Jews*, *Rev.* 3. 9. not of the inward Circumciſion, *Phil.* 3. 3.) *and had got the Holy City under the feet of his Worſhippers?*

Anſw. He purſued his Victory againſt the Woman, and the remnant of her Seed. As for the Woman, he caſt a flood of Infamy, of Reproach after her, that ſhe might never be able to lift up her head again in the power of truth, but what ſhe cauſeth to ſpring up, might ſtill be reviled for falſhood and hereſie, and that nothing might henceforth go for Truth, but what this falſe Woman ſhould determine to be ſo: And as touching the remnant of her ſeed which ſtill remained true to God, keeping his Commandments, and having the Teſtimony of Jeſus, he applies himſelf now to wage the War againſt them. *Revel.* 12. 15. 17.

Queſt. *How doth he wage the War againſt them?*

Anſw. He raiſeth up a Beaſt out of this Sea of Confuſion and Wickedneſs, (which enſued upon this great Battel and Victory on his ſide) to whom he gave *his Power, his Seat, and great Authority*, Rev. 13. 2. He had hitherto kept his Seat in his Synagogue, where he had been ſlaying the Faithful Martyrs of Jeſus, *Rev.* 2. 13. and had put to death ſuch as loved not their lives unto death, *Rev.* 12. 11. Now he finds it more for his advantage to raiſe up this Beaſt, and to give his Power, Seat and Authority to him. This was the *Roman* Power, which till it was thus depraved and enſlaved by Satan, was not a Beaſt, but more noble and juſt in Government than the corrupted *Jews* were, but now it becomes a Beaſt: And this Beaſt he ſtirs up againſt the very name and form of Godlineſs, that he might root out the very appearance of *Iſrael* from off the earth: For he got but into the Form, to eat out the Power; and now, ſeeing the Power is removed, it is for his advantage alſo to corrupt and deſtroy the memorial of the true Form.

Queſt. *Doth he effect this, and prevail likewiſe againſt the Witneſſes?*

Anſw. Yea, as he effected the other. He overcomes the Witneſſes after the manner that he had overcome the Church, (to wit, by captivating the outward man, and killing with the Sword; but they overcome him by Patience and Faith, in their Teſtimony and Sufferings, *Rev.* 13: 10.) and this in all Kindreds, Tongues and Nations; and ſo all the publick Worſhip of the Earth is given to him, *ver.* 7. 8.

Queſt. *Why would God ſuffer him to do thus, ſeeing he hath all Power in his hands, and could have reſtrained him if he had pleaſed?*

Anſw. This was greatly needful to the preſent eſtate of his people: For by this God raiſed up that which was good and pure in any, and kept life in it, which otherwiſe might have periſhed in the eſtate of that corrupt Form, which then had prevailed, and had gotten Dominion outwardly over the true Power.

Queſt. *But did not this tend to deſtroy Satan's Kingdom alſo? For this ſtroke going againſt the very Name of Chriſtianity, and Profeſſion of Godlineſs, might light upon his carnal Goſpellers likewiſe.*

Anſw. They could eaſily ſave themſelves, turning about to avoid ſufferings, and crying; *Who is like unto the Beaſt? Who is able to make War with him? Rev* 13. 4. Being already one with him in Spirit and Principle, they would not eaſily differ from him, and ſuffer about a Form, eſpecially ſeeing their Maſters intereſt and ſervice ran now another way.

Queſt. *What became of this Beaſt?*

Anſw. The Lord did rend and tear him outwardly by his Plagues, Famines, Peſtilences, Wars, *&c.* inſomuch as one of his Heads was wounded as it were to Death, and inwardly by the innocency and power of his Truth appearing in his Witneſſes, which ſcorched and tormented the Adverſary, ſo that this Engine of the Dragon grew faint, and weary, and unfit for this ſervice, as he ſtood in this capacity.

Queſt. *What doth the Dragon do then, to carry on his War againſt the Witneſſes?*

Anſw. After this tempeſtuous Sea was over, he raiſeth up another Beaſt out of the Earth, with another kind of Power, even with *Horns like a Lamb*, Rev. 13. 11. but *he ſpake as a Dragon*, exerciſing all the power of the firſt Beaſt, *ver.* 12. ſo that he is the main in power hence-forward; yet he ſetteth up the firſt Beaſt alſo, cauſing *the Earth and them that dwell therein, to Worſhip the firſt Beaſt, whoſe deadly Wound was healed.* And thus theſe two joyn together, to ſet up an Image to be Worſhipped: And all that will not worſhip this Image (but the living God alone in his pure Life and Spirit) this latter Beaſt hath power to cauſe to be killed, *ver.* 15. and ſuch muſt not ſo much as buy or ſell, who

will

will not receive the *Mark of the Beaſt*, or *his Name*, or at leaſt *the Number of his Name*; to which number the higheſt growth and perfection in Religion and Worſhip, after the Wiſdom of the Fleſh, (or man's Wiſdom,) is to be reckoned, *ver.* 17, 18.

Obſerve now diligently the place of the true Church, and her eſtate, and the eſtate of her Children all the 42 Months. Her place of habitation is a Wilderneſs, her eſtate an eſtate of Widowhood, (a City un-built, trodden under the feet of the *Gentiles*) her ſeed Witneſſes, reproached perſecuted and ſlain, by the falſe Woman and her Seed. Obſerve likewiſe the place and eſtate of the falſe Church and her Children; She rears up a glorious Building as to the outward, ſhe is a City built and richly adorned, ſhe hath a Golden Cup of Doctrine and Diſcipline, of Ordinances and Worſhip to hold forth to the Kings and Inhabiters of the Earth, in all Nations, Peoples, Kindreds and Tongues; ſhe is arrayed in Purple and Scarlet-colour, and decked with Gold and precious Stone, and Pearls, *Rev.* 17. 4. and all her Daughters, who though they may deny her, yet partake of her Spirit, and learn to rear up buildings of Churches like her) they alſo flouriſh in their degree and meaſure. None is poor but *Sion*, none is deſolate but God's *Jeruſalem*, but his Church which fled into the Wilderneſs, to abide there all the time of his appointment: and her Witneſſes are clothed with Sackcloth, teſtifying to God's deſpiſed and reproached Truth, with mourning and grief of Spirit, and not with that fleſhly joy, wiſdom, and confidence, wherewith *Babylon* and her Merchants vent their Wares, but only in the evidence, demonſtration, and aſſurance of the Spirit in their hearts, which all the wiſe and confident Builders and Inhabitants of *Babylon* trample upon and deſpiſe.

Now it behoveth all to conſider what this *Babylon*, what this Woman is, ſpoken of, *Rev.* 17. which came in the place of the other Woman ſpoken of, *Rev.* 12. what this built City is, which the Wrath of the Lord will make deſolate, what this Beaſt or falſe Prophet is which appears like a Lamb (and ſheweth ſuch Miracles to deceive the Earth) and yet is fierce and cruel to ſuch as witneſs for God, *Rev.* 13. 13, 14, 15. For dreadful are the Plagues, Woes, Vials of Wrath, Thunders, *&c.* which God hath prepared for her, even the Cup of the Lord's Indignation without mixture, torment with Fire and Brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb, *Rev.* 14. 10, 11. and *chap.* 18. 8. And who would not fear thee, O thou King of Saints, when thou comeſt with thy Cup of Fury and Indignation, to empty into the Bowels of this Woman, which hath been ſo long drunk with the Bloud of thy Saints and Martyrs, *Rev.* 17. 6. Conſider theſe things, O ye *Papiſts*, wait on the Lord in his fear and dread, that he may vouchſafe to make known to you what, and where this City *Babylon* is, and that ſuch of you as belong to him may hear his voice calling you out of her, that ye may eſcape this bitter Cup, *Rev.* 18. 4.

The great Judgment is already begun (this we know, who have taſted of it.) It hath begun at God's Houſe, and is ſpreading further, yea even over the Nations which have diſowned you, and yet have learned of you to build up a Church and Worſhip after the manner of your whoredoms. Theſe the Lord will judge firſt, he will plead with the Daughters who have diſowned their Mother, and yet have gon on in her Spirit of whoredoms, worſhipping the Works of their own hands, and adminiſtring and magnifying the beauty of the Churches which themſelves have formed. Now is your time to conſider, now is the time for the ſimple-hearted among you to flee from *Babylon*, before the Wrath of the Lord beſiege her. There are three things in general (beſides many particulars) which the Proteſtant Nations and Churches have learned of you, which will coſt them dear, ere they be made willing to part with them.

Firſt, *Their taking upon them Authority over mens Conſciences*, commanding them what they ſhould believe, which the Apoſtles never did, but ſaid expreſly, they had not dominion over the Faith of others, but were helpers of their joy, 2 *Cor.* 1. 24. They could not command any to believe their Doctrine, but ſpake in the demonſtration of the Spirit, waiting till God opened the heart, 2 *Cor.* 4. 2. and would not have men profeſs, believe, or practice from their Words, but by a feeling of the Power, 1 *Cor.* 2: 5. And when men did believe ſome things, and came into the Unity and Fellowſhip of the Faith, they did not require them to believe all that the Church taught or held forth as true, but waited till God pleaſed to reveal further, *Phil.* 3. 15. Indeed they could

command obedience to the Faith; What Truths the Spirit of the Lord revealed and taught any man, they could charge him in the Name of the Lord to be faithful to, *Rom.* 1. 5. but they knew it was God alone who could ingraft the Truth into the heart and conſcience, and alſo give the increaſe of it: And ſo from him alone they expected it, waiting in patience on the ſtubborn and perverſe till God ſhould pleaſe to work upon them, 2 *Tim.* 2. 24, 25. and likewiſe on theſe that were convinced, and had ſubjected themſelves to the Faith, for his increaſe of it, 1 *Cor.* 3. 6, 7.

2dly. *Their abridging mens liberty in things wherein God hath left them free*, and preſſing an Uniformity in things which they themſelves confeſs to be indifferent. Now the Apoſtle (who had the care of all the Churches, 2 *Cor.* 11. 28.) though he knew certainly how to determine about meats and days, as himſelf confeſſeth, *Rom.* 14. 14. yet he telleth the Church at *Rome* expreſly, that Chriſt was the Lord and Maſter of every Diſciple, to whom he muſt ſtand or fall herein, *verſe* 4. and that every man ought to do as he is fully perſwaded in his own mind, *verſe* 5. Nay he is ſo far from preſſing a neceſſity of Uniformity in ſuch Caſes, that he preſſeth a neceſſity of bearing on each hand, *v.* 3. So that in the Apoſtles judgment, the Church hath not power to lay commands on the Conſcience, but muſt receive the weakeſt in the Faith, *verſe* 1. leaving him to the liberty of his Conſcience, and to his ſubjection to his own Lord and Maſter, to whom every believer muſt giue an account of what he receives, and of what he obeys and performs, *verſe* 10. and 12.

3dly. *Their ſetting up a Church-building, Government, and Diſcipline by the Magiſtrates Power.* This the Apoſtles no where taught nor practiced. They converted men by the Power of the Spirit, they cut down Errors, Hereſies, Seducers, and Hereticks, by the ſame Word, and they found the Weapons of their Warfare ſufficient, 2 *Cor.* 10. 4. they had no need of running to the Magiſtrate. But that Church, thoſe Doctrines, that Government and Diſcipline which is ſet up by the Magiſtrates Sword without and againſt the Spirit, that hath need of a carnal Sword to defend it againſt the Spirit, and to cut down God's Witneſſes (whom he raiſeth up to teſtifie againſt it) for Schiſmaticks and Hereticks, or its nakedneſs will ſoon be made manifeſt, and its ruine approach.

Now when the Lord hath judged all the Daughters of *Babylon* for theſe things, then will he at length begin to plead with their Mother, *Babylon the Great*, who hath gone a whoring from the Spirit, and built up a gaudy Church without the Spirit, which ſhe hath defended by violence and bloud, drinking the Bloud of the Saints, who have been inſpired by the Spirit to teſtifie againſt her, *Rev.* 11. 7, 8. and hath taught all her Daughters to do the ſame, to wit, to drink the bloud of the Witneſſes againſt them, even as ſhe hath drunk the bloud of the Witneſſes that have teſtified againſt her. And though becauſe ſhe hath had an half day more given her, after her time ſeemed to be even expiring, and after Judgment and Deſolation was beginning to enter upon her; though becauſe of this, ſhe thinks the bitterneſs of death is paſt, and ſhe ſhall now ſit as a Queen, a Lady, a glorious Church for ever, *Rev.* 18. 7. yet for all this is ſhe come again into God's remembrance, *Rev.* 16. 19. and ſhe ſhall ſee Widowhood, and be caſt into a Bed of Torment, and all her Children into great Tribulation with her, and ſhe ſhall be deſolate, and naked, and drink of the Cup, and not repent that ſhe might eſcape it, *Rev.* 16. 11. *and* 9. 20, 21. This is her portion, from the hand of the Lord: Oh happy is he whoſe eyes the Lord ſhall open, to flee out of her for life! For the Lamb is ariſen to make War, and his Spouſe is making her ſelf ready for his pure Bed of Life, and his anger is kindled againſt all the Kings and Powers of the Earth that ſtand in his way: and though they fight never ſo reſolutely againſt him and his meek ones, they ſhall not prevail, but the Lamb will overcome all, for he is *King of Kings, and Lord of Lords*, and they that are with him in this Battle of his Spirit, are *Called, and Choſen, and Faithful*, Rev. 17. 4. And though this Woman (the falſe Church, in her various dreſſes) is ſo ſtrong every where getting the Earthly Powers and Authorities on her ſide) that now it may be ſaid concerning this Beaſt, in the ſeveral appearances of it, as was concerning the former, *Who is able to make War with her?* Yet there is an inviſible Power ſtronger than ſhe, who will call her to judgment, *Rev.* 18. 8. and make her give an account of all the Saints bloud which ſhe hath drunk her ſelf, and which ſhe hath taught her Daughters to drink. And *Salvation, Glory, Honour, and Power*, ſhall be aſcribed

to

o the Lord, for his righteous and powerful judging of her, *Rev.* 19. 1, 2. And he that ath any glimmering of this in the eternal Light of the Lords pure ever living Spirit, let im even now say, *Halleluia* to him who is *arisen out of his holy habitation*, and hath alrea- y begun this Work, who will not fail to perfect it. *Amen.*

Somewhat concerning the GROUND *of* ERROR, *and the Way to Truth and Unity, for the sake of such as are more Spiritual.*

THERE is no way to become an Heir of the Kingdom of God, but by being begotten and born of his Spirit, which blows upon the Spirit of a man, breaths life into im, and forms him in the eternal Image, *John* 3. 8. *Gal.* 4. 19.

There is no way of having this Work of God preserved, but by turning to the Spirit, hich begets, standing and keeping upright in that which is begotten, and taking heed f the fleshly Wisdom, which stands near to corrupt and destroy the Work of God temp- ing and leading aside from the Truth it self, into some Image and Resemblance of it: nd if this prevail, there is suddenly a departing from the living God, and a running a horing after the inventions of the fleshly Wisdom, which appears in the likenoss of the ue Wisdom, that it might the better deceive.

Now when man is first breathed upon, and begotten towards God, there's but a lit- e life, a little simplicity, a little light, a little power, a little of the wisdom of the ue Babe; but a great Body of Death, Deceit, Darkness, Power and Wisdom of the lesh standing: And all these apply themselves to overturn and destroy the true work of od, by raising up a false Image of it, which is easily done; but abiding and preserva- ion in the Truth is difficult, and alone maintained by that Power, which at first begat.

Now the Power preserves through keeping out of the sensual and reasoning part where the corrupt one hath his lodging) in that poor, low, little, childish sensibility of he life, which the Father hath begotten. Here is the entrance unto the Truth, here the growth, here is the preservation and safety: Which makes it so hard for those hat are wise and strong in the reasoning and comprehending part, either to enter in, or o abide and grow in the nakedness, simplicity, and seeming folly of the truth of the Gos- el. Oh what a deal is be brought down, before they can be truly reached and convin- ed by the foolish and weak things which God chuseth to effect his great Works by, *Cor.* 1. 27, 28. What a Work hath God with them to batter their Wisdom, and bring own their Understanding, which the larger it is, the more it stands in the way of his ight, 2 *Cor.* 1. 19. And if they be convinced at any time, what an easie and natural turn unto them doth their own wisdom find, by some subtil device or other, to draw hem back from the plainness and singleness of the Truth, into an holding it in the wis- om and subtilty of the understanding part, where the simplicity is soon lost, 2 *Cor.* 11. 3: In the Spirit which begets and in the Truth which is begotten by it, is the true Unity. eeling that in one another, is that which unites us to one another. Every one keeping hat in his own particular, is kept to that which unites; and that is kept alive in him hich is to be united: But departing from that, there is a departing from the true Unity nto the error and ground of division. And then that which hath erred and departed from he true unity, strives to set up a false Image of unity, and blames that which abides in he Truth, because it cannot thus unite: For that which abides in the Spirit, and in hat which the Spirit hath begotten and formed, cannot unite according to the flesh; as hat which is run a whoring from the Spirit, into an Image of the fleshly Wisdoms for- ing, cannot unite according to the Spirit. Consider this, O ye Professors of this Age, e blame us for departing from you, for withdrawing from unity with you; we blame ou for departing from the living Principle, wherein our unity with you formerly stood, nd wherein alone we can again unite with you, and not in such things as uphold a leshly and false Image of the true unity.

O that ye could hear the Lords voice, who crieth aloud to the Profeſſors of this A to ceaſe from man! Ceaſe from man in thy ſelf, O thou who haſt ever had any taſt the pure Grace and Power of God. Ceaſe from thine own underſtanding, thine o affections, thine own zeal, thine own gathered knowledge and wiſdom from the Scr tures, with all the ſparks of thine own kindling, that God may be all in thee, and eternal habitation be raiſed up in thee, and perfected, and thou ſwallowed up and co prehended in it for ever. O what a Work hath God to drive mans Reaſon and Wiſd out of his Temple, out of his Scriptures, out of all his holy things! He that hath ea let him hear, for the ſake of his ſouls eternal Peace. Alas, Alas how many ſtumble and blaſpheme that, which alone can ſave the Soul. There have been many diſpenſa ons of, but there is but one living Truth, but one Subſtance, but one Arm of Salvatio And he that ſtumbles at the thing it ſelf, how can he be ſaved by it? It is eaſie miſun ſtanding a former diſpenſation, reading it in the Letter, and ſo to miſs of the Salva hoped for by it. The *Jews* opened the Meſſiah (according to the Scriptures, as th thought) but rejected him in the way he came to ſave them in. Now if Chriſtians ha gathered ſuch a kind of knowledge from the Letter of the Scriptures, as they did, h can they avoid the ſame error, namely, of owning Chriſt according to the Scripture as they think, but rejecting him as he comes to ſave them, rebelling againſt his ſpi miniſtry, and the pure power and demonſtration of his Spirit, becauſe it appears w and low, becauſe it doth not appear the ſame thing to them which they expect to be ved by, according to their apprehenſions of the Scriptures? Thus reading the Scrip in another Spirit and Wiſdom then that which wrote them, they muſt needs conclud gather another thing from them, then what is written in them, and ſo make th means to them of erring from the life, which was written to teſtifie of, and po the living Principle from whence Life and Salvation ſprings, and where alo is to be had.

AN

EXAMINATION

OF THE

Grounds or Cauſes

Which are ſaid to induce the Court of *Boſton* in *New-England* to make that Order or Law of Baniſhment upon pain of Death againſt the QUAKERS; As alſo of the Grounds and Conſiderations by them produced to manifeſt the warrantableneſs and juſtneſs both of their making and executing the ſame, which they now ſtand deeply engaged to defend, having already thereupon put two of them to death.

alſo of ſome further Grounds for juſtifying of the ſame, in an *Appendix* to *John Norton*'s Book (which was printed after the Book it ſelf, yet as part thereof) whereto he is ſaid to be appointed by the General Court.

d likewiſe of the Arguments briefly hinted in that which is called *A true Relation of the Proceedings againſt the* Quakers, *&c.*

hereunto ſomewhat is added about the Authority and Government Chriſt excluded out of his Church, which occaſioneth ſomewhat concerning the true Church-Government.

By ISAAC PENINGTON *the Younger.*

he Stone the Builders refuſed, is become the head of the Corner. This is the Lord's doing it is marvelous in our eyes, Pſal. 118. 22, 23.

hank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them unto Babes. Even ſo Father, for ſo it ſeemed good in thy ſight; Mat. 11. 25, 26.

To the Rulers, Teachers, and People of *New-England.*

MAny a weary ſtep hath my poor Soul fetched, and many difficulties and hardſhips hath it met with in its purſuit after truth. The immortal ſeed hath deeply ſuffered in me through the miſts of darkneſs, and various ratagems and powers of the enemy, which have often encompaſſed me, and di-reſſed my Spirit exceedingly. I have known many battels, received deep Wounds, a and have been in deaths and graves often, where the living ſeed hath langui-ed for want of the living ſpring. Let this thing to the praiſe and glory of the preſer-er of Iſrael *may I ſpeak, the ſence of God and the ſavour of his Spirit was neve-r wholly taken away from me, though many times I knew it not, but was too apt t-o diſtruſt*

distrust it, being ignorant of the way of its appearing in me. The Scriptures I ways exceedingly priz'd, and a deep knowledge of them (from an experimen sense of the things they spake of) was bestowed on me: but I knew not what it which gave me the knowledge, nor how it sprang, but went about still to fix it the letter, and so gave away the glory from the Spirit, which shines above and b yond the letter, and ought so to be acknowledged. Before this despised people peared, I was even quite worn out, and said, my hope is cut off from the Lord, th is no such appearance of him to be looked for, as my poor distressed Soul wants. Li without the presence of his Spirit I could not, where to meet with his Spirit could hear no news; and that precious knowledge which I had through the operation God upon my heart from the living spring, the same hand which gave me, brake in pieces, and pulled down that inward building which was reared up in Spirit. What a man of sorrows I became hereupon, how I mourned all the day lo and roared out after my God all the night season, is not to be uttered. And might be the Lords pleasure, O that my misery might end with me, and that might be the issue of all my sufferings, to fit me to be a faithful instrument in hand of the Lord for the preserving of others therefrom! Now this was it which did me, namely the getting up of the fleshly wisdom and understanding, which God had broken in me mightily several times, yet it still had some secret devic other to creep in again unto me, and to twine about my Spirit, undiscerned by but this effect still attended it, by degrees (like a canker) it eat out the sweet and freshness of my life and spirit, and exalted that part in me which God bi the mysteries of his Kingdom from. At first acquaintance with this rejected pa that which was eternal of God in me opened, and I did immediately in my sp own them as Children of my Father, truly begotten of his life by his own Spirit: the Wise reasoning part presently rose up, contending against their uncouth ap appearance, and in that I did disown them, and continued a stranger to th and a reasoner against them for above twelve months, and by weighing and co sidering things in that part, was still further and further off from discerning th leadings by the Life and Spirit of God into those things. But at length it pleas the Lord to draw out his Sword against that part in me, turning the Wisdom an Strength thereof backward, and to open that eye in me again, wherewith he ha given me to see the things of his Kingdom in some measure from a Child; and then I saw and felt them grown in that life and spirit, which I through the treache ry of the Fleshly-wise part had been estranged to, and had adulterated from. And now what bitter days of mourning and lamentation (even for some years since) I have had over this, the Lord alone fully knows. Oh I have known it to be a bit ter thing to follow this Wisdom in understanding of Scriptures, in remembring o Scriptures, in remembring of experiences, and in many more inward ways of wor kings, that many can bear to hear. The Lord hath judged me for that, and I have born the burden and condemnation of that, which many at this day wear as their Crown. And now what am I at length? A poor Worm, whom can I warn effectu ally? Whom can I help? Whom can I stop from running into the Pit? But though I am nothing, I must speak, for the Lord draweth and moveth me: and how unserviceable soever my pity be, yet my Bowels cannot but roul, both towards those that are in misery, and those that are running into misery. Read in the fear and in simplicity, what was so written; and the Lord open that eye in you which can see the way of life, and discover the paths of the mystery of Iniquity in its most hidden workings in the heart, that ye sleep not the sleep of eternal death, and so at last be awakened in the Bowels of that wrath and fiery indignation, which that Spirit which erreth from, and transgresseth the life and light within, can neither bear nor escape.

A N

AN EXAMINATION

Of the Grounds or Cauſes which are ſaid to induce the Court of BOSTON in NEW-ENGLAND, to make that Order or Law of Baniſhment upon pain of Death againſt the QUAKERS; As alſo of the Grounds and Conſiderations by them produced to manifeſt the warrantableneſs and juſtneſs, &c.

THat in *New-England* there hath been a Law made of Baniſhing the *Quakers* (ſo called) and of death in caſe of return, is well known in theſe parts; but what induced them hereunto, and what juſt grounds and reaſons they had for it, many are not acquainted with, but are very much diſſatisfied concerning their proceedings therein, fearing that they have diſhonoured God, brought a reproach upon the Name of Chriſt and his Goſpel, exceeded the limits of their power, given an ill example of Perſecution, laid a Foundation of hardening their hearts againſt God, and of drawing his heavy Wrath upon them, all which they cannot but be guilty of, in caſe it ſhould be proved that they have been miſtaken, and that theſe People (upon a further ſearch) ſhould appear to them to be of God, as they have already to very many, who have been exceedingly prejudiced againſt them, till they came more meekly to hear and conſider their caſe. For there are many here in Old-*England*, and in other parts, who once reviled, reproached, and thought they could hardly do bad enough againſt them, who now (in the ſingleneſs of their hearts) can bleſs God for raiſing up ſuch a People, and that they themſelves were not cut off in their blind zeal againſt them, but in the rich mercy of God had a way made for the removing of their prejudices and hard thoughts, and for the opening of their eyes, whereby they came to ſee that theſe are indeed a precious people of God, begotten, brought forth, and guided by his power, and that it is his living truth, which they (in obedience to his living power) are drawn to bear witneſs to, and to hold forth unto the World. And one ſuch teſtimony for them, is of more weight and value in a true Ballance, than thouſands of teſtimonies againſt them from ſuch who are prejudiced, and have not patience to conſider things in equity and uprightneſs of heart, and alſo whoſe intereſt lies another way.

Now meeting of late with a Paper beginning thus, *At a general Court held at* Boſton *the 8th. of* October, 1659. (Wherein by way of preface, there is firſt an account given of what induced them to make this Law of baniſhment and death, and then grounds and conſiderations laid down to clear it to be warrantable and juſt) it was upon my heart to conſider and examine theſe, to ſee whether they did ariſe from the Seed of God, and from the true knowledge of the Scriptures by his Spirit, and ſo were weighty to the conſcience which ſingly waits upon God for ſatisfaction about truth or whether they did ariſe from the fleſhly part, and from fleſhly reaſonings upon Scriptures, and ſo were but chaffy, and not able to ſatisfie the weighty conſidering Spirit, as in the ſight of God.

And this I was the more induced to do, becauſe I found Bowels rowling towards them, and a ſenſe of what might eaſily be their ſnare, which hath overtaken and intangled many, for many who have blamed others ſeverely, and really thought how well they themſelves would have amended things, if ever they came into place and

and power, yet have failed, and run into the very same errour, when they have come to the Tryal. So these persons when they were formerly persecuted in *England*, no doubt but thought and intended (if ever they came to be free from it) to lay a foundation against it: yet when they come to the point, and feel their condition changed, insomuch as it was now in their hand to determine what was the way of Worship, Church Government, and Order, there lay a great Temptation before them to set up what they judged to be right, and to force all others to a conformity to it. Yea now was their great danger, and time to beware, lest the same persecuting spirit did get up in them, which their being persecuted was a proper means to keep down: And if so (if the same spirit which persecuted them, got up in them) then they who were once persecuted, could not possibly forbear persecuting: for that spirit will persecute wherever it gets up. And having laid its foundation of Persecution under a plausible cover, then by degrees it more and more vails the eye, hardens the heart, and takes away the tenderness which was in the persons before, while they themselves were persecuted. Now I cannot but pity those that fall into the snare of the enemy, especially those who are taken into so great a Snare, and come to so great a loss of their tenderness towards God, his Truths and People, and run so great an hazard and danger of the loss of their own Souls.

The Grounds or Causes expressed of their making that Law of Banishment, are in substance these three.

1. *THE coming of the* Quakers *from foreign parts, and from other Colonies, at sundry times and in several companies and numbers, into the jurisdiction of the Massachusets.*

Answ. This, of it self is far from any warrant: for *the Earth is the Lords and the fulness thereof*: and though they claim a propriety in it, yet it is still more the Lords than theirs; and he may send any one of his Servants into it at his pleasure, upon what Message or service it seemeth good unto him. So that the great question to be determined here is this, *Whether these persons came from the Lord, in his will, and at his appointment, or whether they came of themselves, and in their own wills?* For if they came by commission and appointment from the Lord of Heaven and Earth, their warrant was without doubt sufficient: but if they came in their own will, and upon their own designs, that they went out of the Lords Counsel and Protection, and must bear their own Burthen. Now consider, whether ye were tender in the due weighing of this, before your imprisoning, and dealing hardly with them: for if at their first coming ye imprisoned them, and engaged your selves against them, ye thereby made your selves unfit for an equal consideration of the cause, and God might justly then leave your eyes to be closed, and your hearts hardned against his Truths and People; for beginning with them so hardly and unrighteously, and not in his fear.

2. *Those lesser punishments of the House of Correction, and Imprisonment for a time having been inflicted on some of them, but not sufficing to deter and keep them away.* (Why do ye omit cutting off of ears? are ye ashamed to mention that amongst the rest? indeed the remembrance of it strikes upon the Spirits of people here, and perhaps in *New England* also.)

Answ. They that are sent by the Lord, and go in the guidance of his Spirit, cannot be deterred from obedience to him in his Service and Work, either by lesser or greater punishments. Punishments deter the evil doer; but he that doth well, is not afraid of being punished, but is taught, and made willing, and inabled to suffer for righteousness sake, *Phil.* 1. 29. And ye will find your greater punishments as ineffectual to obtain your end, as your lesser. For they whose lives (in the power of God) are sacrificed up to the Will of God, are no more afraid of Death, than they are of Whips, Prisons, cruel usage in Prisons, and cutting off of ears. Surely it had been a sweeter, a more Christian and safer course, to have weighed the thing in Gods fear and dread, before ye had begun any of your punishments. But your own late relation confesseth, that ye began with them upon reports from *Barbadoes*, and *England* (from good hands ye say, and they of *Damascus* might have said, if they had received the Letters from the High Priest

Priest, or relations from zealous and devout *Jews*) and I have heard related from many hands (which having drunk in prejudices from reports, and begun with imprisoning of them, might easily follow) that they were never afforded a fair hearing, but at your Courts Questions put to entrap them, and they not suffered to plead the Righteousness and Innocency of their cause, but endeavours used to draw them to that (and a watching to catch that from them) which would bring them within the compass of some of your Laws. Your Consciences know how true these things are, and will one day give in a clear and true Testimony, although ye should be able to bribe them at present.

3. *That their coming thither was upon no other grounds or occasion (for ought that could appear) then to scatter their corrupt opinions, and to draw others to their way, and so to make disturbance.*

Answ. Christ saith to his Disciples, *ye are the Salt of the earth, and the light of the World*: and they are not to lie still, and keep their light under a Bushel, but to lighten and season the World, as the Lord calleth and guideth them. And if the Lord doth see that *New England*, notwithstanding all its Profession and talk of the things of God, hath need of his Salt to savour it with, and of his Light to enlighten them with, and so sendeth his Messengers and Servants among them, they have no reason to be offended with the Lord for this, or with his People, or with the Truths they bring. They have long had a form up, and it may have eaten out the power, that they may not be so savoury now in their ease and authority in *New England*, as they were under their Troubles and Persecutions in Old *England*: and God may in kindness to them send among them a foolish people to stir them up and provoke them to jealousie. Now the coming thus is not to *scatter corrupt Opinions*; but by the power of truth to scatter that, which scatters from the Lord; nor is it to draw to their way, but to the Lord, to Christ his living way, which they are exhorted to try, and feel, and certainly to know, before they receive: nor doth it make any *disturbance* but only to that which is at ease in the flesh, and fleshly forms of Worship. And *Israel* of old was often thus disturbed by the Prophets of God, (though they still could not bear it, but were enemies to the Prophets for it) notwithstanding they had received their way of Worship certainly from Gods hand: how much more may the Lord take liberty by his Servants and Messengers to disturb these, who never so received it, but have formed up a way out of the Scriptures, whereof many that are truly conscientious doubt whether it be the way or no, even as they themselves doubt and are ready to contend against the ways that others have formed?

Now those that pick a quarrel with Truth, and seek matter against it to persecute it, do not call it Truth but Error, corrupt Opinions, the way of a Sect, the making of disturbance, or such like. And Persecutors for the most part do not only say this, but bring forth their strong Arguments, insomuch as the Persecutor is commonly just in his own eyes, and the Persecuted is blamed as the evil doer, and cause of his own sufferings. Were the Bishops without their Plea? nay did not he that was called Dr. *Burgess* (in his Book) seem to carry the Cause clear against the *Non-conformists*? And why the Bishops might not establish their way by Authority, or the Presbyters their way, as well as those accounted *Independants* their way (not regarding the Dissenters, or tender Consciences) I confess I see not; but that they have justified the Bishops by their practising the same thing, and so unjustly condemned them in words.

But how can ye say, *for ought that could appear*? when ye were so unfit (through receiving of prejudices and reports, and beginning so roughly with them) to consider what might be made appear, and also so far from giving way to them to make what they could appear, as is before expressed? And doth not this also imply that there may be a just, righteous, and warrantable cause of their coming, in relation to God and his Service, though it doth not yet appear to you; and in a meeker and cooler temper, when another eye is opened in you, ye may see and acknowledge that cause, who are the Lords Servants, whether they come in his Name or no; whether they are his Truths or no, which they bring with them, these are things God opens to the humble, to the meek, to such as feed before him and wait for his Counsel therein: but those that can determine things by intelligence before hand from other parts, and Imprison persons as soon as they come, and so proceed on with a stiff resolution against them, how are these in any capacity to seek or receive counsel from God in a case of so great concernment? so that at last even when they have drunk their Blood, they must be forced to say, *for*

ought that could appear; this was their only end, work and intent; but whether it was ſo or no, they do not certainly know.

Thus far is in anſwer to the account they give, by way of Preface, to what led them to the making of this Law of Baniſhment and Death. Now the grounds and conſiderations themſelves, which they held forth to clear this to be warantable and juſt, follow to be ſcanned, which are in number ſix.

1. *The Doctrine of this Sect of People* (ſay they) *it is deſtructive to fundamental Truths of Religion.*

Anſw. For the making of this Argument forcible, two things are neceſſary; if either of which fails, it falls to the ground.

1. It is neceſſary to make manifeſt, that perſons for holding or propagating Doctrine contrary to fundamental Truths of Religion, are by Chriſts inſtitution puniſhable with Diſmembring, Baniſhment, or Death. For Chriſt is the Head, King, and Law giver to His Church: it is he that is the Foundation of Religion, and the giver forth of Fundamental Truths of Religion: and he is the proper Judge of what puniſhment is fit for ſuch as either will not receive his fundamental Truths of Religion, or afterwards ſtart back from them, and broach Doctrines contrary thereto. Now it is required, in his Name and Authority, of ſuch Powers as will take upon them to inflict theſe kinds of puniſhments, upon ſuch kind of offenders, Chriſts inſtitution for this thing. Chriſt was as faithful in his Houſe as *Moſes*, and if ſuch a courſe had been neceſſary for the preſervation of his Church, ſurely he would not have with held it. But Chriſt overcomes the Devils Kingdom by his Spirit: by that he wins Souls, and gathers into, and builds up his Church, and by that he is able to defend them. By his Spirit he Preacheth the truth and ſoweth the Seed of the Kingdom, and by his ſpirit he upholds and maintains it. This is his way of overcoming all the miſts of darkneſs, and falſe Doctrines and not a Magiſtrates Sword. *The Weapons of our Warfare* (ſaith the Apoſtle) *are not carnal, but mighty through God, to the pulling down of Strong Holds*, 2 Cor. 10. 4. Are there Strong holds of darkneſs? Are there falſe Doctrines broached againſt the truths of Chriſt? Who are the Warriers againſt theſe? Are they the civil State, the Magiſtrate, the earthly Powers; or are they the Miniſters and Servants of Chriſt? And what are the Weapons that are mighty to overthrow theſe? Are they Stocks, Whips, Priſons, cutting off of Ears, Baniſhment, Death? or are they of a ſpiritual Nature? The ſpiritual Weapons are ſanctified by God to this end, and are mighty through him, able to effect it throughly; whereas the carnal Weapons are weak and unſanctified, and can reach only the carnal part, but the ſtrong Hold remains untouch'd by theſe. And it is only the carnal part, which deſires to have the uſe of ſuch carnal Weapons in the Church: the Spiritual man would conquer by his own Weapon, or not at all. Chriſt came not to deſtroy mens lives, nor never gave order to have men killed about his truths. If his people be diſobedient, and broach Doctrine never ſo contrary and deſtructive to his Kingdom, he hath a ſpiritual way of fighting with them now, and hath appointed his ſervants to have his mighty ſpiritual Weapons in a readineſs, *for the revenging every diſobedience*, 2 Cor. 10. 6. And he hath likewiſe a time of dealing with them hereafter; but he hath no where appointed that his ſubjects (if they could get the command of the Sword in a Nation or Country) ſhould kill ſuch. Abundance of bloud hath been ſhed upon this pretence, which the Lord will make inquiſition for: it would at length be ſeriouſly inquired into, what truth there is in this bloudy Doctrine? For under this cover all the perſecutions and ſheddings of the Saints bloud ſhelter themſelves. O conſider at length, how cruel and bloudy men have made the Goſpel of Peace by this Principle: and what an advantage it gives to the *carnal* part in thoſe that are perſecuted, if once they can get the command of the outward Sword, to forget their own ſufferings, and ſuddenly turn perſecutors of ſuch as differ from them; though upon as weighty grounds (if not more weighty) than they differed from others upon. But this they that are uppermoſt will not yield to, that the grounds of ſuch as differ from them are ſufficient; even as thoſe that they differed from would not yield that their grounds were ſufficient. Thus ſtill they whoſe arguments go forth under the ſhelter, or by the command of the preſent authority, they are looked upon as moſt weighty, and the others cauſe is trampled upon, though never ſo juſt, innocent, upright, and weighty in it ſelf; and the meek of the earth, the humble-

heart-

hearted, the tender-conscienced towards God, they are still made the offenders and sufferers: and their enemies are still made their Judges. I do think these of *New-England* would have once thought it hard measure, that Conformists whom they differed from, should have been the Judges whether their grounds were sufficient or no, and yet they (ever since they have had the power in their hands) have taken upon them to be the Judges of the sufficiency of the grounds of such as differ from them, and have as freely condemned all that differed from them, and been as sore a curb upon the tender-conscience, as ever the Bishops were. So that it is plain, that which they sought was their own liberty (they did not like to be oppressed and inthralled contrary to their judgments) but not the liberty of the tender-conscience toward God, but rather the yoaking and inthralling of it to their judgments, and arguments, and interpretations of Scripture, which he that differs from, must be an offender with them, even as they were once accounted offenders for differing from the Conformists, and so are all become transgressors of the Law of God in doing that to others, which they would not that others should do to them.

2. It is requisite also to make manifest, that the Doctrine of this sort of people is destructive to the fundamental truths of Religion. For if it be not so, then they are injured and mis-represented; and both their Banishment, and Death; and all other punishments inflicted upon them on this account, will prove to have been unjust.

There are four instances given, or four particular fundamentals mentioned, to which their Doctrines are said to be destructive. First, *the Sacred Trinity*, Secondly, *the person of Christ*, Thirdly, *the holy Scriptures as a perfect rule of Faith and Life*, Fourthly, *the Doctrine of perfection*.

Now for the making the thing clear and manifest to every sober mind, it is requisite first to consider what the *Quakers* hold in these several particulars, and then whether that which they hold in these respects, be contrary to the truth of these things, as they are plainly related in the Scriptures: for if that which they hold be according to the naked voice and proper intent of the Scriptures, then they are not to be blamed, but the blame will light on their accusers, who might easily be found guilty of injuring both them and the Scriptures, both in these and many other things, were they no Judges?

1. Concerning *the sacred Trinity*. They generally both in their speakings, and in their writings, set their Seal to the truth of that Scripture, 1 *John* 5. 7. That *there are three that bear record in Heaven, the Father, the Word, and the Holy Spirit*. That these three are distinct, as three several beings or persons, this they read not, but in the same place they read, that *they are one*. And thus they believe, their being to be one, their life one, their light one, their wisdom one, their power one: and he that knoweth and seeth any one of them, knoweth and seeth them all, according to that saying of Christ's to *Philip*, *He that hath seen me hath seen the Father*, John 14. 9 Three there are, and yet one, thus they have read in the Scripture, and this they testifie they have had truly opened to them, by that very Spirit which gave forth the Scriptures, insomuch as they certainly know it to be true, and own the thing from their very hearts But as for this title of *Sacred Trinity*, they find it not in Scripture: and they look upon Scripture-words as fittest to express Scripture-things by. And surely if a man mean the same thing as the Scripture means, the same words will suffice to express it: but the Papists and School-men having missed of the thing which the Scripture drives at, and apprehended somewhat else in the wise imagining part, have brought forth many Phrases of their own invention to express their apprehensions by, which we confess we have no unity with, but are content with feeling the thing which the Scripture speaks of, and with the words whereby the Scriptures express it Now whereas they call this a fundamental, we do not find it so called in Scripture, nor do we find the Disciples themselves understanding therein, but knew not the Father, *John* 14. 8, 9. And Christ going about to inform them, does not tell them of another distinct being or person: but *Hast thou not seen me? and believest thou not that I am in the Father, and the Father in me?* ver. 10. And so the believers at *Ephesus* had not so much as heard there was an Holy Ghost, *Acts* 19. 2. So that if ye will make this a fundamental truth, yet it is such a fundamental, as true Faith did stand without, both in believers afore Christ's death, and in believers after. This is the great fundamental, *that God is light, and in him is no darkness at all*, 1 John 1. 5. and the great work of the Ministry is to shew men where this light is,

and

and to turn men from the darkneſs, wherein is the power of Satan, unto this light: where is the power of God, *Acts* 26. 18. And he that comes into this light, and into this power, owned in the light and in the power, wherein is the life of all the Saints, and the true fellowſhip both with the Father and the Son, and one with another, *John* 1. 3, 7. And the trial of Spirits, is not by aſſent to Doctrines (which the hypocrite may aſſent to on one hand, and the true believer may ſtartle at on the other hand) but by feeling of the in the inward vertue of the light, in the Spirit, and in the power. This was the Apoſtles of trial, 1 *Cor.* 4. 19, 20. *I will know, not the ſpeech of them which are puffed up, but the power; for the Kingdom of God is not in Word, but in Power.* A man may ſpeak high Words concerning the Kingdom, and get all the Doctrines about it, and yet be a ſtranger to it, quite ignorant of the power: and another may want divers Doctrines concerning it (haps ſome of thoſe which men call fundamentals) and yet be a Citizen of it, and in power. But now under the Antichriſtian Apoſtacy. men wanting the feeling of the and power, wherein the true judgment is, they own or diſown one another upon aſſent or diſſent to ſuch and ſuch Doctrines, and ſo fall into this great error, of owning many whom Chriſt owns: and if they find perſons not aſſent to, or diſſenting from of thoſe things, which they call fundamentals, then they think they may lawfully communnicate and perſecute them. So by this miſtake, they cut of that which is gre they perſecute that wherein is the living ſap, and cheriſh the dry and withered. which is moſt tender towards God, and moſt growing in the inward ſenſibleneſs (w cauſeth it to ſtartle at that, which others can eaſily ſwallow) lies moſt open to ſuffe by this kind of trial.

2. Concerning *the Perſon of Chriſt*. They belive that Chriſt is the eternal Light, Wiſdom, and Power of God, which was manifeſted in that body of fleſh, which he of the Virgin: that he is the King, Prieſt, and Prophet of his people, and ſaveth from their ſins by laying down his life for them, and imputing his righteouſneſs to yet not without revealing and bringing forth the ſame righteouſneſs in them, whi wrought for them. And by experience they know, that there is no being ſaved belief of his death for them, and of his Reſurection, Aſcention, Interceſſion, *&c.* out being brought unto a true fellowſhip with him in his death, and without feelin immortal ſeed of life raiſed and living in them. And ſo they diſown that Faith in C death, which is only received and entertained from the relation of the letter o Scriptures, and ſtands not in the divine power, and ſenſible experience of the begott God in the heart.

Now they diſtinguiſh, according to the Scriptures, between that which is called Chriſt, and the bodily Garment which he took. The one was Fleſh, the other S *The Fleſh profiteth nothing* (ſaith he) *the Spirit quickeneth, and he that eateth me, live by me, even as I live by the Father*, John 6. 57, 63. This is the Manna it ſelf, true Treaſure, the other but the viſible or earthen Veſſel which held it. The bod fleſh was but the vail, *Heb.* 10. 20. The eternal life was the ſubſtance vailed. The he did partake of, as the reſt of the Children did, the other was he which did pas thereof, *Heb.* 2. 14. The one was the body which was prepared for the life, for it t pear in, and be made manifeſt, *Heb.* 10. 5. The other was the life or light it ſel whom the body was prepared, who took it up, appeared in it to do the Will, *Pſa.* 7, 8. and was made manifeſt to thoſe eyes which were able to ſee through the wherewith it was covered, *John* 1. 14.

Now is not this ſound, according to the Scriptures? And is it not a good way know this, by unity with it; by feeling a meaſure of the ſame life made manifeſt in mortal fleſh? 2 *Cor.* 4. 11. This we confeſs is our way of underſtanding things likewiſe of underſtanding the Scriptures which ſpeak of theſe things. And we have fou it a far ſurer kind of knowledge, namely, to underſtand the Scriptures, by experien of that whereof the Scripture ſpeaks, then to gueſs at the things the Scripture ſpeaks by conſidering and ſcanning in the earthly part; what the Scriptures ſpeak of them. Su a kind of knowledge as this, a Wiſe man may attain to a great meaſure of, but the ther is peculiar to him who is begotten of God, whoſe knowledge is true and cert though it ſeem never ſo different from his who hath attained what he hath by the ſea of his Wiſdom.

3. Concerning *the holy Scriptures being a perfect rule of Faith and Life*. The new Co

nant is the Covenant of the Gospel, which is a living Covenant, a spiritual Covenant, an inward Covenant, and the Law or Rule of it cannot be written outwardly. Read the tenour of the new Coveant, *Heb* 8. 10. *I will put my Laws into their Minds, and write them in their hearts.* If God himself should take the same Laws, and write them outwardly; yet, so written, they are not the new Covenant: at most they would be but an outward draught of Laws written in the new Covenant. And mark, this is one difference given between the new Covenant and the old, the Laws of the one were written outwardly, in Tables of Stone, the Laws of the other were to be written in the Heart. That is the Book wherein the Laws of the new Covenant were promised to be written, and there they are to be read. So that he that will read and obey the Laws of the Covenant of life, must look for them in that Book, wherein God hath promised to write them: for though in other books he may read some outward descriptions of the thing, yet here alone can he read the thing it self. *Christ is the Way, the Truth, and the Life.* What is a Christians rule? Is not the way of God his rule? Is not Gods truth his rule? and Is not the truth in Jesus where it is taught and to be heard, and to be received even as it is in Jesus? *Ephes.* 4. 21. Is not he the King, the Priest, the Prophet, the Sacrifice, the Way to God, the truth of God, the life it self, the living path out of Death, yea all in all to the believer, whose eye is opened to behold him? The Scriptures testifie of Christ, but they are not Christ; they also testifie of truth, and are a true Testimony, but the truth it self is in Jesus, who by his living Spirit writes it in the heart which he hath made living. And so a Christian's life is in the Spirit: *If we live in the Spirit, let us also walk in the Spirit*, Gal. 5. 25. The whole life and course of a Christian is in the volumn of that Book, as the Lord opens the leaves of it in him. *The gift of God, the measure of Faith*, given him by God, that's his rule; that's his rule of knowledge, of propheſying, of obedience, *Heb.* 12. *Rom.* 1. 4. and 12. 6. The keep there, if he walk according to the proportion of it, he errs not: but out of the Faith, in the error, in all he knows, in all he believes, in all he does. *The new creature*, that which God hath new created in the heart, in which life breaths, and nothing but life breaths, which is taught by God, and true to God from its very infancy, that's his rule whereby he is to walk, the Apostle expresly calls it so, *Gal.* 6. 15, 16. That which is begotten by God is a Son; and the Son, as he is begotten by the breath of the Spirit, so he is preserved and led by the same breath; and such as are so led are Sons, and none else; for it is not reading of Scriptures, and gathering rules out thence that makes a Son, but the receiving of the Spirit, and the being led by the Spirit, *Rom.* 8. 14, 15 And being the whole Worship of the Gospel is in the Spirit, there is a necessity of receiving that in the first place; and then in it the Soul learns to know and wait for its breathings and movings, and follows on towards the Lord in them. The Spirit cannot be with-held from breathing on that which he hath begotten, and that breath is a guide; a rule, a way, to that which it breatheth upon. Now this is most manifest even from the Scriptures themselves, they expresly calling Christ the Way, the Truth, *&c.* the new Creature, the Rule, the Faith, Grace, or gift given to be the rule, testifying the heart to be that which God hath chosen to write his Laws in; but where do they call themselves a perfect rule of Faith and Obedience? *They are they* (saith Christ) *which testifie of me, and ye will not come to me, that ye might have life.* John 5, 39 40. Life cannot be received from the Scriptures, but only from Christ the Fountain thereof: no more can the Scriptures give the rule, but point to the Fountain of the same life, where alone the rule of life, as the life it self, can be received. The Scriptures cannot ingraft into Christ, nor give a living rule to him that is ingrafted: but he that hath heard the testimony of the Scriptures concerning Christ, and hath come to him, must abide in him, and wait on him for the writing of the Law of the Spirit of life in his heart, and his will be his rule from the Law of Sin and Death, even unto the Land of life. Now men have mistaken in the night of darkness, and put the Scriptures out of their place (even in the place of the Spirit) and so have become Ministers, not of the Spirit, but of the letter, whereas the Apostles were made *able Ministers of the New Testament, not of the Letter, but of the Spirit*, 2 Cor 3. 6. Let them not be offended at the Spirit of God the teaching us otherwise, nor at us for learning as the Spirit of God hath taught us, the Scriptures also testifying that this is the rule, but no where setting up themselves for the rule. And it is the same Spirit, which would now fix men in the Scriptures, to keep men

from

from Chriſt the living rule and only way to life eternal, as formerly kept men by Traditions from the Scriptures, though it is hard for them who are intangled in this deceit, to ſee it.

Now for the proof of theſe things thus barely here charged, the Reader is referred to Mr. *Norton's* (as they ſtile him) Tractate againſt the *Quakers*. Concerning the validity whereof, I refer the Reader to *Francis Howgils* Anſwer thereto, wiſhing him to read both in the fear and dread of the Almighty, waiting for his counſel to guide him in the true diſcerning, which of them ſavours of mans wiſdom, and which of them writes from acquaintance with the Truth it ſelf. In which Anſwer of his he recites ſuch errors of that *Norton*, as would make a great ſound againſt the *Quakers*, if any ſuch could juſtly be charged upon them. I ſhall mention only two or three of them, *viz.* That God is a diſtinct Subſiſtence from the Son and Spirit; and that the Son is a diſtinct Subſiſtence from the Father and the Spirit: and becauſe it is ſaid, the *Father ſhall give you another Comforter*, this *another* he ſaith is intelligible of the Eſſence. (Are there then three diſtinct infinite Eſſences or Beings.) *That the Spirit of God without the Letter is no Spirit.* (He was before the Letter, he was never limited to the Letter, he will be after the Letter, and he is what he is without the Letter.) *That Chriſts words* John. 17. 21. *give an uncertain ſound*, (where have any of the *Quakers* caſt ſuch a blemiſh upon any portion of Scripture?) Surely this man had more need to ſeek to have his own Veſſel cleanſed than to accuſe others of Errors or Blaſphemy. And if he have no other way to overthrow them, than by maintaining ſuch kind of things as theſe againſt them, he will never get Victory over them any other ways than by the outward Sword: but by the Bloud of the Lamb, and by the word of his Teſtimony, and not loving their lives unto the Death, they will eaſily overcome all ſuch kind of Champions.

4. The fourth and laſt inſtance which they give of the deſtructiveneſs of their Doctrine to the fundamental Truths of Religion, is, *That Opinion of theirs of being perfect pure and without Sin, which* (ſay they) *tends to overthrow the whole Goſpel, and the vitals of Chriſtianity: for they that have no Sin have no need of Chriſt, or of his ſatisfaction or bloud to cleanſe them, nor of Faith, Repentance*, &c.

Anſw. That the Lord God is able perfectly to redeem from Sin in this life; that he can caſt out the ſtrong man, cleanſe the Houſe, and make it fit for himſelf to dwell in; that he can finiſh tranſgreſſion and ſin in the heart, and bring in everlaſting righteouſneſs; that he can tread down Satan under the feet of his Saints, and make them more than Conquerors over him; this they confeſs they ſteadily believe. But that every one that is turned to the light of the Spirit of Chriſt in his heart, is preſently advanced to that ſtate, they never held forth: but that the way is long, the travel hard, the enemies and difficulties many, and that there is need of much Faith, Hope, Patience, Repentance, Watchfulneſs againſt Temptations, *&c.* before the life in them arrive at ſuch a Pitch. Yet for all this, ſaith Chriſt to his Diſciples, *Be ye perfect*, directing them to aim at ſuch a thing, and the Apoſtle ſaith, *Let us go on unto perfection*, and Chriſt gave a Miniſtry for *the perfecting of the Saints*: and they do not doubt but that he that begins the work can perfect it even in this life, and ſo deliver them out of the hands of Sin, Satan, and all their ſpiritual enemies, as that they may ſerve God without fear of them any more in holineſs and righteouſneſs before him all the days of their lives.

Now how is this Doctrine, or how is this People becauſe of their believing and holding forth this Doctrine, guilty of all this great and heavy charge that is laid upon them here, as that *they have no need of Chriſt, his Satisfaction, his Blood, nor of Faith, Repentance, growing in Grace, Gods Word and Ordinances, nor of Watchfulneſs and Prayer*, &c. Let us conſider the thing a little further.

Firſt, The Doctrine of Perfection, if it ſhould be granted to deny all this, yet cannot be ſuppoſed to deny the need thereof, until the ſtate of Perfection be attained. Nay, they that truly believe that ſuch a ſtate is attainable, cannot deny the uſe of thoſe things which are proper to lead to that ſtate, but will conſcientiouſly apply themſelves thereto, and preſs all others thereto, who deſire to attain that ſtate. And they that have either heard them ſpeak, or read their Writings with any equality of mind, may abundantly teſtifie for them againſt the unrighteouſneſs and injury of this charge. Their life lies in Chriſt, their peace in his *ſatisfaction* for them, and in a ſenſible feeling of his *bloud* ſprinkled in their Conſciences to cleanſe them from Sin; and by that *Faith* which

s Gods gift, they feel, and wait further to feel the righteousness of Christ imputed to hem for Justification. And as for being *perfectly just in themselves*, it is a very unrighte- us charge upon them: for their Justice and righteousness is in Christ for ever, and not f themselves; but in the denyal and crucifying of self are they made partakers of it, hich is bestowed by the free grace, mercy and power of him who hath mercy on them, nd not by any willing or running of theirs. And as for *Repentance*, they feel the need of , and find a godly sorrow wrought in them, and a bitter mourning over him whom hey once pierced, and still pierce, so far as they hearken to the Tempter, and follow he motions and lusts of the Transgressing nature. And they do both *Watch* and *Pray* gainst Sin, and feel what a bitter thing it is to have the Watch so slackned, whereby he Temptation prevails, which would lead to sin. And as for *purifying themselves daily*, nd *putting off the old man*, and *putting on the new*; it is that which their hearts delight o be continually exercised about: and all this with an hope that it may be effected, that he Vessel may be made holy to the Lord, a fit spiritual Temple for him to dwell in, hat he may display his Life, Glory, Power, and pure presence in them But if the belief hat this may be attained, in the way wherein God leadeth them towards it, and an ope to attain it, with an acknowledgment of it so far as it is attained; I say, if this nake them guilty of so great a charge, then they are indeed guilty: for they cannot but elieve it, wait for it, hope for it, and acknowledge it, so far as they feel it wrought in hem. But how can this possibly make them guilty of denying these things, seeing the xercise of these things not only standeth with, but is increased by such a belief nd hope?

Secondly, The state of Perfection it self doth not exclude these things, in such a way as his charge seems to intimate. For in the state of perfection, the bloud is not laid aside as eless, but remains to keep pure for ever. It is *the Blood of the everlasting Covenant*, (Heb: 3 20) both the Covenant and the Blood last for ever, and are useful even to them that re perfect. And there is need and use of the Faith in the Bloud, to believe the preserva- ion As the Covenant it self lasts; so that which lets into, and keeps in the Covenant asts also. That which unites, and ties the Soul to Christ the life, abides in the Soul for ver, even as the union it self abides. And there is a growing in the life, even where he heart is purified from Sin, even as Christ did grow and wax strong in Spirit: for a tate of perfection doth not exclude degrees. And so there is also a need of watching gainst Temptations in a perfect state; for *Adam* was perfect, and yet he needed a atch: and Christ was perfectly pure and without sin, and yet he did both Watch and ray. So that if any were brought to the perfect state of a man, even unto the measure f the stature of the fulness of Christ, which the Ministry was given to bring all the Saints nto, *Ephes.* 4. 11, 12, 13. if any were taught and enabled so to walk in the light, as o be cleansed by the Blood from all Sin, and to have such fellowship with the Father, nd the Son, as might make their Joy full, 1 *John* 1. 3, 4, 7. If any were brought to that tate of Glory, as to be chast Virgins, 2 *Cor.* 11. 2. without spot or wrinkle of the flesh, ut holy and without blemish, *Ephes* 5 27. If any should be made perfect in every ood work to do his will, which was a thing the Apostle prayed for, *Heb.* 13. 21. If any hould have so put of the old man, and have put on the Wedding Garment, as to be made ready and fit to be marryed to the Lamb, *Rev.* 19. 7. Yet this would not exclude aith in the blood, or Prayer, or Watchfulness to keep the Garment pure, *&c.* nor rowth in the life. And this we are not ashamed to profess, that we are pressing after, and some have already attained very far, even to be made perfect as pertaining to the Conscience, being so ingrafted into Christ the power of God, so planted into the likeness of his Death and Resurrection, so encompassed with the Walls and Bulwarks of Salvation, as that they feel no condemnation for sin, but a continual justification of the life, being taught, led, and inabled to walk, not after the flesh but after the Spirit, *Rom.* 8. 1.

From what they have said concerning this opinion of perfection (as they call it) they draw an Argument against their other Doctrines in these words. *Such fundamentals of Christianity are overthrown by this one Opinion of theirs, and how more by all their other Doctrines?*

Answ. To which I shall say this, if their Grounds and Proofs against any other Doctrines of the *Quakers*, be no more weighty and demonstrative, then those they have

here brought forth against the Doctrine of perfection, they may spare entertaining p judices against them and condemning them, and in the first place weigh them in a m equal Ballance than they have done this. And I dare appeal to any naked and unby sed Spirit, who shall fairly consider what is above-written, whether the Doctrine perfection be such an hideous error as they have represented it? Nay whether it be a precious truth of the Gospel of Christ, and a great incouragement to him who s follow the command of Christ, who saith, *be ye perfect*, to believe that (in the way Faith and Obedience) he may be wrought up to such an estate by the Free-grace, M cy, Love, and Power of God? Yea, let me add this Word more, he that feeleth everlasting Arm working one sin out of his heart, cannot but believe that the same A can work out all, and pluck up every Plant which the heavenly Father hath not plan which hope and belief causeth him with joy to follow this Arm through the Regener on. But if I did believe there were no perfecting the work of Redemption in this but I must still in part be a Slave to Satan, still crying out of the Body of sin and de and never have my part purified for the holy One to inhabit in, but remain in part converted, unchanged, unregenerated, unsanctified, Oh how heavily should I on, I am sure it would be as a weight upon my Spirit in resisting of Sin and Sa This is not the glad Tidings of the everlasting Gospel, but sad news from the bord of death, which would keep the creature not only in the bonds of death but w out hope of deliverance in this life, and refer the hope to that day wherein th is no more working out of Redemption, but the eternal judgment of the Tre it falls.

Now, having after this manner proved that the Doctrines of the *Quakers* ar structive to the fundamental truths of Religion, they lay down their argument wi upon they conclude that it is lawful for them, nay their duty to put them to deat these Words. *Now the commandment of God is plain, that he that presumes to spea in the name of the Lord, and turns people out of the way which the Lord hath comman walk in, such an one must not live but be put to death*, Zech. 13. 3. Deut. 1 *and* 18, 20,

Answ. 1. By what hath been said against them, it is not manifest that they hav ken lies in the name of the Lord. Nay, if they themselves who thus charge th could but soberly and mildly, with a Christian Spirit, weigh the thing, would i rather appear, that they in thus falsly charging them, and managing such untrue unrighteous arguments against them, have spoken lies, both concerning them, an gainst the Lord and his Truth? And as for turning men out of the way, that cannot justly charged on them, who turn men to Christ the living Way, and deliver the s message the Apostles did, that *God is light, and in him is no darkness at all*, and who p them to that place, where God hath said, this light is to be found, which is the h where God writes the new Covenant, and the Laws thereof, *Heb.* 8. where the W of Faith is nigh, *Rom.* 10. Surely they that direct hither, do not turn men out of t way. But they that point men to guess at the meanings of Scriptures, and to gain knowledge, and form rules to themselves out of it by their own natural Wit and U derstanding, which can never reach the mysteries of the Kingdom of God, and which God hides the true knowledge of the Scriptures from, these are those that turn men out of the way. For they that rightly understand the Scriptures, must first receive a measure of the Spirit to understand it with; even as they that wrote any part thereof, did first receive a measure of the Spirit to write it by.

2. It is not manifest by these places quoted, that the Governours of *New-England* have received authority from the Lord to put the *Quakers* to death, if their Doctrines were such as they accuse them to be. That of *Deut.* 13. 6. is a manifest case concerning one that should tempt to the following of other Gods, of the Gods of the people round about, nigh or far off, in such a case the offender was to be stoned to death, *v.* 10: but is this appliable to cases of Doctrine? That of *Deut.* 18. 20. gives a clear note how the Prophet may be known that speaks a lie in the name of the Lord, and what kind of lie it is, for which he is to be put to death, *ver.* 22. but it doth not say that every man in the Commonwealth of *Israel*, that holdeth any Doctrine contrary to what some of them might call the fundamental Doctrines of the Law, should be put to death. That of *Zech.* 13. 3. is a Prophesie, not a Command, and is not to be understood in mans Wisdom,

dom, nor to be fulfilled in mans Will. It were better to wait for the true openings of Prophesies in the Spirit, than to let the carnal part loose to gather somewhat out of them for the satisfying of the flesh, and making its thirst after the bloud of God's Lambs appear more plausible. I would but put this question to your consciences in the sight of God, whether in a conscientious submission to the Will of God in this Scripture, ye put them to death, or whether from this Scripture ye seek Shelter and Cover for the thing, having already done it, or fully purposed to do it?

So that the case is not here the same with any of the cases mentioned in those Scriptures: for if some of their Doctrines were lies (which ye have been very far from proving) yet it was not for such kind of lies that death was appointed in the Commonwealth of *Israel*. And yet there is a large difference between what was lawful to be done in the Kingdom or Commonwealth of *Israel*, and what is now lawful to be done. The Kingdom or Commonwealth of *Israel* was a state outwardly representative, of what was inwardly to be done in the state of the Gospel by Christ the King thereof. He is the King and Law-giver to his people, and he is their Judge concerning their receiving or rejecting them, concerning their obeying or disobeying them, concerning their holding the Faith, or their letting go the Faith; and maintaining things contrary thereto. And he doth judge his people here in this life, so far as he thinks fit, *Heb.* 10. 30, 31. reserving also what he thinks fit for another time of judgment, *Acts* 17. 31. And who is he that shall take his office out of his hand, and judge one of his servants in the things of his Kingdom? *Rom.* 14. 4. Is not this an intruding into Christ's Kingly office? He gave authority to, and command for the doing of such things outwardly before his coming, as might represent what he would do inwardly after his coming: but where hath he given authority since his coming to do such things any more? Doth not the typical King, with his typical Government cease, after that King with his Government which it figured out, is come?

O Governours of *New-England*, to take away the life of a man is a weighty thing, and the Lord will not hold him guiltless, who either doth it in a violent manner, or who maketh an unjust Law to do it by. But *how precious in the sight of the Lord, is the death of his Saints*! O how will ye be able to bear the weight of their bloud, when the Lord maketh inquisition for it. Ye had need have a very clear warrant in this case. O how will ye answer this thing at the judgment Seat of Christ! Alass, such arguments as these will stand you in little stead: But ye have done it, and now must maintain it: and it is exceeding hard for you (being thus deeply ingaged in the sight of the Nations) to come to a sober and serious consideration of the state of the case, as it stands before the Lord.

2. The second Ground or Consideration which they hold forth to their clear Law of banishment and death against the *Quakers*, to be warrantable and just, is this. *Because they are far from giving that honour and reverence to Magistrates which the Lord requireth, and good men have given to them: but on the contrary, shew contempt against them in their very outward gesture and behaviours, and some of them at least spare not to belch railing and cursing Speeches*, &c.

Answ. That we do not give that honour and reverence to Magistrates which the Lord requireth, deserves a weighty proof. For what we do, or forbear in this kind, we do as in the sight of the Lord, as persons who are not only liable to suffer from men, but also to give an account to him at the last day. Now towards Magistrates our carriage is thus, as in the presence of the Lord.

1. We observe their commands in all things that are according to God. We submit our selves to the Government that is Supreme, and to the Governours under the Supreme, for the Lord's sake, who in their several places ought to be for the punishment of evil doers, and for the praise of them that do well, according to 1 *Pet.* 2. 13, 14: This is God's Ordinance, and here Magistracy is in its right place, namely, in punishing the evil-doer for his evil-deeds, but not make a man an offender for a word, or for a gesture, which is neither good nor evil in it self, but as it is done. He that pulleth off his Hat or boweth in flattery, or to please man, in him it is evil: He that forbeareth to do it in obedience to God, and in the fear of his name, in him it is good.

2. When any Magistrates punish us for well-doing, for our obedience to the Lord's Spirit, though we know God never gave power to any Magistracy, to punish therefore, yet we patiently suffer under them, referring our cause to him that judgeth righteously, and waiting on him for strength to carry us through our sufferings for his Names sake.

3. When we appear before them, we appear as in the Lord's presence, desiring his guidance, that we may give due honour and respect to all that is of him in them, and may be kept from honouring or pleasing that which is not of him, and which he would not have us honour. This is the temper of our Spirits, and accordingly is our carriage as in the sight of the Lord, what ever men deem of us.

But the great matter is, because we do not pull off our Hats, and bow to them, or that we use plain Language to them, (as thou and thee to a particular person) which some of them will needs interpret to be contempt, though others of them who are more sober and considerate, can clearly discern that it is not at all in contempt either to their Authority, or their Persons, but in a meer single-hearted obedience to God. Now to drive this a little towards a fair trial, consider in meekness, and in God's fear.

1. What kind of honour this is, which is thus much stood upon? Is it the honour which is from above, or the honour which is from below? What part springs it from in man? From the New-birth, or from the earthly nature? And what doth it please in man? Doth it please that which is begotten of God? Doth it please the Meekness, the Humility, the Lowliness the new Nature? Or doth it please and help to keep up the old nature, the lofty Spirit, even that part which is prone in every man to be exalted out of the fear of God? For this I may freely say, that whatsoever is of the earth hath an aptness in it to feed the earthly part: and particularly, this of outward bowing to the Creature, is apt to hurt him that receiveth it. In mans giving and receiving honour God hath been forgotten. They have forgotten God, who have been giving honour to one another; and they have forgotten God, who have been receiving honour from one another. And what if the Lord, who hath made us sensible of the evil herein, hath laid a restraint upon us? Can any forbid the Lord from laying such a thing upon us? Or is it lawful for any to go about to hinder us from obeying the Lord therein? Thou who art thus eager in contending for honour, Art thou sure it is not the evil part in thee which doth desire it? If it be the good part in thee, thou wilt desire it in meekness and gentleness, yea and wilt be able to bear the want of it with joy, when it is denyed thee upon such an account, that it may run more purely towards the Lord,

Now if it be earthly honour, it is of a perishing nature, it is not always to last, but is one of the fashions of this World which is to pass away (how long a time soever it hath had) and God may call his people from it at his pleasure: and if he call from it, they must leave it off though the earthly nature and power be never so angry therein. The Lord hath let men have a long day, wherein man hath been lifted up, and appeared great by receiving that honour which is of the earth, not of the Faith: but at length the Lord will bring forth his day, wherein he will be great, and have every Knee bow to him, and every Tongue confess to him: and then man shall be little, and his honour fall, and the Lord alone be exalted, *Isa.* 2. 17.

2. Doth not the Image of God grow up into the likeness of God? Doth God respect mens persons? Did Christ regard any mans person? Did not *James* say, *If ye have respect to persons, ye commit sin, and are convinced of the Law, as transgressors*, James 2. 9. Of what Law? Of the Law of Faith, which exalteth the New-birth, and layeth flat the creature in its transgressing nature, estate, and honour. For saith Christ, who received not honour from men, nor gave honour to men, *How can ye believe, which receive honour one of another?* John 5. 44. That which receiveth earthly honour, is of the earth, and cannot believe: and that which giveth earthly honour, is of the Earth, and so not of the Faith. The Faith is a denying of the earth, a taking up of the Cross to the earthly honour, which is as a block in the way of Faith. How can ye believe, when ye cherish that part in you which is against the Faith? The immortal Seed of life, in the day of the Gospel, grows up out of the earth, leaving it with its customs fashions, honours, and its nature and worship too behind it?

So

So that look into the ground of the thing, with the eye which seeth over the transgressing state, and over all things which have sprung up from the transgressing part, and which please that part which is out of the Faith, out of the life and power drawn from God into the earth, and it will be manifest that earthly honour hath its root, foundation and service there; but falleth off like a shackle from mans Spirit, as the life riseth in him and as he is redeemed out of the earth.

Now as for *Abraham's* and *Jacob's* Bowings, *&c.* Those things had their season under the Law (which made nothing perfect) as other things had, but now God calleth every man to bow to the Son, and will not permit so much as bowing to an Angel, who is far more honourable than any Magistrate. And the Son calleth to honour the Father, and to seek the honour which cometh from God only: and he that will be his Disciple, must take up his Cross to the earthly part, and follow him, who neither gave earthly honour, nor received earthly honour, but condemned it, *John* 5. 44. Therefore let men consider the ground of the thing, and the different state between *Jews* under the Law, and Christians under the Gospel, and not think the bringing of instances from them of old time, can dispence with us in following Christ according to the Law of Faith, who gave us this pattern of not receiving or giving honour to mens persons, and let not the weight of our plea (it having so great impression on our hearts) be despised by any that pretend relation to our Lord and Master, which I shall briefly thus recite.

1. It is the single and sincere desire of our Hearts, to give all the Honour and Obedience to Magistates, which is due unto them according to the Scriptures.

2. It is manifest that we are careful of observing all just Laws; and patient in suffering through unjust Laws, or where the Magistrate doth persecute us without or against Law.

3. This kind of honour of pulling off the hat, and bowing to the person, we do not find commanded in Scripture, but we find Christ's command against it, who saith *follow me*; who both denyed to receive it, and did not give it; but condemned it. And we find its rise to be from the earthly part, and to the earthly part it is given, which it pleaseth, being given to it, or is offended at being denyed it: And this part we are taught by the Lord to crucifie in our selves, and not to cherish in others.

4. The bowing of persons under the Law (which was an earthly state, wherein many things were permitted, which are not permitted under the Gospel) doth not bind Christians under the Gospel, nor doth not limit the Spirit of God from taking of any one or more, or all of his people, from giving that which the earthly part calleth honour, to that which is of the earth.

5. We do appeal to the Lord our God (who is our judge and Law-giver) that he hath laid this upon our Spirits, and hath smitten several of us, when there hath arisen so much as a desire in us to please men in this particular: and in the fear of his name, and in obedience to him we do forbear it, and not either in contempt of authority, or of the persons in authority.

6. We find by much experience, that the forbearing of this is a service to our Lord and Master, and an hurt to his enemy. It offendeth the passionate, it offendeth the rough, it offendeth the proud and lofty, that Spirit is soon touched and stirred by it; but that which is low, that which is meek, that which is humble, that which is gentle, that is easily drawn from valuing and minding of it, and findeth an advantage therein. And of a truth the earthly Spirit knows, and feels that God is taking the honour from it, and giving it to the meek and humble, which makes it muster up its forces and arguments to hold it as long as it can.

Now what moderate man (much more any Christian) could not forgo the puting off of an hat, or bowing of the knee upon so solemn and weighty an account as this. If this were thine own case, Wouldst thou be forced, imprisoned, fined, or have this made an argument against thee to banish thee or put thee to death? Thou dost not know how the Lord may visit thee by his Spirit, and what he may require of thee. He may call thee also to give forth thy Testimony (and to fight under the Banner of his Spirit) against all the fashions, customs, honours, yea and worships of this World. That which is born of God, is not of this World: and as it groweth up in any earthen

Vessel

veſſel, ſo it draweth the veſſel alſo more and more out of this World. *Ye are not of the World* (but called out of the World) *therefore the World hates you.* That which can pleaſe the World, that which can bow to it and honour it, that the World loves; but the immortal Seed which cannot bow, but teſtifies againſt the Worlds honours, that they are not of the Father, but of the World, this ſeed the World hates, and the Veſſels in whom it bubbles up, and through whom it giveth forth its Teſtimony againſt the World.

Object: *But in the New Teſtament* Luke *ſtiles* Theophilus *moſt excellent, and Paul ſpeaking to* Feſtus *ſaid, moſt noble* Feſtus, *which are terms or expreſſions of Honour and Reverence.*

Anſw. Chriſt did promiſe his Diſciples and Miniſters that he would be with them, and give them what to ſay. Now if nobility and true excellency did appear in any perſons, and he led them by his Spirit to acknowledge it, this is no ſufficient warrant for men to do the like in their own wills, or to give ſuch Titles to perſons being in Authority, whether they be ſuch perſons or no. *Luke* knew *Theophilus* to be excellent, and he was led by the Spirit of God to ſtile him excellent: for by the Spirit of God he wrote that Scripture, *Luke* 1. 3. wherein he ſo ſtiles him. And for *Feſtus*, he that ſhall ſtrictly obſerve his carriage, will find it to be very noble, in that he would not be won by the importunity and informations of the High Prieſt and chief of the Jews, and of the multitude alſo againſt *Paul*, but applyed himſelf to an upright conſideration of the cauſe *Acts* 25. 2, 24. to the end. The ſame Spirit which ſhewed the unworthy carriage and ignobleneſs of the High Prieſt, and zealous profeſſing Jews, might move *Paul* to ſet the mark of honour upon *Feſtus.* The Lord loveth truth in the heart, and truth in words and the following of the guidance of his Spirit into truth: but to give a man high Titles meerly becauſe he is great and high in the out ward, without diſcerning that he is ſuch and without the leading of Gods Spirit ſo to do, this is of the fleſh, according to the will of the fleſh, out of the faith, and not according to truth and righteouſneſs: and the fear of the Lord there is a watch ſet over our ſpirits in theſe things, leſt we ſhould eſteem and honour men according to the will of the fleſh, and not in the Lord. Titles of Office, or of Relations, as Maſter, Father, *&c.* we find freedom to give, but Titles which tend towards flattery, or exalting man out of his place, and the lifting up of the heart above his Brethren, we have not freedom in the Lord to uſe; and *Elihu* alſo found a reſtraint upon him in this reſpect, *Job* 32. 21, 22.

Object. *It is noted as a brand and reproach of falſe Teachers, that they deſpiſe Dominion and ſpeak evil of Dignities,* 2 Pet. 2. 10. *and* Jude 8. *Now it is well known that the profeſſors of the* Quakers, *is but too like thoſe falſe Teachers,* &c.

Anſw. It were worth a narrow ſearch and enquiry what the Dominion and Dignities (or Glories) are, which the falſe Teachers ſpeak evil of, or Blaſpheme, *&c.* Search the Scriptures, where do ye find the falſe Teachers ſpeaking evil of the earthly Authorities? nay they ſtill cling cloſe to them, exalt them, get them of their ſide and cry them up, and will be ſure enough never to fail in pleaſing the Magiſtrate with cringing and bowing, or any thing of that nature. But there is the Dominion of the Lord Jeſus Chriſt in the heart, there is the rule of his ſpirit over the fleſhly part, there is the truth in the inner man, there are ſpiritual Dignities (or Glories) theſe the falſe Teachers in all ages did deſpiſe, and were not afraid to ſpeak evil of, though they ſhould have feared to ſpeak evil of the movings, and guidings, and loweſt appearings of the ſpirit of God (which excel in nature and worth the greateſt earthly Dignities) yet they have not, but have blaſphemed the holy life and appearances of God in his people, nay, they have not ſpared his more eminent breakings forth in his very Prophets, Holy Apoſtles, or Chriſt himſelf. Mark what they ſpake evil of, they ſpake evil of *the things they knew not*, verſ. 10. What were the things they knew not? The inward movings and vertue of his ſpirit, the inward power, life, glory, and dominion of truth in the heart they knew not: it was againſt Chriſt in his people their evil deeds and hard ſpeeches were, *verſe* 15. But as for the high and great ones, the dominions and dignities of the earth, they knew them well enough, and did not ſpeak evil of them, but had their perſons in admiration, becauſe of the aduantage they had by them, *verſ.* 16. They have always had a double advantage from theſe, both of gain to themſelves, and of overbearing the Lambs of Chriſt by their great ſwelling words. The Lord hath ſtill ſo ordered it in his wiſdom

both

both before the coming of Christ, at his coming, and since, that the false Prophets and Teachers should still have the advantage of the outward Authorities, and his people be a poor, afflicted, despised, persecuted Remnant, whose glory is inward, and cannot be discerned by the outward eye, no not of Gods *Israel.* See the dignities particularly expressed, *Revel.* 13. 6. *The name of God*, his holy power in his people, *the Tabernacle* which is sanctified and made honourable for him by his Spirit, *them that dwell in Heaven*, who are redeemed out of the earth, and have their conversation above, these are dignities which the earthly authorities, nay the false Teachers themselves never knew the worth of, and so they are not afraid to blaspheme them. The first Beast, on which the false Church rode, with the second Beast, which are of the very race of these false Teachers, making an Image to the first Beast because of advantage, all join together in blaspheming these dignities, *Rev.* 13. *and chap* 17.

To open this a little further, *John* said in his days, that it was then the last time: For there were many Antichrists then come, 1 *John* 2. 18. From whence came they? *They went out from us*, saith he, *but they were not of us*, ver. 19. *They were sensual, they had not the spirit*, and so could not abide the presence, life, judgement, and power of the spirit, but *seperated themselves*, Jude 19. But whether went they, when they went out from the true Church? why, they went out into the World, 1 *John* 4. 2. They got the form of Godliness, which would stand well enough with the lusts and ease of the flesh, and went and preached up that in the World. And now speaking the things of God in the worldly spirit, the World could hear them, *ver.* 5. Thus having got a great party into the form of truth, now they blaspheme the power, now they mock at the movings of the spirit, the leadings of the spirit, the living name, the true Tabernacle, the true Inhabitants of Heaven, who have their conversation above in the Heavenly nature, in the Heavenly principle, in the pure Spirit of life (for as they are begotten by the Spirit, so they live in the Spirit and walk in the Spirit:) This the false Teachers (who have got the form of Doctrine and the form of Discipline, holding it in the fleshly wisdom, where they may hold their lusts too) mock at and blaspheme, *Jude* 18. And this hath been the great way of deceit since the Apostacy, God gathered a seperated people from the World, the false Teachers get the form of Godliness from them and set it up in the World, and then turn against the power, and deny it, speaking evil of, or Blaspheming the Spirit which is the Dominion, and his ministrations (in the spirits of his people) which are the Dignities or Glories of the New Testament, which excel all earthly Dignities, and also the ministration of the first Covenant, 2 *Cor.* 3. 7, 8.

So likewise for *raylling Speeches.* The false Prophets can speak smooth words; speaking in the fleshly wisdom, they can please the fleshly part in their very reproofs: but he that speaks from God, must speak his words, how harsh soever they seem to the fleshly part: And he that speaks in his Name, Spirit, Majesty and Authority is exalted high above the consideration of the person to whom he speaks. What is a Prince, a Magistrate, a Ruler before the Lord, but clay or dust and ashes? If the Lord bid any of his servants call that which was once the faithful City, Harlot, and say concerning her Princes that they are rebellious, and companions of Thieves, *Isa.* 1. 21. *and* 23. What is the poor earthen Vessel, that it should go to change or mollifie this Speech? And so for the false Prophets and Teachers: If the Spirit of the Lord (in the meanest of his Servants) call them idol-Shepherds, Hirelings, Thieves, Robbers, Dogs, dumb Dogs, greedy dumb Dogs that cannot bark, (though they can speak smooth, pleasing words enough to fleshly Israel and the earthly great ones) generation of Vipers, Hypocrites, whited Sepulchers, Graves that appear not, *&c.* who may reprove him for it, or find fault with the Instrument he chuses? Now man judging by the fleshly wisdom, may venture to call this rayling; and the Prophets of the Lord have been accounted rude, and mad, and troublers of Israel; and so it is at this day: but the Lord being angry with the Transgressor, may send a rough rebuke to him, by what messenger he pleaseth; and what is the poor Creature that he should gainsay his maker, and desire the Message might be smoother? But now these false Teachers who can speak smoothly to the fleshly part, flatter the great ones, and the Professors that fall in with their form of Doctrine and Discipline, they deny the power, blaspheme the movings and goings forth of the spirit of God in his people, and if any be drawn by the Spirit to separate from their formal way, and to seek after the life and presence of the power, him they cryed out of as a Sectary,

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a blaſphemer, an heretick, and ſo bring railing accuſations againſt that Life and Spirit by which he is drawn, and of him for following the drawings of it: and thus they become guilty of ſpeaking evil of what they know not, *Jude* 10. They that are drawn out of the Worlds worſhips, know from what they were drawn: but they that remain ſtill in them, do not know the power which drew out of them, nor into what it drew, but looking on it with a carnal eye, it appears mean to them, and ſo they readily diſdain it, and think they may ſafely ſpeak evil of it, though in truth they know it not.

And as for *curſings*; Theſe are children of the curſe, as well as of the bleſſing: and the Spirit of the Lord may pronounce his curſe againſt any children of the curſe by whom he pleaſes, Curſe ye *Meroz*, curſe ye bitterly, the inhabitants thereof, *Judges* 5. 23. And yet *Meroz* did not perſecute, but only not come to the help of the Lord againſt the mighty. So the profeſſing *Jews* with their Rulers and Teachers were curſed by the Spirit of the Lord, *Pſalm* 69 22. *&c.* So *Judas* was curſed, *Pſalm* 109. 6. *&c.* For *Peter* applieth it to him, *Acts* 1. 20. Now if the curſe be cauſeleſs, it ſhall not come, *Prov.* 26 2. And well will it be with him whom men cauſleſly curſe, (*Mat.* 5. 11.) although they were the higheſt, devouteſt and moſt zealous profeſſing *Jews*, with their Prieſts and Rulers in thoſe days; and although they ſhould be the higheſt, moſt zealous, and devout formal Chriſtians, with their Rulers and Teachers in theſe days, who may have got this form, as well as they got that form, and yet hold the truth in the unrighteouſneſs, and deny the power, as falſe teachers formerly did, who held the form, 2 *Tim.* 3. 5. But the caſe of *Shimei* is not at all proper to the thing in hand, becauſe he did not pretend to curſe in the Lord's name and authority, but manifeſtly out of the fear of God, curſed the Lord's anointed in his low ſtate. Neither were theſe two *Quakers* put to death for curſing. So that if *Humphry Norton* were never ſo blamable, yet that reacheth not to them, but is to be reckoned to him that did it, who is to ſtand or fall to his own maſter therein. Yet this I may ſay, becauſe it is ſo extraordinary a caſe (we having not known the like) that if he had not the Lords clear warrant for what he did, ſurely the Lord will ſeverely judge him, for ſpeaking ſo peremptorily and preſumtuouſly in his name, if not required by him.

And ſo as touching *contemptuous carriages*. When there is not Contempt in the heart it is not eaſie to ſhew contemptuous carriages: but the fleſhly part miſſing of the honour which is pleaſing to it, and being offended thereby, is ready to apprehend that to be ſpoken and done in contempt, which is ſpoken and done in the humility and fear of the Lord.

3. A third Ground or Conſideration to juſtifie their Law of baniſhment and death of the *Quakers*, is drawn from *Solomon's confining of* Shimei, *and of putting him to death for breach of his confinement*, whereupon they argue, that *If execution of death be lawful upon breach of confinement, may not the ſame be ſaid for breach of baniſhment, baniſhment being ſo ſtrait, but giving more liberty than confinement?*

Anſw. The queſtion is not whether the Magiſtrate upon no occaſion may baniſh upon pain of death, but whether the baniſhment of the *Quakers* upon pain of death was juſt or no? If it were never ſo manifeſt that a Magiſtrate might baniſh, and put to death in caſe of not obſerving his Law of baniſhment, yet that doth not prove that every Law of baniſhment is juſt, and that the death of ſuch as do not obey their Law, is juſt alſo: he may make a Law in his own ſelf-will, pride, paſſion, reſolvedneſs and ſtiffneſs of Spirit, and ſo draw the ſufferings of perſons under that Law (either of baniſhment or death) upon his own head. Now the *Quakers* coming in the name of the Lord, by his Commiſſion, and upon his Work (whom all the Magiſtrates of the earth are to reverence and bow before) if Magiſtrates will preſume to make a Law to baniſh them upon pain of death, yet if the Lord require them either to ſtay or return, they know whom to fear and obey, which delivers them from the fear of them who can only torture and kill the body: and they had rather die in obedience to the Lord, than feel the weight of his hand upon their Souls for their diſobedience. It is not in this caſe as it is in ordinary baniſhment upon civil accounts, where it is in mens will and power to abſtain from the place from which they are baniſhed; but they muſt fulfil the will of their Lord, not at all regarding what befalls them therein.

4. The fourth Ground or Conſideration to juſtifie their Law of baniſhment and death againſt

againſt the *Quakers*, is drawn from *the right and propriety which every man hath in his own House and Land, and from the unreaſonableneſs and injuriouſneſs of anothers intruding and entring into it, having no authority thereto, yea and when the owner doth expreſly prohibit and forbid the ſame. And that if any preſume to enter thus without legal authority, he might juſtly be impleaded as a Thief or Uſurper; and if in caſe of violent aſſault he ſhould be killed, his bloud would be upon his own head.* Whereupon it is argued thus, that *If private perſons may in ſuch a caſe ſhed the bloud of ſuch intruderr, may not the like be granted to them that are the publick Keepers and Gaurdians of the Commonwealth? Have not they as much power to take away the lives of ſuch, as contrary to prohibition ſhall invade or intrude into their publick Poſſeſſions or Territories?* And that the *Quakers* do thus invade and intrude without authority, they urge thus. *For who can believe that* Quakers *are Conſtables to intrude themſelves, invade, and enter, whether the* Colony *will or no, yea contrary to their expreſs prohibition? If in ſuch violent and bold attempts, they loſe their lives, they may thank themſelves, as the blamable cauſe and authors of their own death.*

Anſw. It is no invaſion nor intruſion, for any Meſſengers and Servants of the Lord to enter into any part of his earth at his command, upon his errand, and about his Work. And if any ſhould be ſo ſent to the houſe of a particular perſon, to deliver a meſſage from the Lord, and the owner of the houſe inſtead of hearing and conſidering his Meſſage in meekneſs and fear, whether it were of God or no, ſhould be rough and violent with him, and command him off before he had delivered his meſſage, and either upon his not immediate going off, or his return with another meſſage, (for the Lord if he pleaſe may ſend him again) ſhould fall upon him and kill him; upon whoſe head would this mans bloud light?

2. If men will needs have it go for an invaſion, it is an invaſion of a ſpiritual nature, and the defence from it cannot be by carnal Weapons. Killing of mens perſons, is not the way to ſuppreſs either truth or error. How have the *Papiſts* been able to defend their Kingdom, or ſuppreſs the truth by their bloudy Weapons? They may prevail in their Territories againſt mens perſons for a ſeaſon, but the truth will have a time of dominion, and will in the mean time be getting ground in mens minds and conſciences by the ſufferings of the witneſſes to it. Nay, my friends, if ye will defend your ſelves from this invaſion, ye muſt get better Weapons.

3. Is this your rule concerning any that ſhall come in the name of the Lord, that if they be not Conſtables, or other earthly Officers, ye will baniſh them and put them to death? Is the Lord of Heaven and Earth limited to ſend none but Conſtables among you? Well, ye may judge by your Law while your day laſts; but the Lord in his day will clear his Servants and Meſſengers, though they have not been Conſtables, and lay it upon the head of them who have unrighteouſly ſhed it.

5. The fifth Ground or Conſideration whereby they juſtifie their Law of Baniſhment and Death againſt the *Quakers*, is this. *Corruption of mind and judgment is a great infection and defilement, and it is the Lords command that ſuch corrupt perſons be not received into the houſe, which plainly enough implies that the houſholder hath power enough to keep them out, and that it was not in their power to come, if they pleaſed, whether the houſholder would or no. And if the Father of the Family muſt keep them out of his Houſe, the Father of the Commonwealth muſt keep them out of his Juriſdiction (they being nurſing Fathers, and nurſing Mothers by the account of God.) So that what an houſholder may do againſt perſons that are infected with the Plague or Peſtilence, (who may kill them if otherwiſe he cannot keep them out of his houſe) a Magiſtrate may do the like for his Subjects. And if Sheep and Lambs cannot be preſerved from the danger of Wolves, but the Wolves will break in amongſt them, it is eaſie to ſee what the Shepheard or Keeper of the Sheep may lawfully do in ſuch a caſe.*

Anſw. It is granted, that Corruption of mind and judgment is defiling and infectious, and therefore every heart that knows the preciouſneſs of truth is to wait on the Lord in his fear, in the uſe of theſe means which he hath appointed for preſervation from it; but that killing the perſons is one of the means God hath appointed, this is ſtill the thing in controverſie, and is ſtill denyed to be either proper in it ſelf, or ſanctified by God to this end. The Apoſtles ſays, *there muſt be Hereticks, that they which are approved may be made manifeſt*, 1 Cor. 11. 19. but he doth not ſay, hereafter when there are

Christians Magistrates, they must banish or cut off the Hereticks, as fast as they spring up: but God hath use of these things, for the exercising of the Spirits of his people, and the truth gains by overcoming them in the Faith and Power of the Spirit. And so, as touching *Wolves*, the Apostle *Paul* called the Elders of the Church of *Ephesus*, and told them, that *after his departure, grievous Wolves should enter in among them, not sparing the Flock*, Acts 20. 28, 29, 31. The Lord hath put into the hands of his Shepherd a Sword, which will pierce to the heart of the Wolf, he standing faithful in the power of God, in the life of righteousness, need not fear any Wolf, but by the power of the Spirit and presence of the Truth, shall be able to preserve the consciences of his Flock pure to God. What kind of Shepherd is he, that cannot defend his Flock without the Magistrates Sword? But take away that, the Wolf breaks in, and preys upon his Sheep. Surely the true Shepherd, who knows the vertue of the sword God hath put into his hand, will never call to the Magistrate for his sword of another nature, which cannot touch the Wolf, the Heretick, the Seducer, but only flesh and bloud, with which the Ministers of Christ never wrestled nor fought. And this is not the way to preserve the hearts and consciences of the Flock (it may perhaps strike terror into the fleshly nature) but their consciences are so much the more apt to be wrought upon by the Doctrines, Patience, and Sufferings of those who are thus dealt with. The Magistrates sword being thus used, doth not at all preserve that which is tender, but hurts it, disingages it, stirs up a Witness in it against those that thus go about to defend that which they call truth, that built up their *Jerusalem* with bloud, and govern their flock with force, affrighting them from that which they call errors, and affrighting them into that which they call truth with an outward sword; whereas the true Temple is built in peace, governed in peace, maintained in peace, defended by peace, and Errorr and Hereticks dispelled by the power of the Spirit, manifesting the deceit to the conscience, and not by the sword of the Magistrate, dealing with them as with worldly Malefactors. Now this I say as before the Lord, The true Shepherd, who hath received the sword of the Spirit, and hath tried the vertue of it, cannot distrust it, cannot desire the Magistrates help to outward force against Errors or heresies: he that looketh upon it as insufficient, and calleth to the Magistrate for his sword, plainly discovers that he hath not received or knoweth not the vertue of the true one, and dishonoureth both his Masters Word and Weapon.

For that place of 2 *John* 10. It is one thing for a man not to receive a man into his house, and another thing for him to kill that person who offers to come against his Will. Do ye believe in your hearts, that the Apostles intent was to direct the Christians whom he wrote, to keep them out by violence, and to kill them if they could not otherwise keep them out? Though the parallel is not proper, for God hath often sent his Servants into Countries, Cities, and places of resort, against the Will of the Rulers, Priests, and false Prophets, but never to break violently into any man's House.

The Magistrate keeping in his place, cannot but be a *nursing Father to the Church*; he let him draw out his sword against that wickedness which is proper for him to cut down, it will exceedingly help to nurse up the Church: but where hath the Magistrate Commission to meddle with any of the spiritual Shepherds Work? Nay, his sword was never appointed to cut down Errors, or Heresies, or Hereticks, but the sword of the Spirit, in the hand of the spiritual Shepherd. God hath set up an hedg between these two powers, which he that breaketh down layeth both wast as to their true use, vertue and order: and this Antichrist hath long done in many appearances. The bringing of these two to rights, setting each in its proper place, will give such a Wound to his Kingdom, as he will not be able to recover. And mark this by the way, Antichrist hath all along made use of the Magistrates sword to slay the Lambs, under the name of Hereticks, Sectaries, Wolves, Blasphemers: but Christ comes with *the Spirit of his mouth* to slay Antichrist, 2 *Thes.* 2. 8. That's the sword all the Hereticks, Seducers, and false Prophets were slain with in the Apostles days before the Apostacy, and that's the sword that Antichrist (who hath made use of the other sword against Christ all along the Apostacy) shall be slain with after the Apostacy. When Christ comes to fight against Antichrist (who hath cruelly torn, rent, and butchered his people under the name of Wolves) he will take his own sword which is the Words of his mouth: That did the

Word

work at first, that must do the work again. But in the midst, between these two seasons; there hath been bad work made with the Magistrates Swords, the Witnesses upon every appearance and breaking forth of Gods truth in them, having been liable to feel the smart of it.

6. Their sixt and last ground and consideration, whereby they justifie their Law of Banishment and Death against the *Quakers*, is this. *It was the Commandment of the Lord Jesus unto his Disciples, that when they were persecuted in one City, They should flee unto another, and according it was his own practise and the practise of the Saints, who when they have been persecuted, have fled away for their own safety:*

This (they say) *reason requires, that when men have liberty unto it they should not refuse so to do, because otherwise they will be guilty of tempting God, and of incurring their own hurt, as having a fair way open for the avoiding thereof, but they needlesly expose themselves thereto.* Whereupon they argue thus.

If therefore that which is done against the Quakers, *were indeed Persecution, what Spirit may they be thought to be acted and led by, who are in their actings so contrary to the Commandment and example of Christ and of his Saints in the case of Persecution, which these men suppose to be their case? Plain enough it is, that if their case were the same, their actings are not the same, but quite contrary. So that Christ and his Saints were led by one Spirit, and these people by another: for rather than they would not shew their contempt of Authority, and make disturbance amongst his people, they chuse to go contrary to the express direction of Jesus Christ, and the approved Example of his Saints, to the hazard and peril of their own lives.*

Answ. Afflictions, Tribulations, Tryals, Persecutions are not to be fled from, but to be born and passed through to the Kingdom, into which the entrance is through many of these, *Acts* 14.22. and Christ saith, he that will be his Disciple, must take up his Cross daily and follow him, *Luke* 9.23. Now Persecution for Christ is part of the Cross, which the Disciple must not run away from, but take up and follow Christ with. Yea the Apostle is very express, 2 *Tim.* 3.12. *Yea, and all that will live Godly in Christ Jesus, shall suffer Persecution.* It is the portion of all, and all must bear it. The World hateth and persecuteth (in some degree or other) all that are not of the World; and all must be content with their daily portion thereof, waiting on God for strength to bear the Cross, not flying it: and the Apostle commends the *Hebrews* for *enduring the great fight of afflictions*, Heb. 10.32,33,34. The Jews were zealous for the Law and Ordinance of *Moses*, and grievous Persecutors of the Christians (especially of such as had been of them before) now the Christians are commended for standing the shock, for bearing the brunt, for not fearing the loss of name, goods, life or any thing, but eying the heavenly Treasure. So Christ warning of Persecution, bids the Church to *fear none of those things which she should suffer*, but *be faithful unto the Death:* and he that thus overcometh, should not be hurt of the second death, *Revel.* 2.10, 11. and the Apostle *Peter* says, *if ye suffer for righteousness sake happy are ye, and be not afraid of their terror, neither be troubled*, 1 Pet. 3.14. and the Apostle *Paul* bids the *Philippians*, *stand fast in one Spirit, with one mind striving together for the faith of the Gospel, and in nothing terrified by your Adversaries, which is to them an evident token of perdition, but to you of Salvation, and that of God.* And the same Apostle who commended the *Hebrews*, as having done well in bearing the great fight of afflictions, encourages them to go on still, and not be *weary or faint in their minds, but resist even to blood*, eying Christ, who endured the contradiction of sinners to the very last, *Aeb.* 12.3,4. And he practised as he taught, for he was not terrified with bonds or afflictions, nor accounted his life dear unto him, but that which was dear unto him was the serving of his Lord and Master, in Preaching and Witnessing to his Truths, as his Spirit led him, *Acts* 20.23,24. trusting on the Lord to uphold him in enduring of them, or to deliver him out of them, as he pleased, 2 *Tim.* 3.11. but that which he, and the rest of the Apostles and Saints of Christ applyed themselves to in case of Persecution, was to suffer, 1 *Cor.* 4.12. And whoever they are that will be Christs faithful Disciples now, must look to meet with the same Cross as they did, not only from the Prophane World, but from the Worldly Professors also: for there were not only zealous Wordly Professors in that Age, but the same Spirit hath remained in every Age since, which still gets into the best form it can (when need requires) to oppose the power thereby. And they that are in the Spirit and in the Power, must expect to be Perse-

cuted by such: and they are to bear it, and not to flie from it, unless by a particular call and dispensation from the Lord for a particular Service, which is not the rule (as it is here made) but rather an exception from the Rule. So Christ sending his Disciples in hast to Preach the Gospel, bids them not salute in the way, *Luke* 10. 4. nor be stopped by Persecution, but hasten to publish the sound of Christs coming in the Cities of *Israel*, *For the Harvest was great, but the Labourers few*, *Mat.* 9. 37. and yet notwithstanding all the hast they could make, they should not have *gone over the Cities of Israel, before the Son of man come Mat.*. 10. 23. There is a time to suffer Persecution, and a time to flee from Persecution; and both these are to be known in the Lord, and to be obeyed in the leadings of his Spirit: but to lay it down as a general rule for Christians to observe, that when they are persecuted, they should flee, this is expresly contrary to the Scriptures afore mentioned, which shew that Christians are not generally to flee, but to stand in the Service and Work to which they are called, bearing Witness not only by believing and publishing, but also by suffering for the Testimony of the Truth. They are Christs Souldiers, and their duty is to stand in the Battel, and bear all the Shot and Persecutions of the Enemy: if God call them off to any other Service, that is a sufficient Warrant for them, but flying upon other terms may prove a great dishonour to their Master, and to his cause, and truth, and may be the occasion of a great loss to their Spirits, who are so tempted to flee. Neither is this bearing the brunt of Persecutions, and standing in Gods Work and Service (notwithstanding them all, even unto Death) any tempting of God, but an obedient taking up of the Cross according to his Will and Command. And whereas you plead that reason requires it; what kind of reason is it which bids avoid the Cross of Christ, and flee for safety? And what kind of Spirit is that, which Preacheth this Doctrine, laying it down as a general Rule, for Christians to flee when they are Persecuted? Is it not that Spirit which would fain be at ease in the flesh, inasmuch as it self will rather persecute, than be disturbed of its fleshly liberty, though is very unwilling to bear the reproach of being accounted a Persecutor? Ah how did the Jews cry out against their Fathers for killing the Prophets, and verily thought if they had lived in their days, they should by no means have done it: and yet the same spirit was in them, though they saw it not, but thought themselves far from it. That which blinded them was a wrong knowledge of the Scriptures, and a great Zeal and Devotion about their Temple, Worship and Ordinances, without a sensible feeling of the guidance of Gods Spirit. The same Spirit that deceived them, layeth the same Snare in these days, and men swallow it as greedily, and with as great confidence as they did, the zealous Professors of Religion for the generality, still becoming Persecutors of the present appearance of Truth, not knowing what they do.

Thus in the fear of the Lord God, and in love to your Souls with a meek and gentle spirit (not being offended at what ye have done, but looking over it to the Lord, who bringeth Glory to his name, and advantage to his Truth by the Sufferings and Death of his Saints) have I answered your grounds and considerations, and in the same fear, love and meekness, have I some things further to propose to your considerations, which are of great concernment to you, and deserve to be weighed by an equal hand in the equal ballance, without prejudice or partiality.

1. Consider meekly and humbly, whether the Scriptures be the Rule of the Children of the new Covenant? for if the Scripture was not intended by God for the Rule, and ye take it to be the Rule, then ye may easily mistake the way to eternal life, and also err in your understanding and use of the Scriptures; making such an use of them as they were never intended for, and so missing of the true use and intent of them.

Now that the Scripture was not intended, nor given forth by God to be the rule of the Children of the New Covenant, besides our faithful Testimony from the sight of the thing in the true eternal light, weigh our Arguments from the Scripture, many are mentioned in our Writings, consider at present of these three.

1. The Scripture is an outward Rule or Law, but the Scripture saith, the Law of the New Covenant shall be an inward Law. It is written in the Prophets, that all the Children of the New Covenant, or new *Jerusalem*, shall be taught of the Lord (*Isa.* 54. 13. who teacheth them inwardly by his Spirit, and writeth his Law in their hearts, *Jer.* 31. 33, 34. and after this manner did the Lord take his People into Covenant with himself and

nd teach them in the Apoſtles days, 1 *John* 2. 27. The Covenant is inward, the Teach-r inward, the Writing inward, the Law inward: and there it is to be read, learned and nown, where the Spirit Teacheth and Writeth it.

2. Scripture (or the writings of *Moſes* and the Prophets) was not the Law of the hildren of the New Covenant (as ſuch) not in the time of the old Govenant. The Law f *Moſes* was the rule of their outward ſtate, it was the rule of the outward *Iſrael*, but he rule of the inward *Iſrael*, no not then in thoſe days.

In *Deut.* 29 1. *Moſes* makes a Covenant with *Iſrael* by expreſs command from God, eſides the former Covenant which he made with them in *Horeb*. And he ſaith the Com-andement of this Covenant is not to be looked for where the other was written, but in nother place, in a place nearer to them, even in their mouth and in their heart, there hey were to read, hear, and receive the commandment of this Covenant. *For this ommandment which I command thee this day, it is not hidden from thee, neither is it far ff*, Deut. 30. 11. *it is not in Heaven*, ver. 12. *neither is it beyond the Sea*, ver. 13. *but the ord is very nigh unto thee, in thy mouth, and in thy heart, that thou mayſt do it*, ver. 14. *and his was the way of life then*, ver. 15. *ſee* (ſaith Moſes) *I have ſet before thee this day life nd good, and Death and Evil.* Here thy eternal happineſs depends: obey this word and ive, diſobey it and die. And if they had kept to this word, they would alſo have walk-d in obedience to the Law: but neglecting this, they could never keep the Law; but till came under the curſe of it and miſſed of the Bleſſings. They thought to pleaſe God ith Sacrifices, and Oyl, and Incenſe, and obſerving New Moons and Sabbaths, where-n the Lord ſtill rejected them, for want of their obedience to this word: and the Pro-hets ſtill guide them to this word, bidding them *Circumciſe their Hearts*, which alone an be done by this water. Yea after much conteſt between the Lord and them, when hey ſeemed very deſirous to pleaſe the Lord with what he ſhould require, whether *urnt Offerings, Calves, Rams, or Oyl* in great plenty, the Prophet laies by all that, and oints them to the obedience of this word, as the way to pleaſe God, and as the only hing that he required of them: *He hath ſhewed thee, O man, what is good, and what doth he Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy od?* Micah 6. 8. All this is written in thy heart man, read there, obey that word, that s the thing that God requires. So *Davids Law* was the word written in his heart; he aw through Sacrifices and burnt Offerings to the inward writing, and this made him wi-er than all his Teachers, who were buſied about the outward. The outward Law was ut a ſhadow of good things to come, it made nothing perfect: but *David* knew a per-ect Law, *The Law of the Lord is perfect, converting the Soul*, Pſal. 19. 7.

3. The Scriptures of the New Teſtament never call themſelves the rule, but they call nother thing the rule: they call the writings of Gods Spirit in the hearts of his people he Laws of the new Covenant, *Heb.* 8. 10. They call Chriſt the Way, the Truth, the Life, *John* 14. 6 (The Way is the rule, the Truth is the rule, the Life is the rule) they all the new Creature the rule, walking according to which, the peace and mercy is eceived and injoyed, *Gal.* 6. 16. They refer to the Gomforter as the guide unto all ruth, *John* 16. 13. Yea, as the compaſs of all truth, wherein the believer is to have is whole life and courſe, *Gal.* 5. 25. Live in the Spirit, walk in the Spirit, follow the Spirit, keep within that compaſs and ye cannot err. A man may err in underſtanding nd interpreting of Scriptures: but he that hath received the Spirit, knoweth the Spi-it, followeth the Spirit, keepeth to the Spirit, ſo far as he doth ſo, cannot poſſibly err, So ſaith *John*, writing concerning Seducers, warning againſt them, 1 *John* 2. 26. *Ye have received an anointing, which teacheth you of all things*, keep to the teachings of that in every thing, and ye are ſafe. But may we not be deceived? Nay, the anoin-ting keeps from all the deceit in the heart. and from all the deceits of Seducers? *It is truth, and no lie*, ver. 27. and it leads into all truth, and out of every lie: And this will teach you to abide in him. In whom? In the Word which was from the beginning, which is ingrafted into the heart of every believer, and into which the heart of every believer is ingrafted; and ſo he truly is in the Vine, and the ſap of the Vine runs up into him, which makes him fruitful to God, he abiding in the Word which he hath heard from the beginning, and the Word which was from the beginning abiding in him. *ver.* 24. And the Apoſtle *Paul* ſaith expreſly, that the righteouſneſs of Faith cometh by the hear-ing of this Word, making the ſame Word the rule to the children of the new Covenant

now

Now, as *Moſes* ſaid was the commandment of God to them, quoting this place of *Mo* for it, *Rom.* 10. 6, *&c.* So that *Paul* indeed taught nothing but *Moſes and the Prophe* pointing to the very ſame Word and Commandment of eternal Life, as *Moſes* h done. *That is the Word of Faith which we Preach*, that Word which *Moſes* taug which he ſaid was nigh in the Heart and in the Mouth (no man need aſcend up to He ven, or go down to the deep, or ſeek any where elſe for it) that's the very thing w pōint you to, that's the Word of Faith, that's the Commandment of Life. And w what zeal would *Paul* (were he now alive in the body) declare againſt ſuch, w ſhould over-look or deny this Word, and ſet up his writing, with the writings of the of the Apoſtles, for a rule inſtead thereof? Yea I could ſhew yet further, how the Spi of Propheſie, or Teſtimony of *Jeſus*, or living appearance of God in the heart, h been a rule to the Witneſſes againſt Antichriſts deceit, all along the night of Apoſta (*Rev.* 11. 3. *and* 19. 10.) though they themſelves, being in the night, diſtinctly kn not what was their rule, but by a ſecret breath of life were quickened, guided, pre ved, and in it accepted: but theſe things will open of themſelves, as the miſt expelled, and the Vail rent which hath over ſpread all Nations, and covered po ſeſſors generally in this night of Antichriſtian darkneſs, and univerſal Apoſtacy from t living power.

2. Conſider whether the Scripture be your rule or no? That is whether in ſingle of heart ye wait on the Lord, to open the Scriptures by his Spirit, and to keep out yo carnal reaſon from thence (which cannot underſtand them, but will be wreſting the and making them ſpeak as it would have them) or whether ye take ſcope to ſearch to them with that part, which ever was ſhut out from the right knowledge of the *The natural man underſtandeth not the things of the Spirit of God.* The Spirit of the L alone underſtandeth the meaning of his own Words, and he alone gives the underſt of them, which he gives not to the wiſe Searcher and Diſputer (nor to the prud profeſſor, *Mat.* 11. 25.) but to the Babe which he begets, to which he gives the K dom, and opens the words which the Scripture ſpeaks concerning the Kingdom. *Wiſdom of the Fleſh is enmity againſt God*, and if that ſearch into the Scriptures, it gather only a knowledge ſuitable to its enmity. Thus the *Jews* were great enem and ſtrong enemies, by the knowledge which they had gathered out of the Scrip written to them: and the ſame Spirit hath alſo wound it ſelf into the Scriptures wri ſince: and as then that Spirit fought againſt Chriſt and his Apoſtles, with thoſe Scriptures which the Spirit of Chriſt had formerly written: ſo the ſame Spirit fights againſt the Lambs and Chriſt, with the Scriptures, which were written ſince. Yea great ſtrong Hold of Antichriſt at this day, is Scripture interpreted by the fleſhly W dom: For Antichriſt comes not in a direct denial of Chriſt or Scriptures (he is too cu ning to be found there) but bends them aſide by the fleſhly Wiſdom to ſerve the fleſhly and thus undermines the Spirit and exalts the fleſh by a fleſhly underſtanding and inte pretation of thoſe very Scriptures, which were written by the Spirit againſt the Fleſh. through this miſtake it is, that ſome innocently cry up things practiſed at the firſt ſpringi up of truth, not ſeeing of what nature they were, and upon what account they were don and what of them were caſt of by the ſame Spirit, which before had led to the uſe of them though Scripture expreſly teſtifieth thereof. For *Rev.* 11. 1, 2. there was the meaſuring o the building which Gods own Spirit had built, part whereof was reſerved for God, part given to the *Gentiles*, or uncircumciſed in heart, who are now the *Gentiles*, ſince the breaking down of the former diſtinction betwixt *Jew* and *Gentile*. That which God re ſerved for himſelf was, *The Alter, the Temple, the Worſhippers therein*, all theſe are inward *The outward court was given to the* Gentiles, to thoſe who would be Worſhippers under the Goſpel, and yet had not the circumciſion of the Goſpel, to them the Court which is with out the Temple is given; and this they get and cry up, and then tread under foot *the holy City*, trampling upon the inward, and nndervaluing it: Chriſt within, the Spirit within, the Law within, the power within becomes a reproach: and this they have power to do, even to keep down the inward and cry up the outward all the time of the forty two months, and to perſecute and ſlay the Witneſſes whom God raiſed up to teſtifie for the inward, and againſt the outward (as it is now in the *Gentiles* hands, and made uſe of by them to keep down the inward) and ſo the building being thus taken down, the Church flies out of it in to the Wilderneſs where ſhe had a place prepared of God for her, *Rev.* 12. 6. Mark, ſhe

she is is not where she was before, that building was measured, taken down and disposed of by God: but she hath been, and is all the time of the 42 months or 1260 days in another place, prepared by the spirit of God for her, whether she fled, and where she was nourished from the face of the Serpent, who was seeking after her, and making War with the Remnant of her Seed, *ver.* 14 &c. And they that seek for her now in her former building, will miss of her, and may meet with another woman, (which in several appearances, and disguises, and practising of Ordinances appertaining to the outward Court) blasphemes the Holy City, the true Temple, Altar, and Worshippers. Happy is he that can read this, for it is the mystery of this Book, Sealed from all the Gentiles and Worshippers in the outward Court.

Many sorts cry up the Scriptures for their rule, but which of them is taught by the spirit to keep the carnal part out of the Scriptures? Which of them keeps out their own will and understanding, receiving their knowledge of Scriptures from that Spirit which wrote them? Do not men rather gather a knowledge in the flesh, and then grow strong, and wise, and able to dispute, and confident in their own way, and become fierce despisers of those who cannot own their interpretation of these Scriptures? and thus the mind of God, the true meaning of the Scriptures is not their rule, but an image which they have formed out of it, a meaning which their Wit hath strongly imagined and fenced with Arguments, and the real mind and intent of the spirit is hid from them. So by this means many both deceive their own Souls, and help to deceive the Souls of others, thrusting of the plainness and simplicity of the Spirit, and gathering senses in the wit and subtilty of the fleshly part, where the Serpentine wisdom lodgeth and twines about the *tree of knowledge*. Now what do these men do? whom do they serve? and whether do they run themselves, and lead many other poor Souls, whom they pretend to be helpful to save?

3. Consider whether ye did not flee from the Cross, in your transplanting into *New England*, and so let up that part in you there, which should have been kept down by the Cross here, and gave advantage to that spirit to get ground in you, which ye outwardly fled from? The safety is in standing in Gods Counsel, in bearing the Cross, in suffering for the testimony of his Truth: but if at any time there be a fleeing of the Cross: (whether the inward or the outward) without Gods direction, the evil Spirit is thereby in, his part strengthned, and the life weakned. That Spirit which would save it self from the Cross, is the same with that which would persecute that which will not save it self. Mark how sharply Christ speaks to *Peter* upon this account, when he would have tempted him to avoid the Cross, *get thee behind me Satan, thou art an offence unto me, for thou savourest not the things of God*, &c. Mat 16. 23. The seed offers up all to God in his service, will suffer any thing for his names sake, even the loss of liberty, goods yea life it self for the Testimony to the least truth: now that which says to the seed, when sufferings come for the Testimony of Truth, *avoid it, save thy self, let not this be unto thee*, or the like, that's Satan: and if Satan be not cast behind, but that counsel hearkned unto which leadeth from the Cross, Satan is followed. And if ye fled your proper cross, in your removal from hence unto *New England*, though ye meet with many others there, yet hereby ye lost your proper advantage of serving and honouring God in your Generation: yea ye lost that, which would have kept your Spirits tender, and open to the voyce of Gods Spirit, and then no marvel if afterwards ye grew hard and fit to persecute, who first had shewed your selves unfit and unworthy to suffer. Ye might meet with many crosses afterwards, which might neither be able to humble you, nor keep you tender, having once lost that Cross which was appointed of God to do it: for all crosses do not break, humble or keep the heart low, and meek, but such as are sent, and sanctified by God thereunto.

4. Consider, when ye came to *New England*, whether tenderness grew up in you, and was abundantly exercised towards such as might differ from you, or whether ye were as eager for the way that ye thought to be the right, as the Conformists you fled from, were for the way they thought to be right? When *Israel* came out of *Egypt* into their own Land, they were to be tender even towards an *Egyptian*, much more toward their own brethren. Now, when ye were out of danger of being persecuted your selves, did ye lay a Foundation of tender usage towards all that should differ from you, or did you lay a Foundation of persecuting such as differ, and would suffer none dif-

differing from you, but persecute them, just as the Bishops persecuted you? Did ye flee the having of your selves persecuted, or did ye flee the persecuting Spirit? For if ye did flee only your own persecutions, and not the persecuting Spirit in your selves, no marvel though it fell a persecuting, so soon as the fear of your own persecution was over. In this fleshly part there is a persecuting Spirit, which, if it be not kept down by the power of God, though it loves not to be persecuted, yet will soon be persecuting.

5. Did you feel your selves to grow in the inward life, upon coming into *New-England*, or did that begin to flag and wither, and your growth chiefly consist in formal outward Order, in which ye might easily be mistaken too? For many who have given a true Testimony, and have been faithful in helping to pull down, yet have erred when they came to build up. That Spirit which is kept low by persecution, and gives forth its Testimony against things in fear and trembling, is many times exalted when it is out of persecution, and can weigh, debate, consider, and resolve things in that part which cannot build for God. *Ephraim* under the rod spake trembling, but the rod being off he could exalt his own Wisdom, and offend in *Baal*. That Worship and way of Government and Order, which a man takes up in the fleshly reason, and which falls in with the Worldly interest, he serves not the true God in, but *Baal*. This is that destroys and eats out the life of Religion in many, namely, the mixing of it with their Worldly interest, for then the offence of the cross ceases to them, and they begin to be offended at others on whom the Cross is still laid by God, thinking that they may comply with them in joyning their Religion and worldly interest together, and so avoid the Cross as well as they. Nay, he that will follow Christ, must take up the daily Cross, even the Cross which God daily lays upon him, who will still be requiring somewhat which is contrary to his own fleshly part, and contrary to the fleshly part of those with whom he converses. And as this Cross is taken up, the worldly part is offended, and the life grows cutting down worldly interests and ways of Religion daily; but as worldly interests are followed and kept up, the fleshly part thrives, and the life decays and suffers, even at length it come under death, and then death hath the dominion.

6. Consider whether your chief strength of setting up your Church-Government and Order at first, and of bringing persons into it, and of preserving them in it, lie in the Spirit and spiritual Weapons, or in the Flesh and carnal Weapons? If in the Spirit and Spiritual weapons, then ye will be able in God to perswade mens consciences to it, and to preserve them by the same virtue and strength which perswaded them, and this ye will still have the main recourse to: but if in carnal, then ye will have recourse to the carnal, and there will be your main confidence of keeping up your Church. For if it was built by that power, it must be upheld by that power: so that take that away it falls. This is Antichrist's strength, ? he sets up a form in the Wisdom, and maintains it by the outward Sword. Take him of from this, and put him to gaining ground by the demonstration of the Spirit to mens consciences as in the sight of God, or to preserving his ground so, here he is at a loss, and his Kingdom daily falls, even in the most refined parts of it. Let every Church and people that nameth the name of Christ depart from the ways of Antichrist, and make the Spirit of Christ their strength: for that is indeed the only strength of the true Religion, both of the inward and outward part thereof, In that it begins, by that it is preserved, and there also it grows, and is perfected.

7. Consider (for it lies upon me to press it yet further, and lay it more home to you for your good) whether the persecuting Spirit did not take its advantage of assaulting you, upon your getting from under the Cross here into *New-England*, and whether it did not soon find a place in you there, and grow up in you, and bring you from step to step to that degree of hardness, that ye could at length even drink the bloud of the Saints?

That it was then the proper time of the Persecuting Spirit to seek to get an entrance into you; that is very manifest; but whether it did get entrance or no, that belongs to you narrowly to search and examine. When ye were under the Hatches, while ye your selves were persecuted, then there was little room for that Spirit in you, then was not a proper time for your entertaining of it: but when ye were at liberty to chuse a Way and Form of worship, then was a proper time for this temptation to pre-

prevail with you, of setting up your own way, as the chief or only way, and under a pretence of zeal for God, to persecute the breakings forth of his light in others: For it could not be expected that that Spirit should directly tempt you (who had suffered so much by persecution) suddenly to become persecutors of others, but to hide its bait under a cover, and under a pretence of zeal for God, his truths and way of Worship, to blind your eyes, and draw you aside into that, which is indeed persecution of it. Sin is very deceitful, and seeks covers, and of all sins persecution has most need of covers, it is of so contrary a nature to the tender Spirit of the Gospel: Now when sin hath got its cover, then by degrees it hardens the heart, both from and against the Truth. *Take heed &c.* saith the Apostle *lest any of you be hardened through the deceitfulness of Sin,* Heb. 3. 12, 13 And persecution most hardens of any sin. How cruel, how bloudy doth it make! It even unmans men. Prisons, Whips, Cutting off of ears, Banishment, Death, all is little enough, if not too little. And what reviling doth it fill mens Pens and Tongues with, making them so hot and passionate, that they cannot equally consider the cause, but misunderstand it, misrepresent it, and strive to make it appear another thing, both to themselves and others, than indeed in plain truth it is. Look over your writings, consider the cause again in a more meek and upright Spirit, and ye your selves will easily see, how in your heat ye have mistaken, and dealt more injuriously with others, than ye your selves were ever dealt with.

There is a time of righteous judgment, wherein the most inward covers shall be ripped off, and the sinner appear what he is; and then the persecutor shall bear that shame, that *burthen*, that misery, which is the portion of that Spirit. It is but a small advantage to it, to cover its iniquity for a little moment. If ye could make all the World believe that ye are not persecutors; what would this profit you, if in the day of the Lord ye should be found such? But having proceeded thus far, it is hard for you to consider and retreat. That Spirit hath great advantage over you, to make you accept of any cover, it can now offer you to hide your selves under, Oh that ye could see how ye have wrested Scriptures, and what strange kind of arguments he have formed, to make that which ye have done pass with your own hearts, and to make it appear somewhat plausible to others. Yet all this will not do, the eye of the Lord sees through you; and that light which ye reproach, makes you manifest to be at present in subjection under the bloudy dark power, who will hold you as long as he can, and furnish you with such Weapons as he has, against the Lamb and his followers. But ye come forth to the Battel in a bad day, for the light is arisen to conquer, and is not now to be overcome with the darkness. And though ye meet the Woman and her Seed, with a Floud of reproaches and persecutions, yet that will not stop her from coming forth out of the Wilderness, to shew her beauty and innocency again in the earth. Consider these things, and come out of this hard Spirit into tenderness (if it be possible) that the still, meek, gentle Spirit of life, may be your leader from under all false covers into the truth it self; where there is a gentle lying down with all that is of God, and not so much as an offence because of any difference (much less heart-burnings and persecutions) but a sweet waiting on the Lord, for every ones growth, in their several Ranks and Stations.

Since my waiting on the Lord for the presence and guidance of his Spirit, in the examining the foregoing Grounds and Considerations, there came forth an Appendix to *John Norton*'s Book, wherein are laid down some further Grounds by way of justifying of their proceedings, which for their sakes, and likewise on the behalf of the truth and people of God, I may also say somewhat to.

1. FIRST, they insinuate an argument concerning *the not suffering of evil, which* (they say) *is common to all that fear God, with themselves.*

Answ. Evil is to be resisted, but in Gods way, according to Gods Will, and not according to the Will of the Flesh. Spiritual evils are to be resisted (by, and in the Faith) with spiritual Weapons. which God hath appointed and sanctified thereto. Earthly evils, outward evils, transgressions of the just Law of the Magistrate, are to be resisted by the sword of the Magistrate. Here are the bounds which God hath set, which he that transgresseth, sinneth against the Lord and his own Soul. But the believer is not to step out of Gods way to resist the Magistrates evil, nor the Magistrate to step out of Gods way, to resist Spiritual evil, but both are to wait on the Lord, for his blessing on the means he hath appointed, and it is better for each of them not to resist evil, but let it grow upon them, till the Lord please to appear against it, than to overcome it by an unrighteous Weapon. *Wo to them that go down to* Ægypt *for help, and stay on Horses, and trust in Chariots,* Isa. 31. 1.

2. A second argument is taken from *the sole cause of their transplanting, which they say was to enjoy liberty, to walk peaceably in the Faith of the Gospel, according to the order of the Gospel.*

Answ. That there was an honest intent in many of them, in transplanting into *New-England,* I do not doubt; though whether they had a sufficient warrant from God to transplant, was doubted and objected against them, by many of their conscientious fellow-sufferers here in old *England,* who testified to them that they did believe it to be their duty not to fly, but stay and bear their Testimony for God and his truth by suffering: and this had been a better way of resisting that which was manifestly evil, than of resisting by the sword that for evil, which in due time they themselves may see and acknowledge not to have been so. But if they did truly desire liberty, did not the enemy tempt them to be selfish, to seek it so far as might comprise themselves, excluding such as might differ from them, upon as just grounds as they themselves differed from others? Did not they set bounds to the truth, and bounds to the Spirit of God, that thus far it should appear, and no further? Whereas God hath degrees of discovering and leading out of the Antichristian darkness: and he that opposeth the next discovery of truth, the next step out of *Babylon* is as real an enemy and persecutor, as he that opposed the foregoing. In that they testified against the Bishops, they did well: but if they will now set up a stand, either to themselves or others, and not follow the leadings of the Lamb, their life may be withered, and they may perish in the Wilderness, while others are following the guide which they left (when they set up their stand) towards *Canaan.*

And as for *walking peaceably:* That they might be free from the fear of outward Powers, having liberty to try whatever pretends to be of God; and if it appear error, be out of danger of having their consciences forced, this is a great mercy. But if they would live so peaceably, as that no discovery of God further, should ever start up among them, nor the Lord himself be suffered to send any of his Servants with any further discovery of light unto them, this is not a peace which God allows to any man, nor which his people desire, but only the carnal part which loves to be at ease, and not to be at the pains of tryal in the fear of the Lord, of what comes forth in his name. And who walk thus, walk not in the Faith, nor in the order of the Gospel, which doth not suddenly reject any thing, but first throughly tries both Doctrines and Spirits, whether they be of God or no. He that rejects that which is of God, cannot thrive, or prosper in his Spirit; and he that tries in the hastiness of the Flesh, and not in the Patience and Meekness of the Spirit, is in great danger of rejecting whatever of God appears.

But can they not enjoy their own liberty, and walk in the Gospel, and mannage the sword of the Spirit against errors and spiritual enemies (according to the order of the Gospel) which is mighty through God to cut down the Flesh, unless they get the Magistrates sword to cut down every appearance of truth (and every person holding forth any truth) but what they themselves shall own? Cannot the Spirit of God lead into further truth, then they were led into when they went into *New-England*? And may not the Lord take his own time to discover it to them, and to lead them into it? So that when first it appears, it may be hid from them: and will nothing serve them but the Magistrates sword to cut it down so soon as ever it appears? Did not the Bishops of *England* think theirs to be the Gospel-order, and cryed against the Non-conformists that they

they could not live peaceably for them, but they disturbed the order of the Church, and drew mens minds from matters of Faith and Edification? Surely the desire of such a kind of peace (as may stop the breaking forth of light to the people of God, for their further leading out of *Babylon*) is not good. This is rather a fleshly ease, than true peace, which the Lord hath not allotted to his people, but they are to wait for the powring down of his spirit, and the opening of the deep mysteries of his life in the latter days, and to try what comes forth in his name, whether it be of him or no, that they may not lose the good as it breaks forth, nor be deceived with the evil, as it gets into and appears in the shape and likeness of the good.

Now the drift of the Argument lies in this, that *this liberty they cannot enjoy, without a non-tolleration of others.* Tolleration of any but themselves and their own way disturbs their peace, their Faith, their order.

Answ. The true liberty, the true faith, the true order of the Gospel was enjoyed formerly, without this power of suppressing others by carnal weapons, and violent Laws. Yea this power of suppressing others, and of compelling to a way of Religion and Worship, came up with Antichrist, and that power which came up with Antichrist, is not of Christ. *The Dragon gave his power to the Beast*, Rev. 13. 4. and another Beast riseth up with *Horns like a Lamb*, ver. 11. and this Beast compelleth, *ver.* 12. Mark the Beast which appeared with Horns like a Lamb, as if it had Christs power, and maketh fire to come down from Heaven on the earth in the sight of men (and who can deny these to be of God, that can do such things) this very Beast *compelleth* or causeth to worship, as *ver.* 12. So this Beast which appears like a Lamb, joyns with the first Beast whom it had set up under another appearance, and both compel to the worshipping of an Image of the Truth (of such an Image of the truth as they think good to advance) and so from the Truth it self. And he that will not be deceived with their image, with their likeness, with that which they call the truth and way of God, or order of the Gospel, and so shall refuse to bow thereto, he shall not be permitted either to buy or sell, *ver.* 16, 17. There is no living as men within their bounds, unless they will bow to their image. But the true Lamb doth not compel, but calls to wait on the Fathers drawings, till the Father by his Spirit make willing. And though by the Lamb *Kings Reign, and Princes Decree Justice*, (*Prov.* 8. 15.) yet they never had any commission from him to force men to that way of Religion and Worship, to which the Spirit of the Lord alone can make them willing, nor to fall upon them because they were unwilling. This is from the Dragon, wherever it is found.

This then is the great matter of controversie, you account it your liberty not to tollerate, and here stands your peace and Religion (which was a liberty the true Christians never had) and you cannot with patience hear any to testifie against you: and so ye now fall upon any that come to witness against you, even as ye your selves once suffered when ye were Witnesses. But how can ye manifest that God shall reveal no truth, but what he reveals to you? or if he do, that ye have liberty not to tollerate it, or the persons that hold it forth? Wherefore consider seriously, whether this be a right liberty ye have aimed at: for if your aim hath been at a liberty which is not granted of God, at such a liberty as will not stand with the liberty of his spirit in his people, no marvail though ye have run into indirect means to attain it: and so from step to step have been led to the utmost degree of violence and persecution: and being engaged in it, are now forced to seek for Arguments to maintain it. This Argument is further enforced, by proposing *the inconsiderableness of the Quakers suffering of a non-tolleration*, compared with *a manifest and greatest hazard of tolleration unto the Country: Their absence from hence is no detriment to them, their presence here threatens no less than the ruine of all, to us*, &c.

Answ. As for outward detriment, the *Quakers* do not consider that in cases of this nature: but that in them which is born of God, hearing and receiving his command, presently obeys, waiting for his presence and power to carry through, and doth not at all mind the hardships to be met with. But the inward detriment, arising from disobedience to God is very great, even the loss of his sweet presence, life and power at present, besides the utter hazard of the Soul: for that which draweth back from obedience to the Spirit of the Lord, the Lord hath no pleasure in: and they have known the terrors of the Lord to the disobedient, therefore they may not please men in forbearing to go where he sends them, nor (standing in his counsel and power) do they fear them which

can kill the body, but they exceedingly dread the death and loss of their Souls, and him who hath the power thereof.

And as for their *presence threatning the ruin of all to you*, that's but a misapprehension. It may indeed be ruine to that part in you, which is wise and strong without the presence of the life of God, but the elect, which is built upon the rock cannot be ruined by any appearance of God, nay nor by any appearance of the powers of darkness against God, for *the Gates of Hell cannot prevail against the true Church*. And there is great advantage of Errors and Heresies to the true Church, for the life grows and gets ground by a fair Tryal and overcoming of them, and the approved are thereby made manifest, 1 *Cor.* 11. 19. Now what kind of Church is yours, which is in such danger of being ruined by that whereby the true Church was advantaged? So that to plead that either you must suffer *your Religion, your Souls, your Liberties to be made a prey of*, or take this course to defend them, is very inconsequent, and a strong argument against you that yours is not the truth, which needs such a defence as the truth hath not been used to have, but hath grown up, been preserved and thriven not only without it, but against the strength and force of it. So likewise those considerations of the *Shepherds defending the Flock from Wolves*, and of the *Keeper of the Vinyards maintaining the Hedg against Wild Beasts*, &c. are not proper to the thing in hand: for the Spiritual Sheep, the Soul, the liberty of the Church, the true Religion, the true Vinyard are not outward, nor to be defended after an outward manner; but the defence is according to the nature of the thing which is to be defended. To trust, or look after an outward power for defending these, is to betray the Faith which is the Shield. Therefore let them consider, whether in looking out too much at these, they have not lost the true Weapon, and the sight of the true thing which is to be defended, which the Arm of the Lord alone gathers, and the Arm of the Lord alone preserves.

This Argument is yet further pressed from the present state of your own people, in *many of them being perillously disposed* (as ye say) *to receive their Doctrine, being already so much disaffected, if not enemies to order*, &c.

Answ. Alas, alas, have you had your order, your Church Government so long up, and are the multitude among you yet so ready to be shaken? Behold what a weak unstable settlement ye have attained to all this time, by your outward force! But search honestly, and see who they are that are so ready to be shaken. Are they the *discontented and unconscionable multitude* (as ye speak) or are they the most simple hearted, most conscientious, and zealous towards God amongst you? (for it is experienced here in Old *England*: that the ground they gain, is not upon the unconscionable but the conscientious.) If it be these that are somewhat touched with the sence of their Doctrine, it may make you fear that there is more of God therein, than you are aware of. Therefore do not proceed to argue thus violently against a thing, before ye have tryed it: but come to a deep, serious, inward consideration of the thing between God and your own Souls, not in the pride, loftiness and self willedness, but in the honesty, humility and meekness of your Spirits: and then perhaps ye may see beauty, and the life of your Souls in that, which ye now so revile and persecute. And though ye matter not how ye imagine, and speak all manner of evil falsely against us, yet do not also wrong the best among your selves, by terming them *discontented and unconscionable*, because their Spirits are not hardened by your form, but yet retain some tenderness towards God, his Truths and People.

But why do ye charge following the light within so deeply as to be *a giving up of mens selves to their own inclinations*, and that it *immediately canonizeth them for Saints, dischargeth them from subjection both Civil and Sacred, and from the Scriptures as the rule of life, and by vertue of this their Saintship, intitles to the Estates and Dignities of all who are not of their minds*, &c.

Answ. Surely if ye were guided by the Light within, ye would be preserved from such kind of injuriousness both to Persons and Principles. Are your Tongues and Pens your own, at liberty to speak and write any thing that will make for your advantage, how manifestly false soever? If it were but a natural light, yet being of God, it would not deserve this deep blame. Have ye ever tryed it, as we have done? if not, why do ye yet speak so against it, before ye have tryed it? We can upon much experience testifie, that it is against our inclinations, that it discovers them, calls from them, and is a dai-

ly

ly cross to them; upon following whereof we feel the bitter dying of the earthly part, and the inclinations thereof pining away. And from true subjection, to that which truly is of God. it never discharges; but leads to obedience to what is lawfully commanded by Authority, and to patient suffering under what is unlawfully inflicted. And as for the Scriptures, it opens them in the life which gave them forth, it fulfils them in us, it makes them our own, it makes us able to set our seal to the truth of them in the sight of God; and to receive that for the rule, which the Scriptures say is the rule, *the living word, Christ the living way, the word in the mouth and in the heart*, Rom. 10. *the Law in the mind, the Law of the spirit of life in Christ Jesus*, which is *the word ingrafted* into their hearts, who are created a new in Christ. And this is the honour which we give to the Scriptures, namely to receive that which they testifie of, to live and walk in that spirit, which they call to us to live and walk in; to take heed of painting the old nature, and letting the old spirit live upon its imaginations, which it gathers out of the Scriptures, reading them in the oldness of the Letter, and not in the newness of the Spirit. And we profess nakedly, that we believe the truth of God, not meerly because the Scripture hath said it (for that which is out of the truth may thus believe) but also because in coming to the thing, and receiving the truth as it is in Jesus, we have found it to be just as the Scriptures speak of it. But what do ye speak, as if following the Light did intitle men to the Estates and Dignities of all who are not of their mind? Nay, the light teacheth, not to Covet, not to desire earthly Dignities or Estates. Let it be looked at over *Old England*: which of us so much as mind these things? Nay the Lord knows, that the *love* of these things is daily rooted out of our hearts more and more, and we are a people whom the World cannot charge with Covetousness or love of the World, wherewith all sorts of Professors hitherto have been too justly chargeable. O Rulers of *New England*, why do ye thus overturn the cause of the Innocent? if we were a bad people, yet to lay things so notoriously false to our charge, and to charge that principle in us with it, which powerfully leads us from, this is not right nor justifiable in the sight of God. Ah take heed of reviling, persecuting, and speaking all manner of evil against us falsely, for his name sake whom we are called to serve, and whom we do here in following and obeying the light of his Spirit in us, which hath led us to the true knowledge of God, and to life and peace with him.

About the close of this Argument, for the further strengthening of it, it is said *Duty is not opposite to duty, passiveness for the truth and activeness against the enemies of the Truth, are both duties in their season.*

Answ. Every kind of activeness against the enemies of the Truth, is not duty; for some kind is sinful. There is a lawful fighting, and an unlawful fighting. Such a kind of fighting against an enemy as may hurt a friend. and cannot hurt the enemy, is unlawful. Now the Magistrates Sword may hurt a friend, may affright the tender Conscience from its duty towards Christ. but it cannot reach the falshood which lodgeth in the heart, or draw the party from that, but rather hardeneth him in it: So that it is not a duty to have the Magistrates Sword drawn out against that, for which it is not proper, where it may do hurt and not good. The Housholder would not permit his own Servants to gather up the Tares, lest they should root up the Wheat with them, *Mat.* 13. 29. Did Christ deny his Disciples that liberty, and doth he grant it to the Magistrates? Is the Magistrate out of danger of hurting the Wheat, while he is smiting at the Tares: nay is he not in danger of smiting and rooting up the Wheat instead of the Tares? Surely this is the Magistrates Duty, to keep in his place, and not to extend his Sword beyond his Commission, and beyond what it is proper for. And let me put this to all the Magistrates of the earth, who have been drawing out their Sword against Tares (as they might think) *are ye sure that ye never touched any green thing?* Revel. 9. 4.) *did ye never pluck up any wheat?* ye must give an account of this to Christ one day. Here in *Old England*, in the Bishops days, they were liable to be excommunicated and weeded out of the Church, and also to be struck at by the Magistrate: how it hath been in *New-England*, I leave it to your Consciences to consider of, do not slubber it over, but make up a just Accompt. What *Moses* did *Levit.* 24. in case of Blasphemy, he did by immediate direction from God. *vers.* 13. and he was a Type of Christ, who inwardly and spiritually fulfils all his outward shadows. And Christ doth not say that every Blasphemer under the Gospel shall be put to Death, but all blasphemy or speaking against the Son of Man shall be for-

forgiven, but there is a kind of blasphemy which he will not forgive. And the Church by his Spirit, are to try and deal with blasphemers, even to the cutting of them off, by the sword of the Spirit, that they may repent and *learn not to blaspheme*, 1. Tim. 1. 20. but the Magistrate is not now appointed to cut them off in their blasphemy, and so to take away that time of repentance from them, which Christ hath allowed them. Christ's Ordinances and Institutions do not clash one with another, he doth not bid the Church cut off a Person from the Unity with the Sword of the Spirit, that he might feel the loss of life, and be made sensible of what a condition his blasphemies have brought him to, and so come to mourn and repent. I say Christ doth not do this on the one hand, and on the other hand bid the Magistrate banish him or cut him off with the Sword, and so take away his time of repentance from him. Nay this device sprang from the false Church to make her excommunication outwardly terrible and dreadful, which hath no inward vertue, or cause of terror and dread at all in it.

So as touching *Nehemiah*, he was both extraordinarily stirred up by God, and his time was under the Law, so that the argument from his example is not valid to them who have not such a Warrant as he had (for he saith himself, that God had put in his heart what he had to do at *Jerusalem*, Nehem. 2. 12.) and where the state and ministration is changed. The Priests did that under the Law, which is not now to be done, but typified what Christ the unchangable Priest was to do: So likewise Kings, Judges and Governours of that People, did that under the Law towards them, which is not now to be done outwardly towards any by any King, Ruler, or Magistrate, but typified what Christ was inwardly to do in the Spirits of his People, and how he would gather, preserve, and defend his Church, and Wound and Subdue his enemies, even by his Rod and Scepter, which is the Sword of his Spirit, the Word of his Mouth.

And as for *Ephesus*, and *Thyatira*'s not suffering false Apostles and the Woman *Jezabel*. We do not say that any errors, or erronious persons, are to be suffered by the Church, but to be dealt in Christs power and authority. But the delivering up of these to the secular power, we know to have been an invention of Antichrist's, and a great dishonour to Christ (as if his Rod and Scepter were not sufficient to defend his Subjects and Kingdom, and to beat down his enemies) and also a ground of much affliction, persecution, and bloud-shed of the Saints, yea and of suppressiug the truth of God for a season. For the persecutor having once gotten this cover, then he can do that openly and boldly, which otherwise he would blush and be ashamed of. To persecute Christ, to put his people to death, and that for professing and publishing his Truths, God forbid saith the Antichristian Spirit (in every form and way of Religion) that we should do this: but in every age calls the Witnesses to the Truth (of that age) Blasphemers, Wicked persons, persons that by their Tenets overthrow the fundamental truths of the Gospel, and their Doctrines destructive, *&c.* And now what zealous People or Minister, or what Christian Magistrate can suffer such as these? By this artifice the sufferings of the Saints come to abound in every age, and their bloud is made havock of: and what is thus done, easily passeth as an Act of Justice against offenders, and not as indeed it is, persecution of the truths and people of God. The after-age can see what is, and cry out against it: but still it is the subtilty of the persecuting Spirit, to hide the persecutions of the present age, under an appearance of zeal for God, and of justice against offenders.

3. In the next place it is said, on the *Quakers* behalf, that *they are the Lambs of Christ*,

Indeed this is a considerable thing, for if they be Christ's Lambs then they are innocent, and cannot be the causers of their own sufferings, but that will rest upon their persecutors, though they use never so much art to make the Lambs appear guilty, and themselves guiltless. Their Spirit, Nature, manner of fighting (which is with Lamb-like Weapons, which hurt not Flesh and Bloud) their whole course and conversation, and manner of suffering, *&c.* manifests them to be Lambs; this is of much more force, than a bare saying they are Lambs. None of this is mentioned on their behalf, but only that they say they are Lambs. But let us see how fairly that is overthrown.

Against this, that place, *John* 5.31. is alledged, *If I bear witness of my self, my witness is not true.*

not true: whereupon it is said thus, *Had not Christ been God, the reason of the* Jews *had* *no good against him.*

Ans. Doth not the Spirit of God dwell in the Sons of God? And doth not the Spirit of God bear witness in them that they are his Children? And is not this witness true? *John* saith, *We know that we are of God*, 1 John 5. 19. Was not this witness true in *John*, because *John* was not God? Was not the Prophets Testimony true (that they were his Prophets, and that God had sent them, and that it was his Message which they brought) because they were not God? Shall the Spirit of God work Wonders in the heart? and shall he not testifie concerning his own Work at his pleasure? Ah friends, how do ye understand Scriptures, and raise inferrences from it, thus to condemn the generation of the righteous? Search the Scriptures, Do not the Prophets still testifie that the Lord sent them, and that it was his Word which they spake, though they themselves were not God, but persons moved by the Spirit of God, who stirred in his Servants under the Law, but dwelleth, resteth, and abideth in his people under the Gospel, and what he testifieth is true, though Fleshly-wise *Israel* (who seem to themselves very skilful in the Law and Letter of the Scriptures) could not receive his Testimony either then or now. Ah Friends, ye had need take heed and consider, lest the bastardly birth in you hath taken up an habitation in the Letter, without knowing the mind of the Spirit, whose presence killeth the carnal part, and shutteth out the Wisdom of the flesh from meddling with the Scriptures.

And whereas you seem to refer *all to the tryal of the Scripture*, both *Station, Doctrine,* and *Practice*: Surely if ye had done so in truth, ye would have more patiently heard their Testimony according to the Scriptures. Every man pretendeth Scripture, but none truly honour it, but they who are guided by that Spirit which it testifieth of: And they who are not guided by that Spirit, walk not according to the Scriptures, but according to reasonings of the fleshly part, which windeth it self into the letter of the Scriptures, that by some kind of conformity thereto, it may avoid the dint of the Spirit. And this is the way of Antichrists prevailing, by getting the form, crying up that, winding his own fleshly spirit into that, and sheltering it self under that. Thus the *Jews* cryed up the Temple of the Lord, the Sabbath, the Law of *Moses* and writings of the Prophets; and under this cover, with great zeal persecuted Christ, he was looked upon as a blasphemer, as one against Gods Temple, his Sabbath, his Ordinances *&c.* And since the days of Christ, the Antichristian Spirit speaks great Words of Christ, his Death, Resurrection, Ascention, Intercession, *&c.* and of Church-order, and Discipline, that under this cover it may fight against the Comforter. the Spirit of truth; who alone can lead into truth, and which is the proper way of Gods Ministration since Christs ascention. And this hath been the Way of opposing truth ever since, and still is: And here is the Antichrist, he that holds these in the wrong part, and by these Fights against the true Spirit.

But if there be any truth in this, that ye are willing to be tryed by the Scriptures, let us yet come to a fair tryal this way, and let them have free liberty to manifest among you, what they have to say from the Scriptures, why your Church, your Ministry, your Order and Government, your whole way of teaching and worship is not of God, nor according to the Scriptures, but an invention and imitation, set up in the way of resemblance of what once was truly so. If this cannot be made good against you, ye will have much advantage of shaming them, and of settling your people much firmer than by prisons, whips, cuttiug off of ears, banishment, and death, which no mans heart (seriously considering it in true soberness) can possibly believe to be the proper engines of settling or preserving the Gospel of peace.

But that the Scripture is the rule of tryal under the Gospel, I read not in Scripture, but that the things of the Spirit are to be known in and by the Spirit, 1 *Cor.* 2. 12. The Apostle *John* speaking of Antichrists, Seducers, and Erring Spirits, which were to be risen, doth not bid them try them by the Words which he wrote, or by the other Apostles Words, or by the Prophets Words, but by the anointing, which keeping close to, they need fear no Seducers, 1 *John* 2. 26, 27. The Word which was in the beginning and being received, abode in, and kept close to, tries all Words and Spirits. That which begets to God is the Spirit; the great gift (which is given to him which is begotten) is the Spirit; and this (being given) is to become the Fountain of life to the Believer,

John

John 7. 38: And in this ſpring of life he is to live, and receive milk and knowledge, and here he is to walk, and here he is to try all other Waters, even by this Water. And this is more to a believer, and more enableth him to try, than all the Words of truth that ever were written: though he that hath this cannot deſpiſe or undervalue any thing that the Spirit ever wrought: but yet the Spirit it ſelf is more to him, and more certain than any Words concerning the Spirit. Men may make falſe gloſſes, and muddy and make void the Scriptures, by their reaſonings, and interpretation, and traditional apprehenſions: But this Water ever runs freſh and clear, and no foul Spirit can defile it. *Moſes* gave the Law, which directed to, and ended in Chriſt: Chriſt in the fleſh finiſhed the Work which the Father gave him to do, and directed to the Comforter to be the leader into all truth, yea the ſpring of life to the believer, and here the believer is ſafe: but the Antichriſtian ſpirit ravening from this, cries up the letter in the ſtead of this, and doth not ſee how the letter points to, and centers in this. *God hath made us able Miniſters of the New Teſtament*, (ſaith the Apoſtle) *not of the Letter but of the Spirit*, 2 Cor. 3. 6. He overlooked the letter, that was not the thing he was chiefly to Miniſter, but the Spirit, the Power, to turn men from darkneſs to light, that they might feel him that is true, and have the life eternal abiding in the heart: But now in the Antichriſtian darkneſs, the Spirit being loſt which is the Goſpel-adminiſtration, now they ſeemingly advance and cry up the letter, putting it into the place of the Spirit: Yet in truth it is not the Scripture neither, in its naked ſimplicity, which is thus cryed up, but mans wiſe reaſonings about it. The fleſhly Will, the fleſhly Underſtanding, the fleſhly Strength getting a Seat there, having formed a building out of it, and reared Strong Holds in that part which can be wiſe and live without the Spirit; now its life, its intereſt, lies in the Scriptures thus believed, thus underſtood, thus practiſed: thus therefore it cries up, not as it came at firſt out of the hands of the Spirit, nor as the truth of it is now ſeen in the ſimplicity and nakedneſs of the Spirit, but as the Wiſdom from below hath formed meanings and apprehenſions concerning it. And here every ſort of men are Wiſe in their own eyes, and ſtrong and prudent in their own conceivings and reaſonings, but know not the bringing to naught of that underſtanding, which precedeth the opening of the eye of the Babe, which hath that ſight of the things of God given, which is out of the reach of all the Wiſe and Strong ones.

It is true, under the Law, they were to try by the Law and Teſtimony, *Iſa.* 8. 20. But yet not in an uncertain way, according to their own gueſſings, imaginations, and reaſonings, but according to a certain interpretation and knowledge thereof: and in caſes of difficulty the Judge was to have recourſe to the Prieſt, *Deut.* 17. 8, *&c.* And the Prieſts in caſes of doubt had an ordinary way of enquiring by *Urim* (Numb. 27. Beſides the way of enquiring by Prophets, which was very common with them alſo, 1 *Sam.* 9. 9. and *chap.* 28. 6. But now the *Jews* having forfeited theſe, and filling their minds with a gathered knowledge from the Law and Prophets, trying Chriſt and his truths by this, judged amiſs both of him and them. Now the Law was a ſhaddow of good things to come, not a ſhaddow of another outward Law or rule, but a ſhaddow of the inward rule, of the Law of the New Covenant written in the heart, of the Spirit put within, *Heb.* 8. And by this Law is the true believer fully as able to try, as they were by the former: but without this, a Chriſtians tryal of things, is not ſo certain as theirs was under the Law.

The force of the fourth argument is to this effect, *That the dictate of conſcience is not a ſufficient Plea in caſe of meer and ſingle ignorance, much leſs in wilful and affected ignorance.*

Anſw. The dictate of conſcience is not made a plea by us, but the anſwering and obeying the light of Chriſt in our conſciences, is that which keepeth them void of offence, both towards God and towards Men. Now it is one thing for a man to act evil, and plead it is his conſcience, and it is another thing for a man to be guided by the infallible light of the Spirit, or if he be not come ſo far, yet to be made tender in his heart towards Chriſt concerning his practices in Religion. In this laſt caſe we ſay, that in things whoſe good or evil chiefly depends upon the knowledge and perſwaſion of the mind, which Chriſt alone can do, here Chriſt is the ſole Lord and Judge of the conſcience, *Rom.* 14. 4. And not either Miniſter, Church, or Magiſtrate. Chriſt giveth knowledge, Chriſt increaſeth knowledge, and Chriſt requireth obedience according to the know-

knowledge given or increased: That is many times required to be left, upon a farther degree of knowledge given, which was not required to be left before: and so also upon the same terms may things be required to be performed, which were not required to be done before. And this indeed is the very sum of the true Religion (since the Death of Christ, and his finishing of his work here) either to worship in the Spirit, or to wait for the Spirit. He who hath not received the Spirit, he is to wait for the Spirit. He who hath received the Spirit, he is to wait in the Spirit for the movings and outgoings thereof, and to be obedient thereto. And Christians are to take heed, not only of a wrong Spirit, but also of quenching the movings of the true Spirit in themselves or others. If the erring mind hath mistaken about Worship, and through its mistake set up a wrong way, the Spirit in the tender Plants will be moving against it, which the wise reasoning fleshly part will be knocking down, and so the Birth which is after the flesh will be getting advantage of Persecuting and keeping under the Immortal Seed. Now suppress *evil* to the utmost, but take heed of quenching the good in any; take heed how ye stop that in its course of discovering evil (in your Worships, or otherwise) which easily passeth for good, until the Spirit begin to make it manifest. Ah friends, if the carnal wisdom had been Crucified in you, and the Spirit of God had had more scope in manifesting evil among you, what might ye have grown to ere this day? but if the Magistrate upon every doubt, or difference, or startling of the tender Conscience, step in with his Sword, how is the way of the breaking forth of truth stopped up? and that which is truly of God, and most tender towards him, is most liable to suffer this way. And this is that which makes the *Quakers* such a suffering people, because they have found the benefit of keeping the Conscience tender towards God, and so prize it above all things: and this mercy have they received from the Lord, sensibly to distinguish (in this tenderness towards God, and in the fear of his name) between the dictates of Conscience, and the voice of his Spirit there. Now it is not at all pleaded by us, that under a pretence of Conscience, ye should suffer all manner or any manner of evil: but first, *Punish not good for evil*: do not punish the good in others, to defend the evil in your selves: Secondly, *That which is manifestly evil, punish it by such hands and means as God hath appointed*, the Spiritual by Spiritual, the Temporal by Temporal, and do not make punishing of evil a pretence of persecuting good in others, and of upholding the evil in your selves.

But as touching your distinction of meer and single ignorance, or wilful and affected, we can bless the Lord who hath delivered us from them both, by the day-spring which he hath caused to arise in our hearts; and we can with a farther measure of the same Spirit bear this from you, with a measure whereof some of the Non-conformists bore this from the Conformists, who would casts this upon them, that their ignorance was affected, they were refractory, but might have been better informed, if they would. And we wish with all our hearts, that there were not too just cause of retorting both parts of this distinction back upon you: for if ye had not been very grosly ignorant, ye could never have thus put darkness for light, and light for darkness, casting such odious reproaches upon the truth, to make it appear what it was not: had ye not been ignorant of the Scriptures, ye would have known the movings of the life and spirit of it in others; but through ignorance of the eternal power, and from your dark reasonings and conceivings about the Letter, ye are ready to call Christ *Beelzebub*, not knowing the anointing in the members, no more than the Scribes and Pharisees did in the head. And had not your ignorance also been too much affected, ye would have took more pains about the Tryal, and not have run into such mistakes all along, both about them and their Doctrines, as ye have done.

That Christ referred himself either to *Pilates*, or the *Jews* tryal of him by Scriptures, is a gross mistake at best. The *Jews* did try him by Scriptures, and according to their understanding thereof, found him a Sabbath breaker, against *Moses* Law, and that he could not be the *Messiah* (*John* 7. 27. and 52. and *chap.* 12. 34.) but by their Law ought to die, *John* 19 7. There is no trying of the things of God by considering of Scriptures in the carnal mind, in the wise reasoning part: but in the Spirit which wrote the Scriptures, in the understanding which God gives, (1 *John* 5. 20.) in the wisdome which is bestowed on the Babe (who lives in the simplicity and pure innocency that is in Christ) there the truth it self, and also the Scriptures (which testifie of it) are clear. Now Christ

did not refer himself to them be tryed by the Scriptures) for he knew what was in man, and he knew after what manner they would try him thereby:) but he bid them *search the Scriptures*, which testified of him; that so they might come to know and receive him, *John* 5. 39, 40. and none knew him, but those to whom the Father revealed him.

So the case of *Paul*'s appealing to *Cæsar*, doth not prove that *Cæsar* was a proper Judge in cases of conscience: but he was at that time a proper defence against the malice of the *Jews*, who most unconscionably persecuted *Paul*, under a pretence of zeal for God, and defence of their Church and Ordinances. And were ye not in power, but an equal Heathen Magistrate over us both, the *Quakers* durst refer their cause to tryal, that they have done you injury, no more than *Paul* did the *Jews*. Indeed *Paul* preached that, which was the end of the Law, and the overturning of the *Jewish* state: And if their Priests and Rulers had had him to judge, they would have made him as great an Offender, as ye now make the *Quakers*. Now if your Religion stand upon such a bottom as theirs did, and not upon the Rock, in the Faith, and by the Spirit, ye may well fear us, it is not without a cause, for this we certainly know, that all professions of God and of Christ, imitations and practices from the letter, which stand in mans Will and Wisdom, will not be able to abide the breath of this suffering Seed, who love the Testimony of *Jesus* and service to his name above their lives.

And as for an *erring conscience*, there lies the dispute, whose conscience errs, yours or theirs? Ye say they have erred from the Letter, the Order, and Ordinances of the Gospel: they say ye have erred from the Spirit, and therefore must needs have erred from the Letter also, (and this they are ready to prove according to the Scriptures, if ye dare stand to a fair tryal.) And also that ye are in a Knowledge, Faith, Worship, Wisdom, *&c.* which stands in the Will and Carnal part, and keeps the Carnal part alive. This deserves a meek and serious consideration in the fear of him who can destroy the Soul, and not such a bloudy and fiery tryal, as your proceedings and writings too much savour of.

5. *That a regular defence of the truth by the Godly Orthodox Magistrate and others respectively, is not persecution.*

Answ. To bring the sword of the Magistrate into the Work of Christs Spirit and Power, this is ir-regular; and it doth execution ir-regularly, cutting down the person, and not the sin; whereas the Sword of the Spirit cuts down the sin, that the person may be saved. Christ came not to destroy mens lives, but to save: and if any man receive him not, or speak against him, he calls not for Fire from Heaven, or for a Magistrates Sword, but waits to be gracious, and by the power of his Spirit (having once convinced and gathered) doth he defend his truths and people. Let but the Magistrates stand still with his Sword, the Spirit of Christ will soon get the Victory over error, and a sweeter and better Victory than the Magistrates Sword can effect. Truth sprang up without the Magistrates Sword, yea, against it? so it grew, so it conquered. The Magistrates Sword here (though never so favourable to truth) doth more hurt than good, putting the true Sword out of its place, and keeping down that tenderness of Spirit, wherein the the truth alone can spring,

That coertion was instituted for restraining of evil, we grant, (this is the same with the first Argument) but he that appointed two kinds of coertion, set each their limits, which they are not to transgress. See Answer to the first argument.

But whereas ye say that *Tares and ill Weeds need no more than being let alone to over-run and spoil the Corn.* That is directly contrary to Christ, who said expressly, *Let both grow together until the Harvest*, Mat. 13. 30. Sure he would not have his Wheat in danger of being destroyed all the time till Harvest: but he judged, that plucking up the Tares would more endanger the Wheat, than letting them alone, *vers.* 29. Man may easily mistake, and pluck up an Ear of Wheat, instead of a Tare: and better it were to let many Tares alone, than pluck up one Ear of Wheat. Ye have long been busied in *New-England*, about plucking up of Tares, Are ye sure ye never plucked up any Wheat? Nay, have ye not weeded out the Wheat, and left the Tares standing? Undertaking a Work so directly contrary to Christ's direction (and so without the guidance of his Spirit) ye might easily thus err. Now what the Tares are, is afterwards expounded, they are such

such persons which grow among the Wheat, but are not Wheat, but are to be gathered from the Wheat with Christ's Sickle, and bound up in bundles for the burning in the day of his Harvest.

Your comparisons of a *Gangreen* and the like, I wish ye knew how to apply. The power of Gods truth in the Spirits of his people is no *Gangreen*: but the form without the power is a *Gangreen*, and like *Pharaoh's* lean Cattle soon eats up the fat. And he who hath lost his own tenderness and freshness, soon turns persecutor of such as remain tender, and seek to preserve their freshness.

In the days of the Apostles there was *a King in Israel*, then the Church was well Governed, in the meekness and sweet authority and power of Christs Spirit, which hurts not creatures, but strikes at Christs enemy in creatures. Since that time the *Papists* have had a long day of doing what was right in their eyes, the *Episcopalians* a day after them of doing what was right in their eyes, and so the *Presbyterians* and *Independants*, &c. But it were better for them all to lament after the right King, than to set up an usurp'd Authority in his absence. Carnal reason, the Wisdom of the Flesh hath got his Seat, giving forth its meaning of Scripture, and so (under a colour of them) ruling over his Flock with Force and cruelty, and not with the meek, gentle, righteous Scepter of his Spirit, which alone is appointed of Christ to govern them.

So then the Magistrates punishing of the *Quakers* is not regular by any institution of Christ, but only by a Law of their own making, as it is further explained, *p.* 95 of this Appendix, the grounds whereof hath been already examined, and found insufficient to warrant them therein, which I leave to themselves and to every mans Conscience to consider of, in the dread of God, the Judge of all.

Upon the result of all, it may not be amiss to state the case between the Governours of *New England* and the *Quakers*, which is briefly thus.

If the Governours of *New-England* had just cause to make such a Law against the *Quakers*, and had a true rightly derived power so to do from God (who is the spring of all just power:) And if the *Quakers* had liberty from the Lord to chuse or refuse obedience to it, then their suffering death is justly to be imputed to themselves.

But if the Governonr of *New-England* had not a just case of making this Law, nor Authority and Power from God so to do: and that the *Quakers*, had not liberty to chuse or refuse coming thither, but had an indispensible command from Christ their Lord; then their sufferings and bloud will rest on the heads of the Governours of *New-England*, and will stick closer to them, than to be wiped off by such kind of arguments and reasonings.

All depends upon your first step of proceeding. If that was without due ground, not in the fear of the Lord, without Christ's allowance and direction, without having duly weighed the thing in the true unerring Ballance, but rather in the hastiness and stiff resolvedness of the flesh? Then all your proceedings since have been but aggravations of your sin, and God might justly let you go on thus far, to shame you even in the sight of the very heathen, among whom the sense and abhorence of this cruel and bloudy Spirit, cannot but make your profession of the Gospel of peace become a reproach.

The *Quakers* came to you in the name of the Lord, to discover from him to you the evil of your ways, to convince you by his light, of your departing from that which was persecuted in you in the times of your sufferings in Old *England*: but ye would not meekly hear and consider of what they had to say to you from the Lord, but presently imprisoned and sent them away, and so proceeded further and further against them, till at length ye came to drink their bloud. So that in truth their Testimony is the cause of their death, and judge in your own hearts, whether this be not a persecution of a deep dye. It were better for you to charge it upon your own hearts, than to have the Lord charge it upon you, when ye come to stand before him to be eternally judged.

There remains yet another Paper (printed here in *England*) called, *A True Relation of the Proceedings againſt certain* Quakers, *at the general Court of the* Maſſathuſets, *holden at* Boston *in* Nevv-England, *October* 18. 1659.

THE Arguments therein, whereupon they would have their proceedings paſs for juſt, and not be accounted perſecution, are theſe, *The authority of this Court, the Laws of the Country, the Law of God, and their gardnal proceedings.*

Anſw. Perſecutors are very ſeldom (if at any time) without theſe Pleas for themſelves. Had not the Biſhops as fair a right to this Plea, to cover their perſecutions of the Non-conformiſts with? Could not they in their day have alledged the Authority of their Court,s the Laws of their Country (perhaps ſome not made directly to intrap neither, as yours were) and had not they as confident a pretence to the Law of God as theſe? And did they not alſo proceed gradually? He that doubteth, let him read *Hooker's* Eccleſiaſtical Policy, and other Writings of the Conformiſts, and ſee whether their Spirit was not more mild and and Chriſtian-like, and their arguments more weighty by far, than thoſe which theſe have uſed againſt the *Quakers*. Nay have the very Papiſts themſelves been without theſe arguments? Did they not proceed gradually in *Queen Marie's* days againſt the Martyrs? Yea, what pains did they take to convince them of their Hereſies, and to bring them into the unity of the true Church, as they accounted it? But theſe arguments did not juſtifie the Papiſts or Conformiſts in the ſight of God (though they might juſtifie their proceedings in the eyes of their own party) nor will they juſtifie them who have gone one ſtep beyond the Conformiſts. But as the Spirit of Perſecution, entring into the Biſhops and Conformiſts was the ſame Spirit, as well when it was in them, as in the *Papiſts*; So the ſame Spirit entring into the Non-Conformiſts, is the ſame Spirit ſtill in them, as it was in the Biſhops and Conformiſts. And the Plea of the Authority of their Court, the Laws of the Country, with ſuch a kind of pretence to the Law of God, and their gradual proceeding is no more in truth and reality a ſhelter for them, then it was for the other; though they in their day look upon it as a good and ſufficient cover, even as the Biſhops did in their day, and the *Papiſts* in their day. Had they wanted this cover, the nakedneſs of their zeal and profeſſion would have appeared to every eye: yea their own Conſciences could not but have flown in their Faces, had they put them to death ſo ſoon as ever they had come over, without any fore-going proceedings: but this is the nature of the perſecuting Spirit, firſt it ſeeks a cover to ſtop the mouth of its own Conſcience, and to hide its Bloud-thirſty actions from the eye of the World, and then its feet are ſwift to ſhed the bloud of the innocent. But the ſame Lord God of truth and righteouſneſs who hath unmask'd the *Papiſts*, and unmask'd the Biſhops, will unmask theſe alſo, and their nakedneſs ſhall more appear than the others, who would hide themſelves and their own cruelty with that covering, which they themſelves have judged in others, It is not therefore any of theſe, but the grounds of their proceedings muſt manifeſt them to be juſt, or elſe notwithſtanding the pretence to juſtice, their whole courſe of proceedings will prove in truth (and according to righteous judgment) but Perſecution.

Now the Grounds of their Proceedings they mention to be theſe.

1. *Their having received intelligence from good hands from* Barbadoes *and* England *of the pernicious opinions and practiſes of the* Quakers.

2. *Their profeſſed Tenets* (how well ye have acquitted your ſelves herein, let all that fear God judge.)

3. *Their turbulent and contemptuous behaviour to Authority.*

4. *Their deſigns to undermine and ruine the Order and Peace here eſtabliſhed.*

Anſw.

Answ. He that is willing to receive, shall never want intelligence against the Truths and People of God, even from such hands as he will be ready to call good (it is a remnant only that receive truth, the generality of professors in all ages are still ready both to hold and receive intelligence against all the living appearances of it and of Gods witnesses in it.) Nor can he who hath already entertained prejudices, ever want matter against their tenets, behaviour, or to charge them with designs. Have not these reproaches always been cast upon every appearance of God? Are not the Vessels he chuses to hold forth his truths by, still represented as persons of pernicious opinions and practices, and their tenets charged to be Wicked, and they looked upon as turbulent and contemptuous, &c. Were not the Non-conformists themselves looked upon as persons that would undermine and ruine the Order and Peace of the Church, who for such trivial things would make such great rents and breaches, marring the beauty, and disturbing the Unity, Order, and Peace of the Church of *England?* (Sure they cannot yet forget this, besides that common charge against them of contumacy against authority. These are but the old Weapons of the old Serpent (only a little new furbish'd by you for your own use) even the Weapons which the Bishops wrested out of the hands of the *Papists*, and which ye have wrested out of the hands of the Bishops, and they are no better in your hands, than they were in theirs. They were good in their hands, so long as they had authority to make them forcible; and they have no more vertue in your hands, than what outward authority and power adds to them. *England* was once overflown with this Floud of reproaches, but now at length (this afflicted People waiting in patience on the Lords Will) they have much vanished (the earth helping the Woman.) and persons generally (who are any whit sober, and come to consider things in fear and meekness) find no such matter against them, no such opinions, or practises, or tenets, but the truths of God received and held forth in his fear, their carriage and behaviour meek and humble, void of turbulency and contempt towards any, and they freer from designs against authority and orderly government, than any sort else whatsoever. This is well known in *England*, and it cannot be denyed by authoritiess and powers thereof, how we have still been like Lambs suffering from all, not contriving or so much as desiring the hurt of any. The Lord knows the desire of our Souls to be after truth and righteousness, and our expectations for the establishing thereof to be fixed on him alone, and not on any persons whatsoever, but as he pleaseth to appear in them, and work by them: and whatsoever happens in the mean time, is received as from his hand, who sitteth on high over all: So that our Spirits do not so much as rise against any authority or instruments that persecute us, but we wait on the Lord our God to advantage his truth, and bring about good to us thereby; and we pity and pray for all who know not what they do, blessing the Lord our God, who accounteth us worthy to suffer for his names sake, in bearing Testimony at his command to any, though it should be but the least of his truths. Therefore take heed of going on in the hardness of your hearts, but know what a people (in the just judgment of God upon you) your lot hath been to persecute, whose bloud will stick the closer to you, and lie so much the heavier upon you, by how much the dearer they are to God.

And though ye plead *the safety of the People* as being *the sovereign Law*, yet the Lord God knows whether ye have aimed at the safety of the People among you in uprightness of heart, or whether ye bring this in also as a further cover. There is a double safety the People may justly challenge from you. First, *The safety of their Consciences in a tender searching after truth, and further removing out of* Babylon. Secondly, *the safety of their Estates, Persons, and Liberties in this search.* They did not fly from *England* to be persecuted by the prevailing part among themselves, but to enjoy Freedom of Conscience in enquiring after the Lord, his truth and way of Worship, and not to be tyed and bound up in a form, exalted and established according to the opinions and result of the reasonings of the Major part. Now whether ye have preserved these liberties for them, and really sought their safety, or whether ye have persecuted or made a prey of them for their Conscience sake (beyond whatever was done to you here in *England*, or beyond whatever they had been like to suffer, had they staid here in *England*) the Lord in his day will righteously judg. Ye have judged between Cattle and Cattle, the Lord also will judge between Cattle and Cattle: and in that day ye will see, that as his choice have been your out-casts, so your choice is rejected by him; and that as his Spirit is the

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abomination of your eyes, ſo your formal way of Worſhip is the loathing of his Soul, that ye had eyes to ſee it, that your hearts might not be utterly hardned againſt the Lord, his Truths and People, even to your utter and eternal Deſtruction. Little do ſee, poor deceived hearts, what a narrow ſtep there is between you and the Pit.

The Authority and Government which Chri excluded out of his Church, &c.

Mat. 20. Verſ. 25. to 29.

But Jeſus called them unto him and ſaid, ye know that the Princes of the Gentiles exerc Dominion over them, and they that are great, exerciſe Authority upon them. But it ſh not be ſo among you; but whoſoever will be great among you; let him be your Minis And whoſoever will be chief among you, let him be your Servant. Even as the Son of m came not to be Miniſtred unto, but to Miniſter, and to give his life a ranſom for many.

HERE Chriſt cuts off that Power and Authority, which grows up in the corrupt ture of man, which was ever and anon ſpringing up even in the Diſciples, here wholly excludes it out of his Church, and ſays expreſſly he would have no ſuch among them, no ſuch kind of greatneſs, no ſuch kind of authority Among the G there are great ones, there are Princes: and theſe great ones, theſe Princes, they l over the inferiour ones, exerciſing Authority and Dominion over them, *but it ſhall n ſo among you.*

The Gentile-ſtate was a ſhadow, even as the Jews ſtate was a ſhadow. The on Death, the other of Life; the one of darkneſs, the other of light. The one was the k of Satan the Prince of Wickedneſs, the other of Chriſt the Prince of Righteouſneſs Peace. They were both Vails, under which the two Kingdoms were hid.

Now in this Gentile-ſtate there were Nations, Princes, Laws, Governments, Do ons, Authorities, &c. but all in the fall, all in the darkneſs, all in the Tranſgreſſion the life. The whole ſtate was corrupt, and there muſt be no imitation from hence, no neſs of any ſuch thing in the Kingdom of Chriſt, no ſuch kind of Law, no ſuch kin Government, no ſuch kind of Authority, no ſuch kind of Anger with perſons that t greſs, no ſuch kind of dealing with any, no ſuch kind of detriment or hurt to any. T *is nothing to hurt in the Mountain of Gods Holineſs*; but there is a righteous Scepte ſweet Scepter, a ſpiritual Scepter, which reacheth the Spirit in the power of life, toucheth not the outward man.

Two things are here excluded by Chriſt, from whence all the miſchief ariſeth in Church (all the Tyranny and Oppreſſion of mens Conſciences, and of their per eſtates, and liberties for Conſcience ſake) firſt, *Greatneſs*; ſecondly, the *exerciſing minion and Authority* by thoſe that would be great therein.

Such a kind of greatneſs as is in the World, its the Deſtruction of the life of Chriſt; ſuch a kind of Dominion and Authority as is among the Nations, is the direct overtu ing of the Kingdom of Chriſt. It ſets up another power than Chriſts, another greatn than Chriſts, another kind of authority than Chriſts; and ſo it eats out the vertue a life of his Kingdom, and makes it juſt like one of the Kingdoms of this World.

It ſhall not be ſo among you. This Spirit muſt be kept out from among you; This a ſpiri Spirit, this lofty ruling Spirit, which loves to be great, which loves to have Dominio which would exalt it ſelf, becauſe of the Gifts it hath received, and would bring oth into ſubjection, this Spirit muſt be ſubdued, amongſt Chriſts Diſciples, or it will ruin The Lord gives grace and knowledge for another end, than for men to take upon th to be great, and rule over others becauſe of it. And he that becauſe of this, thinks h ſelf fit to rule over other mens Conſciences, and to make them bow to what knows or takes to be truth, he loſeth his own life hereby; and ſo far as he prevails u others he doth but deſtroy their life too: For it is not ſo much ſpeaking true things doth good, as ſpeaking them from the pure, and conveying them to the pure: for life runs along from the Veſſel of life in one, into the Veſſel of life in another; and

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(though never so true) cannot convey life to another, but as the living Vessel in the one, and is opened in the other.

Quest. *But how shall this Spirit be kept out, or kept down, that it may not hurt the Dis- in whom it ariseth: or if it do, that the hurt may remain to himself, and may not preju- the Church?*

Answ. When this spirit begins to arise up in any, so soon as ever he perceives it, in that discovers it he is to fight against it: laying himself so much the lower, by how much finds this evil spirit raising him up. He is to hearken to that which presents the Cross it, and so to come down and subject himself in serving and ministring to those who are le in his eyes. Instead of reigning over them, let him lye beneath them: Let him tch and know the life even in the meanest, and serve it; for that is his place. That ich would rule is to serve; that which would be great is to be little; and the little is to become a Nation. That which is low, is to rise; and thou art not fit to rise with further than thou canst serve it, both in thy self and others. Therefore if ever thou t aspiring, if ever thou have a mind to rule, if ever thou think thy self fit to teach, use of what thou hast received: sink down, lye low, take up the Cross to that proud irit, make it bend and serve, let the life in every one rise over it, and trample upon it: d afterwards that in thee may arise which is fit to teach, yea and to rule in the Lord: d so long as that hath the Dominion, thou maist be serviceable to the Lord and to his th and people: but if ever the other get up again, thou must presently come down ain, or the wrong Spirit will get dominion over thee, which with force and cruelty ll rule over the life both in thy self and others. Thus if a man be faithful to Christ, this aspiring spirit at its first appearance may be dealt with, and kept down: but if it herished, given way to, and once let up, it will be hard bringing of it down after- ds. Therefore the Disciples, or the Church of Christ, they are to watch over every spirit, to beat it down, to testifie against it, to turn from it, to lay it flat, to put it in proper place, that is beneath all, to minister to all, and so not suffer it to rise, see *ver.* *Let him be your Minister*. This is his place, this is his work, by the Authority of Christ. that would be great, he that would rule, let him minister. Own him there; if he lye low there, if he will be faithful there, ye may have unity with him. But in that aspiring temper, in his ruling, in his teaching by what he hath gained, or what hath given to him formerly (if out of the present life) he is to be denyed and turn- from.

If this rule of Christs had been kept to, Antichrists power could never have got up: nor poor innocent Lambs so often have been worried by the Wolves. Ah poor hearts, simply do they come thither, where they once tasted refreshment to find whole- ome food, not suspecting what is got up there since, but give the dominion to a wrong , and so take directions from a wrong Spirit, and betray their own simplicity.

Christ urgeth this upon his Disciples from his own pattern, *even as the Son of came not to be ministred unto, but* &c. ver. 28. If any had right to be great, rely Christ; if any had right to exercise Authority, surely Christ. If any was be advanced because of any Gift received, or because of any presence of the spi- with him, surely Christ. Yet Christ took not upon him this kind of greatness, nor exercise this kind of Authority. But he was a Servant, he made use of the gift of Spirit, of the power of life wherewith the Father filled him, to minister and serve . He did never Lord it over the Consciences of any of his Disciples, but did bear h them, and pity them in their infirmities (*what can ye not watch with me one hour? e Spirit* (said he) *is willing, but the flesh is weak*) He did not hold forth to them what- er he knew to be truth, requiring them to believe it: but was content with them in ir state, and waited till their capacities were enlarged, being still satisfied with the esty and integrity of their hearts in their present state of weakness. Nor did he strive reign over the World, or call for fire from Heaven, when they would not receive him, express indignation when they desired him to depart out of their Coasts, or pray for elve Legions of Angels when they came to betray him, and most unrighteously sought life: but the life he had received of his Father, he gave up as a ransome for his Dis- es, yea and for his enemies. Mark, he did not make use of what was given to him, to e himself up above others, to make his word to stand for a Law and be received, but waited till that was opened in his Disciples and in people which was able to receive

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his Teſtimony; and he made uſe of his power of life, and the fulneſs of the ſpirit to in-
ble him the more abundantly to ſerve, and to wait in patience for the fulfilling of t
will of the Father. And though Iſrael was not gathered by him, yet was he meek, a
patient, and at reſt in the will of him that ſent him, and inſtead of reigning over a
could ſerve all, and give that Life (whoſe due it was to Reign) *a ranſom for ma*
ver. 28.

His Kingdom was not of this World, nor did he ſeek any greatneſs or authority accordi
to this World, neither over the Jews, nor over the Gentiles, nor over his own Diſciple
but he ſerved all, he ſought the good of all: the life in him which was to reign over a
yet here ſerved all, ſuffered for all, and from all, and that was his way to his Crow
who having finiſhed his courſe, fulfilled his Service, perfected his ſufferings, is ſit dow
on the right hand of the Majeſty on high, where now he reigns over all, and is made
King by God in righteouſneſs. And this is the pattern, which all his Diſciples are t
walk by. The more life they receive, the more they are to miniſter, the more they
to ſerve. They muſt not lift up themſelves by their Gifts, they muſt not hereupon Lo
it over others, or hold forth their knowledge or doctrines, and think to make oth
bow thereto; but wait in their ſervice, till the Lord make way into mens hearts, t
plant his truth there: and upon him alſo muſt they wait for the watering and grow
of it.

Queſt: *But is there to be no greatneſs, no authority among the Diſciples of Jeſus, or in t
Church of Chriſt? Is every one to do what he will, to be ſubject to his own Fancies and Im-
ginations, to the inventions of his own corrupt heart; what a confuſed building will this
Sure this will not long remain a* Zion, *but ſoon become a* Babylon, *even an heap of diſor
and confuſion.*

Anſw. There is to be no ſuch kind of greatneſs, no ſuch kind of Authority: Yet the
is both a greatneſs and authority ſuitable to the ſtate of Diſciples, ſuitable to that kind
Kingdom whereof they are. There are Laws, there are Governments, there are Gov
nours, there is ruling, and there is ſubjection, but all in the ſpirit, all ſuitable to th
which is to be governed: but no government of or according to the fleſh. As Chri
Kingdom is not of this World, ſo the government of his Church and People is not acco
ding to this World, but as that which gathers is his ſpirit, and that which is gathered i
ſpiritual: ſo that which is governed is the ſpirits of his people, and they are to be g
verned by his ſpirit and ſpiritually, and not after a fleſhly manner.

Thus Chriſt himſelf, though he miniſtred to his Diſciples, yet he alſo was their Lo
and Maſter, and in the ſpirit and life of the Father ruled over them; and thus the Ap
ſtles and other Miniſters of Chriſt had likewiſe in the Spirit, the care of the Church
and Authority in the Lord, by his ſpirit to govern the ſpirits of his people: not to gover
after a fleſhly manner, by their own wills, not to preſcribe them in a Lordly way either
what they ſhould believe or practiſe, but in the light and in the power of the ſpirit t
make their way into every ones Conſcience in the ſight of God, miniſtring to every on
in the ſpirit according to their capacity and growth, and waiting patiently for God to
convey the food and nouriſhment, and to build their ſpirits up in the Faith thereby.

The Spirit of the Prophets is Subject to the Prophets. Here is the Government, here i
the Law of rule and ſubjection in the life. Every one feeling a meaſure of the Spirit in
himſelf, is thereby taught to own and ſubject to a greater meaſure of the ſame Spirit in
another. He that hath no meaſure of the Spirit of God, he is not of God, he is none of
Chriſts: and he that hath received a meaſure of the Spirit, in the ſame Spirit feeleth
nothers meaſure, and owneth it in its place and ſervice, and knoweth its moving, and
cannot quench it, but giveth way to it with joy and delight. When the Spirit moves in
any one to ſpeak, the ſame ſpirit moves in the other to be ſubject and give way: and ſo
every one keeping to his own meaſure in the ſpirit, here can be no diſorder, but true
ſubjection of every ſpirit; and where this is wanting, it cannot be ſupplyed by any out-
ward rule, or order ſet up in the Church by common conſent: for that is fleſhly, and lies
in the fleſh, and deſtroys the true order, rule, and ſubjection.

The Apoſtles and Miniſters of Chriſt, come from Chriſt with a meſſage of Life and Sal-
vation, with a Teſtimony concerning the good will of God and his love to mankind,
pointing out the way from Death to Life, from Bondage to Liberty, from Wrath and
Deſtruction to Peace and Salvation. What they have ſeen, what they have felt, what
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they have tasted, what they have handled, what they have found redeem and deliver them, that they declare abroad to others, as they are moved, as they are sent, as they are guided and assisted.

Now that which they preach to, is mens Consciences in the sight of God. They open the truth which they know, they give their Testimony in the moving, leading, and power of the spirit, and they leave it to the same Spirit, to demonstrate it to mens Consciences, as it pleaseth. They are nothing, they can do nothing, they cannot convert any man to God; but the power that speaketh by them, the same power worketh in other mens Consciences at its pleasure. And here is the beginning of the Government of Christ in the heart, when his Truth carries conviction with it to the Conscience, and the Conscience is drawn to yield it self up to him, then he lays his Yoak upon it, and takes upon him the guiding of it: he cherisheth it, he cleanseth it, he comforteth it, he ordereth it at his pleasure: and he alone preserveth it pure, chast, gentle, meek, and plyable to the impressions of his Spirit. And as the Conscience is kept single and tender to Christ, so his Government increases therein: but as it becomes hard, or subject to mens Wills, so another spirit gets dominion over it.

Therefore the great work of the Minister of Christ, is to keep the Conscience open to Christ, and to preserve men from receiving any truths of Christ as from them, further than the spirit opens, or to imitate any of their practises, further than the spirit leads, guides, and perswades them. For persons are exceeding prone to receive things as truths, from those whom they have an high opinion of, and to imitate their practises; and so hurt their own growth, and indanger their Souls. For if I receive a Truth, before the Lord by his spirit make it manifest to me, I lose my guide, and follow but the counsel of the flesh, which is exceeding greedy of receiving Truths, and running into Religious practises without the spirit. Therefore the main thing in Religion, is to keep the Conscience pure to the Lord, to know the guide, to follow the guide, to receive from him that light whereby I am to walk; and not to take things for truths, because others see them to be truths, but to wait till the spirit make them manifest to me: nor to run into worships, duties, performances, or practises, because others are led thither, but to wait till the spirit lead me thither. *He that makes hast to be rich* (even in Religion, running into knowledge, and into worships and performances, before he feel a true and clear guidance) *shall not be innocent*: nor the Lord will not hold him guiltless, when he comes to visit for spiritual adultery and idolatry. The Apostles were exceeding tender in this point, for though they certainly and infallibly knew what was to be believed, yet they were not Lords over mens faith, but waited till he who is Lord of the Faith, would open the way into mens Consciences. They did not take upon them to be able to turn the Key, to let in truth and conviction into mens spirits (as men in these days have been too apt to undertake) but directed them to him who had the Key, there to wait for the conviction and illumination of their minds, and so to receive in, as they found him give forth to them.

Let every man, saith the Apostle, *be fully perswaded in his own mind*; take heed of receiving things too soon, take heed of running into practises too soon, take heed of doing what ye see others do, but wait for your own particular guidance, and for a full perswasion from God what is his will concerning you. Though I know this to be a truth, yet do not ye receive it, till God make it manifest to you; receive truth from his hand, stay till he give it you. Indeed the main matter in Religion is to keep out the wrong part, the forward part, the bastardly birth from running into duties, catching of openings, and laying hold of promises, and to feel the heir born of the immortal Seed, to whom all belongs, and that the other birth never afterwards get up above him, but be subdued and brought into subjection.

Again, saith the Apostle, take heed of doing any thing *doubtingly*, be not forward, be not hasty, wait for the leading, wait for the manifestation of the Spirit. Be sure thou receive what thou receives in the Faith, and practise what thou practises in the faith: for *whatsoever is not of Faith is Sin*, being an error from the Principle of Life, which is to guide: and thereby thou loosest ground, and dishonourest Christ, and comest under Condemnation.

And so the Apostle warns Believers, to take heed of drawing one another on too fast, or of judging one another in such things as some of them might have Light in, others

not. He that eateth, not to judge him that did not eat: and he that did not eat, not to judge him that did eat. Yea, in matters of Worship, he that observed a day, and kept a Sabbath, not to judge him that observed not a day, or kept not a Sabbath, for the *Jews* which were truly converted, yet were hard to be drawn off from the observation of their Sabbath, and could hardly bear with the believing *Gentiles*, who were never taught to keep their Sabbath with them, but were taught to esteem every day and sanctifie it to the Lord, *Rom.* 14. 5. And these who esteemed every day, and dedicated it to the Lord (ceasing from sin, and resting to him: for under the Gospel we are not to set up a new type, but to enter by Faith into the true rest, which is the substance of what the other signified) could hardly bear with them who observed a day. Even in the Apostles days, Christians were too apt to strive after a wrong unity, and uniformity in outward practices and observations, and to judge one another unrighteously in these things. And mark, it is not the different practice from one another, that breaks the Peace and the Unity, but the judging of one another because of different practises. He that keeps not a day, may unite in the same Spirit, in the same Life, in the same Love with him that keeps a day, and he who keeps a day, may unite in Heart and Soul, with the same Spirit and Life in him who keeps not a day; but he that judgeth the other because of either of these, errs from the Spirit, from the Love, from the Life, and so breaks the bond of Unity. And he that draws another to any practice, before the life in his own particular lead him, doth, as much as in him lies, destroy the Soul of that person, *verse* 15. This was the Apostles rule, for every one to perform singly to the Lord what he did, and not for one to meddle with the Light or Conscience of another, (undervaluing his brother, or judging him because his light and practises differed from his, *vers.* 10. of that 14. *chap.*) but every one to keep close to their own measure of light, even to that proportion of Faith and Knowledge, which God of his mercy hath bestowed on them. And here is the true unity in the Spirit, in the inward life, and not in an outward uniformity. That was not necessary in the Apostles days, nor is it necessary now: and that eye which so dotes upon it, overlooks the one thing which is necessary. Men keeping close to God, the Lord will lead them on fast enough, and give them light fast enough, for he taketh care of such and knoweth what light, and what practices are most proper for them:) but for men to walk on faster than the Lord holds forth his light to them, this overturns them, raising up a wrong thing in them, and the true birth hereby comes to suffer, to shrink, and be driven back. And O how sweet and pleasant is it to the truly spiritual Eye, to see several sorts of believers, several forms of Christians in the School of Christ, every one learning their own Lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places, and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices! *Rom* 14. 4. For this is the true ground of love and unity not that such a man walks and does just as I do, but because I feel the same Spirit and life in him, and in that he walks in his rank, in his own order, in his proper way and place of subjection to that. And this is far more pleasing to me, than if he walked just in that track wherein I walk: nay, (so far as I am spiritual I cannot so much as desire that he should do so, until he be particularly led thereto, by the same Spirit which led me. And he that knows what it is to receive any truths from the Spirit, and to be led into practices by the Spirit, and how prone the fleshly part is to make haste, and how dangerous that haste is, will not be forward to press his knowledge or practices upon others, but rather wait patiently till the Lord fit them for the receiving thereof, for fear lest they should receive and practice too soon, even in that part which cannot serve the Lord. And this I can truly say concerning my self, I never found my Spirit forward to draw any, either to any thing I believed to be true, or to any practice or way of Worship I observed or walked in, but desired that the power and leadings of life might go before them, and was afraid lest men should receive things from my hand, and not from the Lords. Yea, and this I very well remember, that when I walked in the way of Independency (as it hath been commonly called) I had more unity with, and more love towards such as were single hearted in other ways and practices of Worship (whose Spirits I had some feeling of in the true simplicity, and in the life) than with divers of such, who were very knowing and zealous in that way of Independency, in whom

whom a wrong thing in the mean time had got up, which had caused them to swerve from the life and from the simplicity.

So that the true Church-Government being in the Spirit, and over the Conscience as in the sight of God, the great care must be to keep it within its bounds, that nothing else govern but the Spirit, and that the Government be extended only unto that which is to be governed,

First, care must be had that nothing govern in the Church of Christ, but the Spirit of Christ: that nothing else teach, nothing else exhort, nothing else admonish and reprove, nothing else cut off and cast out. Every Minister in the Church is to watch over his own Spirit, that it intrude not into the Work of God, that it take not upon it to be the Teacher, the Exhorter, the Reprover, *&c.* And every member is to wait in that measure of the Spirit which he hath received, to feel the goings forth of the Spirit in him who teacheth and governeth; and so to subject not to man, but to the Lord; to receive from the Lord, to obey the Lord. Not to know any Minister according to the Flesh, but to receive, and submit to what comes from the Spirit, in the Spirit. Not to know *Paul*, or *Apollo*, or *Cephas*, but the Spirit ministring in them. *Paul* may err, *Apollo* may err, *Peter* may err (and did err, when he compelled the *Gentiles* to live as the *Jews*, Gal. 2. 14. for which *Paul* withstood him to the Face, *v.* 11.) and *Barnabas* also did err, *verse* 13. But the Spirit cannot err: and he that keeps to the measure of the Spirit in himself, cannot let in any of their errors, if they should err, but is preserved. For the least measure of the Spirit is true, and gives true judgment: but he that receiveth never so great a measure of the Spirit, yet if he keep not low therein, but lifteth up himself because thereof above his brethren, may easily err himself, and draw aside others into his error.

Secondly, care must be had that the Conscience be kept tender, that nothing be received but according to the light in the Conscience. The Conscience is the Seat of Faith; and if it be not kept close to the light which God lighteth there, Faith is soon made Shipwrack of. Christianity is begun in the Spirit, which keepeth out the fleshly part, with all its fleshly Wisdom and Reasonings about Spiritual things: and as the beginning is in the anointing, so must the progress be. As the Spirit begins in the Conscience by convincing that, by perswading that, be setting up his light there, and leading the Soul by that light: so that light must still be eyed, and according to its growth and manifestation in the Conscience, so must the Soul stand still, or go on.

The great error of the ages of the Apostacy hath been, to set up an outward Order and Uniformity, and to make mens Consciences bend thereto, either by arguments of Wisdom, or by force; but the property of the true Church-government is, to leave the Conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek unity in the Light and in the Spirit, walking sweetly and harmoniously together in the midst of different practices. Yea, and he that hath Faith, and can see beyond another, yet can haue it to himself, and not disturb his brother with it, but can descend and walk with him according to his measure: and if his brother have any heavy burthen upon him, he can lend him his shoulder, and bear part of his burthen with him. O how sweet and lovely is it to see brethren dwell together in unity, to see the true Image of God raised in Persons, and they knowing and loving one another in that Image, and bearing with one another through Love, and helping one another under their temptations and distresses of Spirit, which every one must expect to meet with.

If thou art a Christian in Deed and in Truth, preserve thy Conscience pure and tender towards God, do not defile it with such religious Practices, Duties, Ordinances, *&c.* as thou dost not feel the Spirit leading thee into: for all such are Idols, and exceedingly pollute thee. And be tender also of thy brothers Conscience, and be not an instrument to draw him unto any thing which the Lord leads him not into, but rejoyce if thou find him in simplicity of heart startling at any thing: for if he abid here faithful, his guide will in due season appear to him, and clear up his way, before him, but if he be too hasty, he may follow a wrong guide. and that guide will never lead him aright towards the Kingdom, but intangle him further and further from it.

O how many have run a whoring from the Lord! How many have first lost the guidance of his Spirit, and then drowned their life in Religious performances! How many

have drunk of the Cup of Fornication from the life, at the hands of the fleshly Wisdom! How many have filled their Spirit with New-Testament-Idols and Images! How many have even hardened their Hearts and Consciences, by following the Doctrines of men, their imaginary meanings of Scriptures, and the Imaginations and Dreams of their own hearts! Is it not time for men at length to turn back towards the Lord, to wait for the visitation and light of his Spirit, from whom they have gone a Whoring, and whom in all these things they have grieved? And if ever any feel and enjoy the guidance of Gods Spirit their Conscience must be kept tender to it, and ready to hear and follow his voice, who speaks in Spirit to that which is born of him, which infallibly knows his voice, and (being kept clear) cannot doubt concerning it. *My Sheep hear my voice*, saith Christ, they know it, and the voice of the strange Spirit they know not so as to follow it, but turn from it, both in themselves and others. But that which is not the Sheep, but hath only got the Sheeps cloathing, cries out, how shall we know the voice of the Spirit? We may be deceived. Nay that which is born of God, that which is the elect of God, cannot be deceived. Wait therefore for the birth of the Spirit, to which the Spirit is given for a guide, who infallibly guides it out of deceit. All deceivers are out of this Birth, out of this Spirit, perhaps in some birth or other framed from the Letter, and living in the imitation of some Practices and Ordinances from the Letter (under which cover they lie in wait to deceive) but strangers to the life and power, and to that Wisdom which begets and bears to God. Thus the *Jews* erred, and deceived their Proselytes before the coming of Christ: Thus the Christians (in name) have generally erred all along the Apostacy, and indeed (for the generality) have not been true Christians, but only a persecuted remnant amongst them; whose life hath been nourished and preserved, not by Doctrines and Observations which they have been taught by the precepts of men, nor by the knowledge which they themselves have gathered, but by a little Bread dayly handed to them from the Father of Mercies out of the Wilderness? that was the thing which nourished, their Souls up to God, though many of them knew not distinctly what it was that nourished them, nor how they came by it:

Obj. *But is not Uniformity lovely, and doth not the Apostle exhort Christians to be of one mind, and were it not a sweet thing if we were all of one heart and one way?*

Answ. Yea, Uniformity is very lovely: and to be desired and waited for, as the Spirit of the Lord which is one, leads and draws into one. But for the fleshly part (the wise reasoning part of man) by fleshly ways and means to strive ato bring about fleshly Uniformity, which ensnares and overbears the tender Conscience, this is not lovely, nor spiritual, nor Christian. And the Apostle who exhorts Christians to one mind, yet doth not bid them force one another into one mind, but walk together sweetly so far as they had attained, and wherein they were otherwise minded, God in his due time would reveal more to them, *Philip.* 3. 15, 16. He that hath, to him shall be given. And the intent and work of the Ministry (with the several ministrations of it) is to bring into the unity (*Ephes.* 4. 13, as persons are able to follow, and not to force all men into one practice or way; That's the way to destroy the Faith, and the true unity, and at best can introduce but a fleshly appearance of unity in such a form of Worship and Godliness, as eats out the power. And for being of one heart and one way, blessed be the Lord, this is in measure known and witnessed. The way is one, Christ the truth of God, and he that is in the Faith, and in the Obedience to that light which shines from his Spirit into the heart of every believer, hath a taste of the one heart, and of the one way; and knoweth that no variety of practices (which is of God) can make a breach in the true unity. This is the one way, for every one to be subject to that light of Christs Spirit, which he hath received from Christ, and every one keeping here, there is also one heart, kept in the midst of all the variety, and diversity of Practices. And the unity being thus kept, all will come into one outwardly also at length, as the light grows in every one, and as every one grows into the light: but this must be patiently waited for from the hand of God (who hath the right way of effecting it, and who alone can do it) and not harshly and cruelly attempted by the rough hand of man.

SOME

Some Conſiderations concerning the State of Things, relating to what hath been, now is, and ſhortly is to come to paſs, warning all People to look about them, and to wait on the LORD for the unerring Light of his Spirit, that they may know the times and ſeaſons, and the Work which GOD is now about in the World, which is Great and Wonderful, and ſo may not be found Fighters againſt GOD, his Truths, and the Witneſſes of this Age and Generation, more particularly Lamenting over and Exhorting ENGLAND. With a Faithful Teſtimony concerning the QUAKERS.

1. THat the Spouſe of Chriſt, the true Church which God built in the Apoſtles days by his Spirit, the Church againſt which the Gates of Hell could not prevail, the Church which was the Temple of the Living God, the pillar and ground of truth, the Woman which was cloathed with the Sun, who had the Moon under her feet, and was Crowned with a Crown of twelve Stars, &c. This Church at the cloſe of the Fight between *Michael* with his Angels, and the Dragon with his Angels) fled into the Wilderneſs, into the place prepared of God for her, *Rev.* 12. 6. Having two Wings of a great Eagle given her that ſhe might fly thither to her place, where ſhe was to abide, and be hid from the face of the Serpent, and tsbe fed with the living nouriſhment from the hand of the Father all the time of Antichriſt, reign. which is ſaid to be a time, times, and half a time, *verſe* 14. Or one Thouſand, two Hundred, and Sixty days, as *verſe* 6. Or Forty two Months, as *Chap.* 11. 2. And ſhe was accordingly gone out of ſight, inſomuch as the Serpent could find her no more but *went to make War with the remnant of her Seed, which kept the Commandments of God, and have the Teſtimony of Jeſus Chriſt*, Revel. 11. 17.

2. That the true Church cannot come out of the Wilderneſs, till the time of her abode there (the ſet time appointed by God) be ended, nor then neither, but by the out-ſtretched Arm of the Lord, *Pſalm* 102. 13. She may mourn over her deſolate Wilderneſs-ſtate, but ſhe cannot fly out of it, without the help of the Wings of the ſame Eagle, which were given her to fly into it. The Lord muſt pity the duſt of *Sion*, and (by his everlaſting Strength and Compaſſion) raiſe up the Tabernacle of *David*, which is fallen down, or it can be reſtored no more, *verſe* 16. *Revel.* 21. 3.

3. That the State of the People of God, all this time of the true Churches abſence, hath been a State of Captivity. The Seed hath been in Bondage in *Ægypt* the dark Land, in *Babylon* the *Land of Confuſion* (for ſuch all the Church Buildings, Order, and Government have been in compare with the true Order and Government of the Church by the Spirit, which was known and enjoyed by the People of God, before this her flight) where they have been mourning under the Chains of darkneſs, and lamenting over their Mother: For *Zion* hath been laid waſte, and *Jeruſalem* (the holy City) hath been troden under foot by the *Gentiles*, to whom the outward Court Was given, when God took down his building, and ſecur'd his temple, alter, and the worſhippers therein, *Rev.* 11. 2. And in this ſtate God finds his People, when he comes to overthrow her (to bring Death, and Mourning, and Famine, and Fire upon her, *Rev.* 18. 8.) and to redeem them: for then the Voice goes forth from the Spirit of the Lord, to the Spirits of his People, *Come out of her my People, that ye be not partakers of her Sins*, &c. *verſe* 4. Why, were the people of God in her till now? Yea, till the very hour of her judgment, and are many of them in great danger of ſtaying there, even till they feel her Plagues. They that ſit down in any Church-building, taking it for *Sion*, before Gods ſeaſon of Building his *Sion*, ſit down but in *Babylon*, it is no other, though they who have drunk of the falſe Womans Cup, (new mixed for them, and ſo are inchanted afreſh into ſome new Fine-painted Bed of her Fornication) cannot believe it to be ſo.

4. That

4. That when God redeems his people out of *Babylon*, he brings them not immediately unto *Sion* (not immediately into a built City) but into the Wilderness where the Church lies unbuilt, where they are prepared and fitted for the holy Land, and circumcised in Spirit before their entrance. There is a long travel from *Babylon* to *Sion*, wherein the hasty Spirit, the rough Spirit, the exalted Spirit, the murmuring Spirit, the Self-will, Self-worship, self-Wisdom, Knowledge, and Righteousness, (all which are of great price in *Babylon*) is cut down, and the Spirit broken, emptyed, made poor, deeply humbled, and so prepared for Gods holy Hill. When a *Babylonish* Building or way of Worship is discovered, man would feign have another ready, to put in the place of it so soon as it is pulled down. Thus mans Wisdom would order it, but the Lord will not have it so, but there must be a season of desolation, of stripping, of nakedness, of being uncloathed of all the Purple and Scarlet dye of *Babylon*, Rev. 17. 4 A pulling off the Ornaments of all the Knowledge, Worship, Ordinances, Duties, Experiences, *&c.* which are held and practiced out of the pure Life. And in this state of Misery and sore Distress, the Lord lays the Foundation of the new Heavens, and of the new Earth, in the Spirits of his People, which, when it is finished, then at length he saith to *Sion*, *Thou art my people*, Isa. 51, 16.

Observe therefore the error of the Reformations since the Apostacy. They have been still building too fast, and not waiting on God to be hewn and squared, and fitted for his building. The reformed Churches have still been built of Stones, before they were made ready for the building. They have not waited their time of preparation in the Wilderness, nor have they waited for Gods building them up into a Temple, nor in the time and season wherein it is Gods pleasure to build. So that though they did well in seperating from that which was corrupt and manifestly evil, yet they did not well in making haste into another way of their own forming, but should have waited for Gods manifestation of the good, and for his leading of them by his spirit into it. And by this means it hath come to pass, that though there hath been a pure thing often stirring upwards Reformation, yet by an over forward hastning to build, the good hath been quenched, and the evil hath again (under a new cover or form of Worship) overgrown it, and then hath been ready to revile and persecute the good in others: but this the eye which is overtaken with the appearing beauty of its Building (having concluded it to be according to the Will of God revealed in the Scriptures) cannot discern.

5. That when *Zion* is rebuilt, when the Church its Heaven is again stretched forth (wherein she was seated before she fled into the Wilderness, *Rev.* 12. 1. those that are Gods faithful Witnesses (into whom his spirit of life hath entred, and whom he hath caused to stand upon their feet) shall ascend up to Heaven in a Cloud, which their very enemies shall behold, *Rev.* 11. 12. And this was done in the time of a great Earthquake, wherein the tenth part of the City fell, *ver.* 13. The shaking at this time is very great in this Nation, let men mark what will be the issue, and observe whether (notwithstanding all the seeming contrarieties) the Lord God do not so order it, as to bring a considerable part of *Babylon* down, and of the powers that uphold her.

The people of God, all this time of Antichrists Reign, have been a suffering people. The tender-hearted every where (whose Souls could only bow to the Lord, who could not receive Doctrines from men, or fall into Worships and Practices at the Will of man) have lain open to Church-censures (as they call them) and to the Magistrates indignation under the names of Hereticks, Blasphemers, Seducers, and disturbers of the Peace both of Church and State: and indeed so far as any have tasted of the true light and power of Christ, and have been called forth by him to be his Witnesses, they could not but be disturbers of the carnal peace and security of the Antichristian Congregations, against whom they witnessed. When the true Church fled into the Wilderness, the Serpent cast a Flood after her: she was reproached and blasphemed for an Harlot, a Strumpet, one that was not the Lambs Wife, as she pretended, *Rev.* 12. 15. For the Dragon which persecuted her (having now gained her ground) had set up another Woman for the true Church, and had decked her richly, *Rev.* 17. 4. insomuch as she was admired for her Beauty by all the Kings and inhabiters of the earth, *ver.* 2. but she which was indeed the true Woman was trampled upon and despised even by all the outward Worshippers in the outward Court all over the World, *Rev.* 11. 2. And if those of the Synagogue

of

of Satan, could contend to be the true Jews and the true Church, even while the true Church was standing, *Rev.* 3. 9. no marvel though they carry it clear in their several forms and disguises in the time of her flight and absence, especially they appearing both in the place where she once was, and in her very dress: and here is the eye of Gods Spirit, and of the Wisdom he gives to his Babes tryed, even to discern and flie from her there. Let her paint never so often, change her dresses in every hour of Reformation, come nearer and nearer into the likeness of the true Church: yet that which is born of the truth espyeth her, and the young man whose ear is kept open to the Voice of Wisdom, which uttereth it self in the Immortal Seed) escapeth her Bed, and is not defiled with the great Whore, nor with any of her Women or Daughters, who are born of her after her spirit, though they deny her, and seem much to differ from her according to the flesh, *Rev.* 14. 4. Enter into the mystery of life (from out of the reach of the spirit of Witchcraft) and read me here, that in the true eternal Light of all the living, thou maist perceive the mistery of deceit, and escape as a Bird from the Snare, and live. Now the true Church being thus fled, what becomes of her Seed? they must needs be scattered, they can no more be found in a body as before, there is now but a remnant left which *keep the Commandments of God, and have the Testimony of Jesus Christ*, and these the Dragon applies himself still to manage the War against, *Rev.* 12. 17. And the Beast (to whom the Dragon gave his power, *Rev.* 13. 2. and upon whom the false Church was found sitting even to the very last, *Rev.* 17. 3.) did not only make War with the Saints, but also overcome them: and this power was given him over all Kindreds, and Tongues and Nations, *ver* 7. of *chap* 13. So that the Holy City was to be kept down and trampled under foot by the false Worshippers, under one form or appearance of Church Worship or other, all the time of the Beasts Reign, *Rev.* 11. 2. And as the Beast did kill them: so the Woman that sat upon the Beast drunk their Blood, *Rev.* 17. 6. For mark, the Dragon, the first Beast the second Beast with the false Church are all in unity together, and drive on their War and Design under disguises and appearances of truths and Church-Worship and Discipline against the Lamb and his Followers, against every appearance of Christ in his Truth and People. And every where, where he can get into any form without the power, there he manageth his War by the form against the Power. Thus in Popery by crying up Holy Church, he knocks down all the springings up of truth there, so in Episcopacy, by crying up that form, how did he knock down the buildings up of the true life and power there also. And if he be driven out there, then he stands ready to enter into the next form, either of Presbitery or Independency, that he may not want the advantage of a cover to keep his War on foot still against the Saints and the truths of Christ: and here lies his strength; and the liker his form is to that which once was true, the better it serves to cover him, and he has better advantage of fighting under it against Christ, his Truths and People, than under another which is not so like. But Antichrists Reign, (who hath taken the Name upon him without the Nature, and so persecuted the true Nature, being covered with the Name) is to have an end, yea (blessed be the Lord) it is in part ended, and the Lambs day is already begun, the outstretched Arm of the Lords everlasting power is revealed, and revealing more and more: yea *Babylon* is already discovered, her waters are dryed up, her nakedness under all her covering is seen, her very life and spirit is struck at, her Kingdom totters daily; the stakes also of *Zions* Tabernacle are strengthning daily, and the Lord is stretching out her Curtains, and inlarging her Territories; and the Wrath issues out more and more from the Throne, and dreadful Woes and Plagues are prepared for them, who are either upholding any old likenesses of what once was true, or setting up any new ones in this day of Gods power, wherein he is redeeming and bringing forth the life it self.

Is it not plain, that the Beast (or Antichrist who sate in the Temple of God, ruling there as a Beast by outward Force, without the inward Life and Power, 2 *Thes.* 2. 4.) had power given him to continue his War against the Saints, till the very expiration of the forty two Months? *Rev.* 13. 5. And was not this power given him over all Kindreds, and Tongues, and Nations? *ver.* 7. Did not the false Church or false Woman, till the very end of this time (in one appearance or other, under some form of Worship or other; sometimes in a grosser and more loathsome, sometimes in a finer and more taking dress) still go for the true Church, being upheld by the Kings and Inhabitants of the Earth, who all drank of her Cup of Fornication? *Rev.* 17. 2, 4. Was not the holy

City

City (or true Church) trod under foot all this while in every Kindred, Nation, &c. by the heathenish Spirit of the Antichristian-Christians therein, who made a great shew of Zeal and Worship in the outward Court? *Rev.* 11. 2. For while the holy City is to remain unbuilt, he that will worship in it, must sink into its ruins, and lie desolate with it, but he that will be buiding before Gods time, rejects the Corner-Stone, which lies hid in the ruins of this City, and so builds up a *Babylon*, to which though he gives the name of *Sion*, yet it is not so in truth; but *Sion* lies underneath, in the dust, trampled upon and set at nought by him and his building. Now, shall the forty two Months never have an end? And shall the Holy City never rise again from under the feet of the Antichristian Professors and Worshippers of the outward Court? Shall the Walls of *Sion* neuer be built more? Or is it to be expected, when the Lord begins to build her up and bring her forth, that ever any of the false Churches should own her? O fear therefore before the Lord, every one entring into that in his own heart, which (being hearkened unto) teacheth the Fear, and breaketh the Pride, Loftiness, and Conceitedness of the high-imagining mind, which first builds up with apprehensions about Church, Religion, and Worship without the Spirit, and then is offended with that which cannot bow to those Images. But be it known unto you, O Nations and Powers of the Earth, that the Lord hath raised up a people, whose Knees can alone bow at the name of *Jesus*, and whose Tongues can alone confess to him. And if *Nebuchadnezzar*'s Spirit should heat a Furnace of affliction, seven times hotter than it hath yet been heated, all this day of the cruel sufferings of Gods dear people, and threaten all with it, that will not bow to the Image or Form of Worship which he sets up, yet this we know assuredly, that the Lord hath begotten a Seed which he can deliver, and which we do not doubt but he will deliver, let Antichrist's Sea and Waves roar never so loud against them. But however, bow to any Image they cannot: for they have tasted of the living truth it self, which hath made them free from such Images and Idols wherein they were before intangled; and the Spirit of the Lord calleth aloud to them to stand fast in the liberty wherewith Christ hath set them free, and not receive any more the yoak of Bondage upon their necks, but to draw under the sweet, gentle Yoak of his Spirit.

O *England*, *England*, how sad is thy state! How great and mighty things hath the Lord done in thee, but thou still overlookest his hand, and art offended with the Work of his Spirit, because it suits not with thy fleshly desires and interests! O *England*, *England*, what will become of thee! The Lord hath kindled his Fire, and thou addest Fewel daily. The Lord is arisen to make inquisition for the sufferings and bloud of his people, and thou instead of repenting of what thou hast done, art greedy of more. Thou hast deeply drunk of the Whores Cup of Fornication, and that makes thee thus thirst after the Saints bloud. Thou cryest out against those that put the Martyrs to death, as the professing *Jews* did against those that put the Prophets to death; and yet persecutest their Spirit where ever it appears in further prosecution of the Work of reformation at this day, even as the *Jews* did persecute the Spirit of the Prophets in Christs and his Apostles. O mourn to the Lord to open thine eyes, that thou maist not thus stand any longer in his way. Let him bring forth his Church, let him set up his Truth, let him advance his People, and do not thou go about to limit the Spirit of the holy one in them. There's none of these will harm thee, but bring blessings upon thee. Let thy Governours keep within their bounds, and be a defence upon all people in their just rights and liberties, and see if from that day he do not bless thee. But if there be one thing in the Lords heart concerning his people, and another thing in thine; if he resolve to bring them forth to his praise, and to give them their liberty in their obedience to his Spirit, and thou resolve they shall come under thy Yoaks and Bonds, how can ye agree? Your Wrath by this means must needs be kindled against each other, and he that hath most strength will carry it. For as the day of your Wrath is come, to see the people of God so encrease, and grow bold in his Truth and Power: so the day of his Wrath is come, to see his people so reproached, hated, hunted, and persecuted, for his names sake, *Revel.* 11. 18: And take heed, lest upon that Spirit, which in this Generation still continues persecuting the sufferings, persecutions, and bloud of all the Saints and Martyrs (shed all the time of Antichrist's Reign) be not required. The bloud of all the Prophets from *Abel* to *Zacharias*, was required of that great profes-

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ſing Generation of the *Jews*, who ſpake ſuch great Words of *Moſes* and the Prophets; but perſecuted Chriſt and his Apoſtles, *Mat.* 23. 35. And the bloud of all the Souls that lie under the Alter, crying, *How long O Lord, Holy and True, doſt thou not judge and avenge our bloud on them that dwell upon the earth?* They were bid to reſt a little ſeaſon, and then the bloud of all that ever was ſlain ſince the Apoſtles days, is to be required on that Generation of Profeſſors, which are found even to the very laſt in the perſecuting Spirit, *Revel.* 6. 10, 11.

I do not write this to reproach any ſort of Profeſſors, but in true Love and Bowels of compaſſion, that ſuch among them as ever had any taſt of God, and of his ſweet meek Spirit, but are now grown hard, and found ſmiting their fellow Servants, may (if it be poſſible) hear the Lords Voice, which yet tenderly calls after them, that they may not be cut in pieces, and receive their Portion of Wrath with *Babylon*, Mat 24 49, 50, 51. *Revel.* 18. 4. As for me, I am poor and weak (a Worm, and no man.) one who hath been a mourner and wanderer in a ſtrange Land all my days, yea, I have been that fool, who though I have often been very near, yet ſtill knew not the way to the City of my God, *Eccleſ.* 10. 15. And at preſent, I am very unworthy and unfit to be an Inſtrument in the Lords hand, for the reclaiming of any man from his wanderings. Yet this I can in Truth and Uprightneſs ſay concerning the Lords gracious dealings with me, that in the Bowels of his mercy he hath viſited me, and turned my face toward his *Sion*: and his Life and Spirit (as he pleaſeth to keep me freſh and open) I know both my way and my leader, and alſo that which is mine enemy, which continually endeavoureth to betray and devour me. And, I ſpeak the truth in Chriſt, I lie not, I know alſo what I have felt wrath and miſery upon, and that what the Lord hath ſo long and ſoſeverely ſmitten in me, he will not ſpare in others. O that men could hear, and avoid my Bed of Torment, where I ſuffered a moſt dreadful and terrible Hell, for many years (bear with me, for I canot call it leſs) though without either guilt upon my Spirit, or fear of Wrath, being juſtified before God in my own Conſcience (till afterwards under long continuance of miſery and thick darkneſs, ſome guilt was contracted) and having a ſecret Root of hope concerning good from God, if once I might appear in his preſence to plead my cauſe there. Who can poſſibly believe the miſery I endured (if it were related) and yet it had not the leaſt mixture of either of theſe in it for a long time. But after this, through the ignorance and thick darkneſs, wherewith I had been long overwhelmed, not knowing what had been and ſtill was preſent with me, the tempter by his ſubtilty got in, and led out my mind from what had viſited and ſought after me all my days, to wait and hope for ſome great appearance to ſet me to rights: and here my loſs was very great, my Soul being hereby removed far away from the preſent feeling of the ſpring of my life, and drawn to neglect the little dawnings of that light, which ſhineth more and more to the perfect day, having concluded in my ſelf that no leſs would ſuffice to heal me, than its breaking forth in its full ſtrength, even as at noon upon me. Thus I deſpiſed the day of ſmall things, and was ſeduced into a gaping after, and waiting for that, which is never ſo to be received: but the little ſeed of Light being received, and finding good and honeſt earth, groweth up therein even to perfection, and then knoweth and receiveth the light of the day in its full ſtrength. And although there was ſuch a ſavour of God left in me, that upon the firſt converſe with this People called *Quakers*, I could own the Voice of God in them, and ſet to my Seal, (as in the preſence of God) that it was the true life and power of the moſt High whereof they were born, yet I could not but deſpiſe it as a weak and low appearance thereof, yea, and ſtarted back from it, as being ſuch a kind of diſpenſation of life and power as was to paſs away, and the paſſing away whereof from me, had made me ſo miſerable. And now I am as one born out of due time, and come lagging behind, feeling my ſelf altogether unworthy to be numbred amongſt them, or to bear a Teſtimony to that truth and power of life wherein they flouriſh, and by which they are redeemed and bought out of the earth, with the price of the living immortal bloud of *Jeſus*, by which (together with the word of his Teſtimony) they cannot but overcome all the Powers of darkneſs (with all the Powers of the Earth, which ſtand in the darkneſs, and fight under the darkneſs) being taught thereby not to love their lives unto the death. But the ſcoffing conceited Profeſſor will be ready to ſay, *What, are thoſe the only People? Others beſides them, are as dear to God as they. There are many in forms*

equal to them, and many out of forms, far beyond them. Whereto I answer thus, Yea, there are so in the scale of mans judgment, but not so in the measure of the Sanctuary. These are the only redeemed People that my Soul knows of. There is a Seed besides them, not yet gathered, but in *Babylon*, whom the Lord (in his due season) will gather into the same light, life, and power: but there is no other Saviour, but that light eternal which hath given them life, and dwells in them; who is risen in them, come to them, and hath taken them into himself, in whom they are, even in him that is true, who is the Son of God, the true God, and the Life eternal, (*1 John* 5. 20.) who hath poured forth his Spirit upon them, in which they Minister, and gather up to God those who have an ear to hear the voice of his Spirit. Beware therefore, O ye Nations and Powers of the earth, what ye do against this People: For ye cannot prevail by any Inchantment, against these whom the Lord hath blessed: but the more ye strive to vilifie and suppress them, the more will the Lord will magnifie and exalt them. And the life which God hath raised up in them must reign, do what ye can against it: O abase your selves, and kiss the Son, O Professors and Powers of the earth, that ye be not cut off; for the Lords hand is lifted up, and in his jealousie he will smite home for the sake of *Zion*, for his Ear hath heard the cry of the poor and needy, whom no man regardeth, *Isa.* 33. 10, 11.

A

Warning of LOVE,

FROM THE

BOWELS of LIFE,

TO THE

Several Generations of Professors of this AGE; that they may Awaken and Turn towards the life, to be truly Cleansed and Saved by its Powerful Living Vertue, before the Storm of Wrath break forth, and the overflowing Scourge overtake them, which will sweed away the Strongest and most Well-built Refuge of Lies, and sink those Souls (even into the Pit of Misery) which are there found, when the Storm comes.

Held forth in four *Propositions*, *Assertions*, *or Considerations*, concerning *Man* in his *Lost state*, and his *Recovery* out of it.

Propos. 1. *That Man is fallen from God.*

THERE is an everlasting, Infinite, Pure Fountain and Well-spring of Life from whence all Creatures came, from whence their *Life*, *Being*, *Motion*, *Vertue*, and *Rest* flows, in which they all have a place and standing according to their Nature, Estate, Temperature, and course of Operation in his eternal Counsel, who made all, disposeth of all, ruleth in and over all eternally: Whose everlasting Kingdom and Dominion (which was before all, and will be after all)

all) cannot be excluded by any power or dominion which ariſeth after it? but only ſo far as it ſelf hath pleaſed it hath given way to that power of darkneſs, which is contrary to it: which how it ſprang up, what it hath to do, and how it is to vaniſh, is not for mans comprehenſion to fathom.

In this Spring of life, man had an eſpecial place and ſtanding. The Lord had created and placed him Supreme, under himſelf, over the works of his hands, gave him his Kingdom here on earth under him, gave him his Image to rule in, even a ſufficient meaſure of that eternal Wiſdom in which he formed him, to which he was to be ſubject himſelf, and by which he was to reign over and order all with delight, joy and comfort in himſelf, to the praiſe and glory of him who formed all, and had given him the Dominion over all. Here was the ſweet eſtate, the ſweet peace, the ſweet liberty, the ſweet unity of all, all being kept and preſerved in that *Life*, *Vertue*, *Wiſdom*, *Goodneſs*, *Power* and *Love* wherein they were made, the Creatures naturally becoming ſubject to, ſerving and obeying man (man uſing them and ruling over them not in the Tyranny, not in the Luſt, not in the Vanity, not in the exceſs; but in the Righteouſneſs, in the Love, in the Meekneſs, in the Moderation, in the Divine Wiſdom, in the pure power and virtue of the Life) man likewiſe naturally vailing to his Maker, walking in his Light, living in his Life, ſhining in his Beauty, conquering and triumphing (over all that might aſſault) in his ſtrength, and continuing perfect and ſtreight before him in purity and cleanneſs of heart, in that ſweet, pretious, preſerving fear, which naturally ſprings up in the heart of the Creature (not degenerated) towards his Creator and Preſerver. Now, what could man want, having the Spring of Life ſo near him? What could he deſire in the Purity, in the Life, which the Father of Life could have with-held from him? Had he asked the Spirit, could the Father have denyed him? and had he ſtood ſtill a while in the Life, out of the Luſt, could he have forborn asking in the ſpirit? Had he not ſo ſuddenly been tempted to the Tree of Knowledge, ſurely he had eaten of the Tree of Life, and had lived for ever.

But man being in Honour, lodged not one Night, (*HE FELL THE FIRST NIGHT*, read me who can) *but became like the Beaſts that periſh.* He loſt the Divine Image, and then had at beſt but the natural: but that, depending upon the Divine, the Beauty thereof was loſt too. He loſt the Eternal Wiſdom, he loſt the Spring, he loſt the Godhead, he loſt that which was to Reign over the Creatures, and then he became but as the Creatures, nay worſe than the Creatures. What he henceforth knows of God (as he ſtands in the Degeneration) he knows naturally, like bruit Beaſts (even by the natural exerciſe of his mind, with the faculties thereof, even as the Beaſts learn and know by their nature, after their kind) and in what he thus knows, he corrupts himſelf worſe than the Beaſts. Let the Lord try him never ſo much, never ſo often, drop down of *the Dew of Heaven* upon him, ſend him *Line upon Line, and Precept upon Precept, now a little and then a little*, yet he ſtill remains bruitiſh, both in his underſtanding, receiving, and in his making uſe of it all. Still he forgets the Truth, and loſes himſelf in the Image, gets a notion, an imagination, a comprehenſion of ſomewhat into his natural part (which changes him not inwardly, but ſtill he is the ſame in his root, ground and nature) but the Life, the Eternal vertue he is ſtill eſtranged from, and ſo is bruitiſh in all his knowledge and apprehenſions of God and his Truths, bruitiſh in his Worſhipping of him, bruitiſh in his belief and hopes, and his Immortal Soul periſhes under all: Outward *Iſrael* was a true and full reſemblance of him, who had many Teachings, a pure Law of Worſhip, and Sacrificing, many Prophets to reduce and reſtore them to the right Path of Holineſs and Obedience, but ſtill they were erring in their hearts from the Lord and his pure Law of Life, not knowing their Owner or their Maſters Crib, ſo well as the Ox or Aſs did theirs, *Iſa.* 1. 3.

Propoſ. 2. *That Man, by all the imaginations that can enter into his Heart, and by all the means he can uſe or courſes he can run, cannot return back to God again, or ſo much as deſire it.*

The Fall of Man from God is ſuch, that it hath benummed all his ſenſes, yea ſo bereft him of them, that he cannot feel his own eſtate. He is dead, ſpiritually dead, and can no more feel his death, his ſpiritual death, then a man naturally dead can his natural death. He is bewitched into a Fools Paradice, where he hath a new Life, a new Virtue, a new Wiſdom, a new Kingdom, a new Dominion (which is indeed but Death)

with which he is ſo Tranſported, that he forgetteth the old; and in this new ſpirit and eſtate, cannot ſo much as deſire after it. Men ſpeak of the Reliques of the Image, which the firſt man had: Ah poor deceived hearts! What Reliques of life are there in a dead man? What Reliques of purity in a man wholly degenerated and corrupted? Nay, nay; The Spiritual Image, the Divine Image, the Eternal life, the pure Power and Vertue is wholly loſt, and there is nothing left, but what is captivated and deſtroyed through the degenerating power. There is nothing at all of the Eternal Kingdom, of the Spiritual Image, of the Divine Life to be found in fallen Man, but a little Seed; and that Seed not ſo much as ſown in his earth, as he ſtands in the degeneration; for the ſowing of it is the beginning of the work anew. And now, who can read this Riddle? *The Kingdom is within every man, and yet not ſo much as ſown in any man, till the ſpringing up of the eternal vertue according to the Eternal pleaſure; nay the earth is not ſo much as prepared to receive the Seed, until the Lord ſend his Plough into the Heart.* So that it is impoſſible for fallen Man to attain to ſo much as one true breathing, or deſire after God again; this muſt ariſe from the Grace, from the Mercy, from a new begetting (by the free Gift) towards life, towards the Divine Image again, which was ſlain in Man (and the impreſſion of it on him wholly loſt) ever ſince the Foundation of the World in his heart, which God hath ſet there, ever ſince he choſe it. And indeed fallen Man, degenerated Man (would the Spirit of the Lord let him alone, and not diſquiet him) likes his own eſtate well enough. The World being written in his heart, his thoughts and deſires are entred there, and of themſelves reach no further. Might he but have the enjoyment of the Creatures without, and the enjoyment of ſuch a kind of earthly knowledge and wiſdom within, as he now aſpires after, he would ſit down in *Egypt* and *Babylon*, reſting fully ſatisfied with *Egyptian* knowledge and wiſdom, and with the *Babyloniſh* Treaſures (might he have enough of them) and never think of *Sion*, and the pure Holy Land of Life any more.

But when the Eternal ſtirs in him, when the pure Light opens at any time, then he has ſome little Glimmerings of his Eſtate, then he has ſome ſence of his fallen condition, and ſome deſire to remedy it; What doth he then? Then he beſtirs himſelf to get ſomewhat to cover him, then he gathers Stones and makes Mortar to build up a Wall and raiſe a Tower, that he may not lye open to the Deluge of Wrath; for, by this ſtirring of the life, he hath ſome little taſte and ſight, that he is not one with the life, but departed from it: The Soul being awakened by the opening of its own ſpring in it, begins to feel the want of its ſpring: It wants the true Vertue, the true Peace, the true Joy, the true Comfort and Refreſhment, the true Reſt, the true Liberty, the true Life, the true Light; and for want of this, its eſtate is miſerable: And in the ſtirring of the Spring, it feels this miſery; and in this feeling it groans, it mourns, it pants, it cryes out, and the creatural earthly ſpirit can have no reſt becauſe of it. What therefore doth the Creature do to ſtill this cry? Why, it joyneth, as it were, with the Soul, it uſeth all the means it can to attain that, which the Soul ſees the want of: It inquireth after God, hearkneth out after thoſe that know him, ſtudieth the Law, obſerveth the Statutes and Ordinances, performeth the Duties, Believeth, Prayeth, Hopeth, Waiteth: nay, what is it, which the Creature will not ſet upon in this diſtreſs (eſpecially if the Convictions of the Eternal Light purſue and follow him cloſe) to ſtill the cry of the Soul, and to attain the price of the Eternal Inheritance, which is ſet before the Soul, which the Soul can never be at reſt or ſatisfied without ſome aſſurance of, and progreſs towards? But all this will not do. Man in all his own obedience, as well as in his diſobedience is ſhut out. *There is a flaming Sword which turns every way, to keep the way of the Tree of Life*; inſomuch as man can by no means come at the way to the true life, nor enter into the ſtrait and narrow path that leads thereto, but as he is cut to the heart, his life let out, and as he dyes, and comes into unity with that which ſlays him, and keeps the way from him. So that man, in his running to God is thruſt by, as well as in his running from him: in his willing and deſiring after him he is rejected, as well as in his willing againſt him. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.* Mark, There is a Birth of Bloods, a Birth of the will of the fleſh, a Birth of the will of Man, *Joh.* 1.13. all theſe will, all theſe run (ſome of them very hard) but they are all thruſt by, and diſ-regarded by the Lord, both in their willing and in their running. There are *many* found *running the Race, but one obtains the Prize*, which one is he that is *born of God*, to whom when God gives the

the prize, he will say to all the other Births (notwithstanding all their Willing and Running, their Believing, Hoping, Praying, &c.) *Depart from me, I know you not*, ye are the fruit of a strange Womb, not of my Spouse, and so must not inherit my Kingdom. And as all these will be cut short of the Inheritance at last; so all that they do at present, is loathsome to the Lords Soul. *The Sacrifice of the wicked is Abomination; how much more when he bringeth it with a wicked mind*, Prov. 21. 27. His Sacrifice, his Worshipping of God, his Praying, his reading of Scriptures, his Meditating thereon, and of God, and his Works, his Believing, Hoping, Waiting, fearing of Threatnings and applying of Promises, &c. all is Abomination. The wicked man, he whose Heart is not Circumcised by the Lords Eternal Spirit, whatsoever he can, or doth Sacrifice to God, the Lord loaths, and it cannot profit his Soul.

Object. *Yea, when he does them in Hypocrisy, so they are.*

Answ. Nay, more then so. When he doth them with an evil heart, they are much more abominable, *how much more when he bringeth it with a Wicked mind*? but let him bring it with a good mind with that which he calls the good heart (for the circumcised heart, the heart of the true new Birth is only the good heart (not that heart which every false Birth is apt to call good(let him bring it with that heart, which he takes to be the upright heart, with an honest intention, so far as he knows, take his Sacrifices at the very best, at the very purest he can attain to, yet then they are Abomination.

And the reason hereof is plain and manifest. *The Fountain is unclean*, the Root in him is corrupt; And *who can bring a clean thing out of an unclean? Make the Tree good, and its Fruit will be good*: But while the Tree is bad, the Fruit cannot be good. Now can the holy God be pleased with that Sacrifice which comes from the unclean Spring? Can God own or approve that knowledge of himself, that Faith, that Love, that Obedience, that Integrity, or Uprightness, that Industry or Diligence, those Prayers or Breathings, which man pumps up out of the old Cistern? Nay all these must into the Pit, with the common Filthiness and Pollutions of the earth: And when the Lord takes this aside from the several sorts of Professors, what will be left in them? Oh how many have build-ed up a Wall, dawbing it with untempered Mortar, which will not stand in the day of Trial, nor shelter them from the Eternal Flames? Oh what yelling and roaring will there shortly be in such, as by no means will be warned, but would be justifying of themselves in their false knowledge and practises, and reserving their Fabricks of Religion to the trial of the day! and the day will try them indeed, even to the bitter perplexity and anguish of their hearts, when they come to see that there is now no way of escape, but they must lye down in the Bed of Eternal Sorrow, Misery, and Torment, and in utter Separation from that, wherein they thought they had a large and unquestionable share.

Propos. 3. *That all Professions of God and of Christ upon the Earth, all knowledge and beliefs whatsoever, with all practises of Duties and Ordinances of Worship, save only such as proceed from, and are held in the pure life, are but as so many Fig-leaves, or deceitful Plaisters, which may skin over the Wound, but cannot truly heal it.*

The Wound of man is deep by the Fall: He hath really lost God, is shut out of his Commonwealth, yea, (in that Estate) is altogether without hope (for the Hope springs from God's Visitation of him with his Light, and from the Living Promise.)

That which recovers man, is the Eternal Vertue, the Endless Power, the Life Immortal, the Christ of God.

Now, what ever knowledge man gathers (whether from the Book of the Creatures, or from the Scriptures, or any other ways) or what ever man professes, or what ever man practices out of this, it is but a cover of his own, but a formed thing, but his own Image of Truth, of Knowledge, of Faith, of Love, of Obedience, of Worship; it is not *the Living Truth, the Living Knowledge, the Living Faith, the Living Love, the Living Obedience, the Living Worship*: And so it is but Mortal, but Fleshly; and when it comes before the Eternal Flames, it will not abide them, but vanish. *All Flesh is Grass*: All the Knowledge, the Faith, the Love, the Worship, the Obedience, the Righteousness, &c. which man (who is ignorant of the leadings and power of the life) can come at, is but *Grass*: yea the Flower of it, the seeming Beauty and Godliness of it, the very choicest of it in any sort of Professors, is but *as the Flower of the Field*: it

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may make a fair ſhew there, but when the Lord cutteth it down with his Sickle, and when his Sun riſeth upon it with its burning heat, it will ſoon wither, and his Fire will ſoon devour it, ſo that its very place ſhall be found no more. What will become of all the Fruit that Fleſh hath born, when God maketh bare, and cutteth down the Root? What will become of all Mortal Knowledge of the Scriptures, Mortal Worſhip, the Faith and Obedience which hath its root, growth, and ſpreading in the Mortal part, when the Lord heweth at it with his immortal Ax? Do not deceive your ſelves. There is nothing will ſtand but what is Immortal, and that which is gathered into it, and ſo one with it: No Knowledge, no Faith, no Love, no Obedience, no Worſhip, no Hopes, but what ſpring from the Seed, are gathered into the Seed, and live in the Seed. This will abide, when all that ſprings from man, and hath its place and reſidence in the mortal part (and not in the true Treaſury) will come to an end, and diſappoint all who have their hopes of the inheritance there,

Propoſ. 4. *That the living Seed of Eternal Life, which God hath hid in Man underneath his earth, hath in it the Living Vertue, which alone can heal Man, and reſtore him to God.*

That which heals of the Death, is the Tree of Life, whoſe Rind or Bark, whoſe Leaves, whoſe Bloſſoms, whoſe Fruit, whoſe Boughs and Branches, whoſe Bulk or Body, with the whole Sap thereof, is all healing, and there is nothing elſe can heal. Let man catch all the Knowledge that ever ſprang from the Life; If he could believe (I mean in the mans part) all that ever the Life ſpake, if it were ſo that he could perform all that ever the life called for, yet this would not heal him at all: Whereas the leaſt Vertue from the Life, ſpringing up into, and livingly retained in the lifes Veſſel truly refreſhes and heals. The Seed in all its ſpringings up, and ſhootings forth in the heart, lets out of its healing Vertue: Let but in a Reproof, a Conviction, a Judgment, a Condemnation, which wounds that part which hath erred from the life, yet even in that there is a ſecret hidden healing of ſomewhat elſe. *The ſmitings of the righteous Principle are as Balm, and its reproofs as an excellent Oyl. Thy Rod and thy Staff comfort me. Light is ſown for the Righteous, and Joy for the Upright in heart*; in all the tearing, ſmitings, and rendings of the earthly part (with which the Seed alſo ſuffers) and the Faith, in which theſe are received, is the preſent ſubſtance of the healing, from the eternal Vertue hoped for.

Now, who will be Wiſe? Let him become a Fool in the fleſh. Who will be ſtrong? Let him become weak in the mans part. Who will be ſaved by the Eternal Power? Let him ceaſe from the man in himſelf. Who ever would be able, in the Life, to do all things, let him ſink into that in himſelf which is not, that it may bring to nought all things in him that are, that ſo it alone may be; and he, by it being brought to nothing, will eaſily become all in it. This the true way of Reſtoration and Redemption; firſt to be loſt, to be overcome, to be drowned, to be made nothing of that *which is not*, that that may come to *BE* in him, and he be quickened, raiſed up and perfected in that, and ſo become Profeſſor of the fulneſs: *The Race is not to the Swift, nor the Battel to the Strong*; but he that daily loſeth his ſtrength, and his ability to know, or ſo much as to will or deſire (even till at length he become nothing at all in him is the Corrupt at laſt deſtroyed, and the Mortal ſwallowed up of the Life. He that feels the pure Seed ſpringing up; and by the growth of that, is daily begotten, Quickned, Raiſed, Juſtified, Sanctified, Circumciſed, Baptiſed, Fed in one part and Starved in another. When the Work of Begetting, Quickning, Raiſing, Regenerating, Juſtifying, Sanctifying, Circumciſing, Baptiſing is finiſhed in him, and he is throughly begotten into the Life, quickned by the Life, raiſed in the Life, Regenerated, Juſtified, Sanctified, Circumciſed, and Baptiſed through the Life; he ſhall have the Kingdom, wear the Crown, enter into the Joy of his Lord, weilding the Scepter of Righteouſneſs with his Lord. in his Kingdom for ever. Now this work is to be done in the heart, on this ſide the Grave; for after Death comes Judgment for the things done in the Body; and the Tree is to be diſpoſed of, according as it is found at its fall, either to the Fire, or to grow and flouriſh in the Land of Life. Therefore be not ſlothful, but watch unto the movings of the living Seed, that its Work may be perfected: that it may arrive at its ſtature, and come to its full growth, and may finiſh its Service and Teſtimony, that ſo it may enter into its Habitation, and receive

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with it into its Everlaſting Manſion, where every Servant and conſtant Sufferer with the Seed, ſhall be welcomed of its Father, and remain Partaker of their Joy and Fulneſs for ever.

ISAAC PENINGTON the Younger.

Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World? Hath not God made Fooliſh the Wiſdom of this World? 1 Cor. 1. 20.

THESE have always been the Enemies and Oppoſers of Truth, and Setters up of falſe Images thereof in all ages, *The Wiſe, the Learned, the great Diſputants.* To theſe Truth hath ſtill been mean and contemptible, their Eye hath ſtill overlooked it, and their Imaginations have ſtill out run it, finding out ſomewhat elſe in the ſtead thereof, for which they have been ſtill able and vigorous to contend, and againſt the Truth it ſelf. And indeed, how can the wiſe eye ſee that, *how* can the learned Eye acknowledge that, which comes quite out of the way of its Knowledge and Learning, even in a path that it is not all acquainted with? *Wiſdom is juſtified of her Children.* Thoſe that are Wiſe to Salvation, thoſe that are learned in the Spirit, thoſe that can diſpute in the power of the Life, and demonſtration of the Spirit, theſe know her habitation, and her out-goings, and can own her in every Age, and in every diſpenſation and coming forth: but the Wiſe and Learned of this World are ſhut out of this Wiſdom, aud in all their ſearches after Truth, cannot find her; and if at any time they do find and taſte ſomewhat of her, yet they cannot keep her, but the Wiſdom and Learning, and Strength of the earthly part in them, ſoon betrays and makes a prey of the ſimplicity that is in Chriſt, and of his pure Goſpel, which caunot be comprehended nor will take up a dwelling place with this Wiſdom, but brings it to nothing, tramples upon it, and keeps it down for ever, where it abides.

Three ſorts of Enemies of the Wiſe, the Learned, the great Diſptants, Truth hath hath always had. Firſt, Of ſuch as have denyed the true form of Knowledge and Worſhip. Secondly, Of ſuch as have owned the form, but withſtood the power. Thirdly, Of ſuch as have had a taſte of the power, but afterwards erred from it, and ſo held that, which once they had a rrue taſte of, in the unrighteous part, and likewiſe added to it by their own imaginations.

When *Iſrael* was in *Ægypt* (that poor illiterate Company of Brick-makers) in Bondage under that Wiſe people; the *Ægyptians* with all their Wiſdom, could not own their God, or their Worſhip, but their God was an unknown being to all that wiſdom (*Ex.* 5. 2. aud his Worſhip and Sacrifice the abomination of their eyes. *Exod* 8. 26. And *Jannes and Jambres*, with other wiſe Magicians, withſtood the appearance of God, and *Pharoah* and his People with their wiſdom thought to have kept God's *Iſrael* from multiplying, *Exod.* 1. 10. And to have held *Iſrael* ſtill under their ſervitude, after the Lord was riſen to ſtretch out his Arm for their deliverence, *Exod.* 5. 8, 9. And how did all the wiſe Nations ſtill watch to make a prey of God's *Jeruſalem*! How did they count the Towers! How often did they think to divide the ſpoyl! *Judg.* 5. 28. *Iſa.* 33. 18. How did *Senacherib* and *Rabſheka* make her their own! And when the Lord did at any time give Jacob *for a Spoil, and* Iſrael *to the Robers*, how did they think to keep her under for ever! The wiſe *Aſſyrian*, the *Moabite*, the *Ammonite*, the *Edomite*, the *Philiſtim*, the *Amalekite*, the wiſe *Babylonian* or *Chaldean* thought to keep her under, as *Pharoah* had done, even till their Wiſdom and Knowledge perverted them alſo, *Iſa.* 47. and the Prince of *Tyre*, who was a Wiſer then *Daniel*, Ezek. 28. 3. He alſo could inſult over *Jeruſalem*, and rejoyce at her Downfal and Captivity, *chap.* 26. 2.

But to come cloſer; Come to *Iſrael* it ſelf. That people, by all the Wiſdom it could gathe-

gather from the Law, by all the experiences it had had of God's power, by all the Faith that was wrought in them upon deliverances, yet had not eyes to ſee, nor ears to hear, nor hearts to perceive, but were a people that did always err in their hearts, and did not underſtand the way of Truth and Peace. The Prophets among them were ſtill Fools, yea, the Spiritual man mad, *Hoſ.* 9.7. The Prieſts were generally ignorant of the Lord (for though they had the Ark of his Preſence, his Tabernacle, his Temple, Altar, Sacrifices, Worſhip, *&c.* yet they did not know where he was, nor did inquire after him, but contented themſelves with a form of knowledge and worſhip.) And they that handled the Law knew not him who gave the Law, and was the ſole true interpreter of the Law, but the Paſtors tranſgreſſed againſt him, and the Prophets prophecied by another Spirit, *Jer.* 2. 8. They were wiſe, and did abound in their own meanings, gueſſings, and gathered knowledge, but they knew not the Truth, no not of the Letter according to the Law, and according to that Light, which God ſometimes cauſed to ſhine among them from his Prophets. Hence it was that people, with their Rulers, their Teachers, their Prieſts, their Prophets, were generally enemies to the Prophets whom God raiſed up, hating, perſecuting, impriſoning, ſtoning them, *&c.* The Prophets of God (that ſpake his Truth in his Wiſdom, in his Life, in Power, in the Demonſtration of his Spirit) they could not away with: theſe were Fools with them, theſe were mad-men with them, (2 *Kings* 9. 11. *Jer.* 29.26.) theſe were poor illiterate Herdſmen and Plowmen: they had learned men, that were brought up at the Schools of the Prophets, that could Prophecy Divine things, ſweet things, that could open the Law learnedly; theſe Prophets, and theſe Prieſts the Rulers cheriſhed, and the people loved, *Jer.* 5.31. and 23.26,27. *Ezek.* 13. 3, &c.

Yea among that people, ſuch as had a taſt of the Truth, as *Corah*, *Dathan* and *Abiram* might have (for ſurely it was not a ſmall matter that could ſo lift them up, to oppoſe *Moſes* and *Aaron* in that manner, and to ſtand out the conteſt with them even in the Lords preſence, *Numb.* 16.18. but an apprehenſion of Gods being on their ſide, from ſome appearance of his to them) and as *Balaam* had, whoſe eyes were opened to ſee the beauty of the Tents of *Jacob*; yet theſe, through the prevalency of the fleſhly Luſts and Wiſdom become enemies, and try all ways to prevail over *Iſrael*, even over the Truth and over the Power. The Apoſtle *Jude* compares ſuch to the Angels that kept not their firſt Eſtate. The Angels that fell, had a place and ſtanding once in truth, but they kept it not (their abode not in the truth) but fell from it, and ſo became Devils, Enemies to the Truth from which they fell: So thoſe that fall from the truth, from the power, from the living vertue whereof they once taſted, from the true wiſdom, which once appeared to them and began to ſeaſon and ſavour them, in their fallen wiſdome they become the greateſt enemies, the greateſt accuſers, the greateſt oppoſers, and the ſtiffeſt maintainers of a falſe Image of that Truth which they once had ſome knowledge of, and ſome unity with. Thus it was in the Jewiſh ſtate; Now come to the Apoſtles days.

Firſt, They had all the Wiſe men of that Age againſt them, all the Wiſe *Greeks*, the Wiſe *Jews*; the Learned men, the able Diſputants of all ſorts. The *Greeks* could not find Wiſdom in that knowledge of Chriſt which they held forth, nor the *Jews* could not find power in it, 1 *Cor.* 1.22. and ſo the one accounted it fooliſhneſs, the other ſtumbled at it, *ver.* 23. There were many ſorts and Sects of Wiſemen among the *Jews*, but not one ſort could own the Truth, though they were looking for it, ſearching the Scriptures about it, and diſputing concerning it. The very thing then in agitation and inquiry among them was, *when the Kingdom of God ſhould come.* The King himſelf directs them where it was, that they might know where to expect and wait for it, *Luke* 17.21. and in many Parables opens it to them, but it was ſtill hid from the eye of that wiſdom, which they did ſtrive to ſee, underſtand and comprehend it. So that all the ſeveral ſorts of Wiſe-men of that age, even thoſe who were Admirers of the Law and the Prophets, yet were Strangers and Enemies to the Truth, becauſe they joyned to that Wiſdom and to that Learning and comprehenſion of the Scriptures, out of the ſight where it came.

Secondly, For ſuch as did own Chriſt after the fleſh, ſuch as were convinced by his Miracles, (as *Nicodemus* and many of the honeſter ſort of the *Jews* were) yet Chriſt did not commit himſelf to them, *John* 2. 24. He knew this Faith and this owning of him which was founded upon the Wiſdom and Ingenuity of the Creature would fail; and

he would not own it in *Nicodemus*, but bids him look after the New birth (*Joh.* 3. 2, 3.) nor in such as followed him up and down, upon this or any other fleshly account, but sometimes withdrew and hid himself from them *Luke* 5. 16. *John* 6. 14, 15) and sometimes Preached Doctrines which stumbled them, and made them withdraw from him, *John* 6. 66. And so in the Apostles days, there were many could get the Form, and gain advantage thereby to the fleshly Wisdom, to withstand the power, 2 *Tim.* 3. 5. 2 *Cor.* 11. 13.

Thirdly, There were such as had tasted of the heavenly Gift, and of the Powers of the World to come, and yet fell away, *Heb.* 6. 4, 5, 6. There were such as denyed the Lord that bought them, 2 *Pet.* 2. 1. Such as fell from the love of the Truth, to the love of their Vomit, and of the mire of the World again, *v.* 22. 2 *Tim.* 4. 10. Such as had a standing in the Churches Heaven (like the Angels which fell) but kept not their habitation, but were swept down from thence to the earth by the Dragons Tail, *Rev.* 12. 4. These are the notablest Champions (in the earthly Wisdom, and for a corrupted Estate and false Image) of all the rest.

Now as the Prophets of God among the *Jews* had these Enemies, and as the Apostles also had these Enemies: so all along the Apostacy these Enemies have been rife. The witnesses have had a wise sort of direct opposers among the Papists, a wise sort of secret underminers among the Protestants, and also another wise sort of such among themselves, as had some taste of the Truth, but departed from the Power of it into the earthly Wisdom, into the earthly Understanding: and this last sort fight more furiously and more vehemently against the Truth, and are more subtle to assault it and grapple with it, then the other two. Oh there is no such bitter deady Enemy to Christ and his Truth, as he who once had some taste of the vertue of it, and is now turned from it into the Earth, into the Wisdom and Love of the World, and yet still holds some of the notion of that Truth (whereof he once left the Power) in the earthly part.

To come yet closer. There is in every man (not throughly sanctified) that Wisdom which is not of God, that Wisdom from which God hides his precious Truths, which Wisdom lies ready to catch every discovery and revelation of Truth to him, that it might improve it, grow rich and wise by it. Now this wisdom cannot attain to the knowledge of any of the things of God, neither can this wisdom keep the true knowledge, but whatever this wisdom catcheth, it presently corrupts. The true wisdom, the true light, the true knowledge of Christ is like the Manna in the wilderness, it daily comes down from Heaven, and must daily be gathered fresh. The true light springs from the life, and it must be held in the life, in the Vessel which the life forms, in the new Bottle, in the new Understanding; not in the Fleshly part, nay not in the Natural part: for as the natural man cannot receive the things of the Spirit, 1 *Cor.* 2. 14. So neither can he retain them. The old Store-house, into which earthly things were gathered, must be burnt up, and not made a Treasure for the things of God, but the new understanding, which is given by him that is true (1 *John* 5. 20.) which new-forms and preserves, and is all in the natural. Sink out of the earthly part, and read me, that thou maist be able to say within thy self, and concerning thy self, where is the wise? where is the Scribe? where is the Disputer?

The Wise part, the knowing part, the reaching part in every man will be putting forth its hand to gather of the Tree of Life: but what hath it ever been able to gather? I know men may gather notions of any kind, of any Sect, of any sort of Profession, of any appearance or dispensation: but who is able to come near the life, to touch the Power, the Truth, the everlasting Spring, or any stream or drop of water that issues from it? And he who hath a true touch or taste thereof given him, can his Wisdom add to it? nay can he so much as retain it? (*David* had a true sence and experience of this, who cryed out, *O continue thy loving kindness to them that know thee, and thy righteousness to the upright in heart.*) Indeed if he like not to retain the thing it self in his knowledge, he may improve the notion, and bend that to the temperature and disposition of the earthly part in himself and others; but this is not truth, but a dead image or a dead remembrance of what once was truly living. Oh how doth the Soul that is begotten of the Divine breath, that is born of the living Power and Vertue, depend upon God for his continual breathings! There is nothing hath so much from God, and yet nothing is so little able to live without him. If he withdraw from it, it presently hangs

down its head: nay if he do but so much as hide his face, it is troubled; and all the fulness, which it immediately before had from God, is not able to keep up its Life one moment, but it pants, and fails, and flags, and withers, until a new supply of refreshment be administred to it. And he that knows this in any measure, will not wonder at, the distress and misery of such for want of Gods presence, and at their cryings out after the Spring of their Life (even as the Hart brayeth after the Water Brooks) though they should have fulness of all outward things, yea and also fulness of knowledge in things of Religion, even concerning all Conditions and Estates. The thing that I wanted in my great misery, it was not outward knowledge, it was not experience of Gods mercy and goodness: but this I wanted, the issuings forth of his fresh life, and livingly to know where to wait for it, and livingly to know it when it appeared: for it was still near me all the time of my darkness, and did preserve me and appear unto me, but I livingly knew it not, but thought I would be wiser than others: For I saw many deceived, and so I would not own it in such a way as it then appeared in me, least I also should be deceived like others, but waited for such an appearance as could not be questioned by the fleshly Wisdom. And he that waits for that, and so despises the day of small things, cannot but refuse the little seed; and so, it being not received into his earth, it can never grow up in him into a great Tree, whereby the Glory of the Kingdom will be hid from him, and he shut out of it, when others enter into and sit down in it. Therefore, *he that will be Wise, let him become a Fool that he may be Wise*; Let him receive that for his Light, his King, his Guide, which mans wisdom never did nor never will own. He that ever looks to injoy the Comforter, let him receive the Reprover, the Convincer of Sin, and wait for his Law of judging him throughout the whole course of his sinful State and Nature, passing along with him through the whole condemnation, until he arrive with him at the justification of the Life, which the fleshly wisdom, nor any of his knowledge of the things of God, (as they are held in the fleshly part) must ever arrive with him at.

Hath not God made foolish the Wisdom of this World?

The Wisdom of this World is precious in the Eye of the World, and the Wisdom of God in his poor, weak, despised earthen Vessels is still foolishness with them: but the Lord so orders it, as he still justifies his despised Wisdom in his despised Vessels, and makes the Wisdom of the World appear foolish to all the single and upright hearted, who thirst after and wait for the revelation of his Truth. Now two ways especially the Lord makes the folly of this Worlds Wisdom appear.

First, In that by all their Wisdom they cannot find out the true knowledge of God, *v.* 21. *The World by Wisdom knew not God*, though there be an exceeding desire kindled in them to know God, though they take all the ways that heart can imagine to attain their desires, though they study and meditate never so hard, though they get never so many Arts and Languages, nay though they read the very Scriptures never so diligently, though they *Labour in the very Fire*, yet what they get, what they gather, what they understand, what they comprehend by this Wisdom, it is all but *very Vanity*, Hab. 2. 13. it reaches not the immortal, it nourishes not the Immortal, it satisfies not the Soul, it refreshes not the Seed, but only feeds and pleases the earthly part, the earthly understanding, the earthly mind, the earthly desires and affections, even the mans Part, the mans Spirit, the mans Nature, which though elevated and raised never so high, is still but earth.

Secondly, In that all their Wisdom cannot teach them to come down to, to submit to, to come into Gods way of having their Wisdom Crucified, and that raised up in them which might receive the Truth. This they can never learn in the fleshly Wisdom. They may indeed come thus far, even to see that there is no way of entrance but by death, and so seek death (that they may enter into the life) but they cannot find it. The Seed of *Jacob* in his seeking misses not, but this seeker never finds, to this asker it is never given, and to this knocker it is never opened: and that is it which makes this Wisdom in every appearance, in every sort of Profession and Sect of Professors, so rage at the Seed of *Jacob*, even because it finds it self still shut out of the Life, into which an entrance is administred to the Seed. And how can that which would feign have the Kingdom, but rage against that which takes the inheritance from it? How can every sort of Professors but strive to slay the Heir, that the Inheritance may be theirs? Were it not for the living Seed,

Seed, and the living Power and Vertue, which breaks forth in them and among them the Religion and Worſhip of the firſt Birth might paſs for currant but this is it which darkens the Glory of all Profeſſions and Profeſſors upon the Earth, even that living thing which God hath begotten in his people, and his living preſence with it, and bleſſing upon it: at this, all the Zealous Sacrificers, Teachers, and Profeſſors out of the Life, rage and are mad, and would break the Cords and Bands wherewith this ſtrives to bind them unto God's Altar.

Now look over all Ages, Could the Wiſe Heathens ſtoop to God's diſpenſation to the *Jews*? Was it not fooliſhneſs and abomination to them? Or could the Wiſe *Jews* ſtoop to the Law within, to the Word in the Heart (although directed thereto by *Moſes*, Deut. 30. 14.) to learn there to do juſtly, to love mercy, and to walk humbly with their God? *Mic.* 6. 8. Could they wait there to have their hearts Circumciſed by that Word of Power, and ſo to be waſhed and made clean? Nay were they not drowned in their outward Sacrifices, Temple, Incence, New-Moons, and Sabbaths, and ſuch kind of obſervations, and could not hear the Truth of the Lord as it was delivered by *Moſes*, nor as it was opened by the Prophets (*Iſa.* 1. 11.) So that this people, ſeeking to know the Lord from the Letter by his Wiſdom, could never come to the knowledge of him, but the place of his Light and Wiſdom was hid from them.

Again, when Chriſt came, and the Kingdom was Preached, and the everlaſting way of Redemption and Salvation made manifeſt, Could the wiſe Eye in the *Greeks*, or the wiſe Eye in the *Jews* ſee it? Did not the *Greeks* ſhut themſelves out by a Wiſdom above the Letter (as they thought) and the *Jews* by a Knowledge and Wiſdom which they had gathered out of the Letter? How Wiſe were they from the Letter, to reaſon againſt the King of Life? *This man cannot be of God, for he is a breaker of his Sabbath. He is a* Nazarite, *and can any good thing come out of* Nazareth? *He ſaith the Son of Man muſt be lifted up, but we read that Chriſt abideth for ever, he is againſt Gods Temple, againſt Gods Day of Worſhip, gives his Diſciples ſuch ſcope and liberty, as neither the* Phariſees *nor* John *gave their Diſciples, but reviles our ſtrict and godly Teachers and Expounders of the Law, calling them Hypocrites, Blind-guides,* &c. *And mark with what a rough ſevere Spirit he reproves them, whereas they call him Maſter, and ſpeak mildly and gently to him.* O what *Jew* in that Nature, in that Wiſdom, in that Spirit could but find matter and occaſion of ſtumbling at Chriſt, even from the Law and the Prophets.

And as they ſtumbled at the true Chriſt, ſo have all the Generations of Wiſe men ſince the Apoſtacy, all the Learned men generally (their Councils, Synods, Convocations, and Aſſemblies) ſtumbled at the true Church, looking for ſome ſuch like building as had been in the Apoſtles days, and not underſtanding and obſerving how the Lord took down that building (as it had been ſet up in the World) and how he prepared a place in the Wilderneſs for his true Church, unto which he gave her wings to fly, *Rev.* 12. And how afterwards the falſe Woman, or falſe Church got up in her ſtead, who with a Golden Cup of Fornication bewitched the Kings and Inhabiters of the Earth, *Revel.* 17. 2. (even Peoples, Multitudes, Nations, and Tongues, *ver.* 15.) So that they miſtook her for the true Church, and went into her Bed of Whoredoms? Which of all the Learned men, which of all the Councils of the Papiſts have ſeen this? Nay, which of the Proteſtant Councils, or Convocations, or Aſſemblies have beheld the ſtate of the True Church? Nay, have not every Sort and Sect of the Proteſtants endeavoured to build up ſome Image or Likeneſs of the True Church, not ſo much as ſuſpecting that ſhe was fled into, and was to abide in the Wilderneſs, for a time, times, and half a time? O what darkneſs hath covered the earth! O how hath God befooled the Wiſe men of every ſort, the Wiſe men of every Age! The Wiſe Proteſtants, as well as the Wiſe Papiſts; the Wiſe Independants and Baptiſts, as well as the Wiſe Epiſcopalians and Presbyterians! And how blind and ſottiſh are Nations, and Peoples, that ſtill they think to find out the Truth by having a Synod, Aſſembly, or Convocation of the Wiſe men gathered together! Indeed they are fitteſt to rear upon an Image to pleaſe the earthly part of man, and the earthly Powers and Intereſts with, but truth never came in by that way, but the Wiſe and Learned have ſtill been ſhut out from it, and have proved Enemies to it. And whoſoever comes out of the Apoſtacy, from the Spirit and from the Truth, to the Spirit and Truth again, ſhall find nothing ſo great an Enemy, as the Wiſdom in himſelf and directions from the Wiſdom in others: for that which God leads, is a ſimple, a

weak Babe, a Child to the Wiſdom of this World; and he leads it in a Path, which is wholly out of the line of this Worlds Wiſdom and Knowledge of the Scriptures, as the Path God choſe in Chriſts and the Apoſtles days, was out of the line of the *Jews* knowledge of the Scriptures. Such is the recovery out of the Apoſtacy: it is hid from all the Fleſhly-wiſe-men of this Age, even as the entrance into the Truths of the Kingdom was hid from all the Fleſhly-wiſe-men of that age. Happy is he who ceaſeth from ſtriving after the knowledge and comprehending of the things of God in this Worlds Spirit and Wiſdom, and waiteth in the humility and fear of the Lord, firſt to be made a Fool, that afterwards he may be made Wiſe unto everlaſting Life.

I. P.

An Epiſtle to all ſuch as obſerve the Seventh Day of the Week for the Sabbath of the Lord.

FRIENDS,

IN true love to your Souls, and in the fear of the Lord, I have a few things to lay before you, that the ſimplicity in you may not be deceived, and ye err from the way of Life, while ye may be eagerly ſeeking and preſſing towards it: For notwithſtanding that, if with the wrong eye ye be ſearching into Scripture, ye muſt needs miſ-read, miſ-underſtand, and miſ-practice; and ſo thereby will ſtill be running further and further from God, even while ye think ye are drawing nigher towards him. Be perſwaded therefore ſeriouſly to conſider (out of the Wiſdom from which God hides, in the Babiſh ſimplicity of his begetting, where the true life ſprings) theſe few things following.

1. That the whole Law of *Moſes* (the ten Words, as well as the Inſtitutions about Sacrifices and Worſhip, was added becauſe of Tranſgreſſion, *Gal.* 3. 19.

2. That the whole Law (the ten Words, as well as the Sacrifices) were repreſentations, figures, or ſhaddows of ſomewhat relating to Chriſt the Seed, ſubſervient to the Promiſe not making perfect, but pointing to, and making way for the bringing in of the better hope, *Gal.* 3. 21. *Heb.* 7. 19. The Law of the Commandments, or the ten Words did no more make perfect, than the other ſhaddows or Sacrifices did, but with them made way for the better hope, towards which they were to lead their Schollar, or Diſciple as a School-maſter.

3. That the whole diſpenſation of the Law was given to the *Jews*, and not to the *Gentiles*, Rom. 9. 4. And ſo not any thing there written bindeth the *Gentiles* (as there written) but only the *Jews*. God had another way of making his mind known to the *Gentiles*, Rom. 1: 19. and 2. 15. According to which he would judge them, *v.* 12. And not by the *Law* written, which was given to the *Jews*, which ſpake not to the *Gentiles*, but to the *Jews* who were under it, *Rom.* 3: 19.

4. That the duration of this diſpenſation of *Moſes*'s Law in the Letter, was till Chriſt, the Seed ſhould come and fulfil it, *Gal.* 3. 19. and *ver.* 24, 25. *Moſes* his Family with all the Laws thereof, were to prepare for Chriſt the Seed, and to give way to him when he came: For when that diſpenſation which was figured out, is come; then that diſpenſation which did figure it out, is at an end, *Heb.* 3. 5, 6. Chriſt came to do the will, to keep and fulfil the whole Law, and ſo to put an end to that diſpenſation of it, *Pſal.* 40. *Rom.* 10. 4. And ſo he taketh away the firſt Adminiſtration of the Law, which was in the Letter, that he might eſtabliſh the ſecond, which is in the Spirit, *Heb.* 10. 9. 2 *Cor.* 3. 7, 11.

This then is the Truth, as it is in *Jeſus* concerning this thing, That *Chriſt* coming in the Fleſh, and fulfilling all the righteouſneſs (as well of the ten Commandments, as of the Sacrifices) puts an end to that diſpenſation wholly: So that henceforth both *Jews* and *Gentiles* are to come to him, to hear his Voice, *This is my Beloved Son, hear him.* And *Moſes* foretold, that when that Prophet came, he was to be heard in all things; whoſe whole Miniſtration was but to figure out what the Son was afterwards to fulfil in Spirit, *Heb* 3. 5. Who would be faithful to give forth the entire Law and Subſtance of

of life to his Houſe or Family of Believers, as *Moſes* was faithful to give the entire ſhadow to his Houſe or Family, of that Nation of the *Jews*, ver. 6. So that here, in the Goſpel Chriſt being come, the New Covenant and Law in the Spirit takes place, and not the Old Covenant or Law in the Letter. And this Law is more inward, more full, more cloſe, more ſpiritual and more laſting, than the Miniſtration of *Moſes* Law to them of old time was, *Gal.* 3. 25. &c, And it is the Miniſtration of this Law of the Spirit which is not to paſs away from the Diſciples of Chriſt, until all be fulfilled; but is to remain a Sword againſt every Luſt and deſire of the fleſh in them, until they all with the very root of them be thereby cut down, *Mat.* 3. 12. *Heb.* 4 12. *Mat.* 5. 17, 18.

Queſt. *But what were the ten Commandments a figure or ſhaddow of?*

Anſw. The Tables of Stone were a repreſentation or figure of the fleſhly Tables of the heart, wherein the new Law of the Covenant of life is written.

The writing of the Law of Commandments in the Tables of Stone, was a figure of the writing of this new Law by the Finger of God's Spirit in the heart. The outward writing in the outward Tables, was a figure of the inward writing in the inward Tables.

The Law it ſelf of Commandments, which was written in thoſe Tables, was a figure of the Law of life which is to be written in theſe Tables.

And this Law thus received, thus written, is eaſily fulfilled, whereas the Law in the letter, becauſe of the weakneſs of the Fleſh was very hard to be fulfilled, and generally proved an hand-writing of Ordinances againſt the *Jews*: For he that was guilty of one, was guilty of all, and ſo upon every tranſgreſſion had the force and ſtrength of the whole Law againſt him. And whoſoever now runs back to the Law in the letter, to take up any command as held forth in it, and ſo making himſelf a Debtor thereto, will be found a breaker thereof in Spirit, even one that hath more Gods than the Lord, a maker of Images, or likneſſes of things in Heaven, or things in Earth, if not of both, a taker of the Name in Vain, a Prophaner of the Sabbath, *&c.* For he that hath not received the Law of the Spirit of life in Chriſt Jeſus, knoweth not the Lord of life to be the only true God, but maketh Images in his mind, and taketh his Name in vain, not feeling the living power thereof, nor can keep his Sabbath (ceaſing from Sin, forbearing his own Works, his own Willing and Running, and entring into the reſt of the Goſpel) for there is but one day of reſt holy to the Lord; all the Sabbaths of the Laws were but ſigns of it, having but a ſignificative or repreſentative holineſs; but the day of redemption which the Lord hath made, *Pſal.* 118. 24. (in which his redeemed rejoyce, and reſt to him) that hath the true holineſs. This was it which came by Chriſt, the other came by *Moſes*, John 1. 17. *Moſes* his Family or Children were to keep that day, (that was the day for the Servants, who were to be exerciſed under the ſhaddows) but the believers are to keep this day in the Spirit, to enter into this Reſt by the Faith, *Heb.* 4 and to worſhip the Father in it, in the Spirit and in the Truth, on the Mountain of his holineſs, *John* 4.23. whereof the other Mountain, Temple, Worſhip and day was but a ſhadow.

Now the ſum or ſubſtance of this Law of the Spirit, may outwardly be ſignified in divers ſhort Words, as *Love* that comprehends the whole of it, ſo doth *Fear*; there is the whole wiſdom and courſe of the life comprehended alſo, or thus, *Thou ſhalt not luſt*, (thus it was adminiſtred to *Paul*, Rom. 7.) or thou ſhalt *keep the Sabbath*, or *believe in the Light, follow the Light*. The obſerving of any one of theſe in the Spirit, is the keeping of the Law; for every breach of the Law is out of the love, out of the Fear, a luſt of the fleſhly Spirit, a tranſgreſſion of the Sabbath, or ſpiritual reſt to God, out of the Light, and out of the Faith. But if ye will read this in the Spirit, and come to the true Righteouſneſs of the Faith, which is received in the obedience of Faith, to the Law of the Spirit, ye muſt come to the Word of Faith, to which *Paul* directs, *Rom.* 10 6. By the hearing whereof is the juſtification, and not by a bare believing that Chriſt's bloud was ſhed: for it is the vertue of the bloud which ſaves, which vertue is in the living Word, and is felt and received in hearing, believing, and obeying that Word, thereby bringing into unity and conformity with him, both in his death, and in his reſurrection and life. This is the only way to life, be not deceived: there is not, nor ever was any other. O wait on the Lord in his fear. that it may be opened to you, and that ſlain in you which cannot bear the ſtreightneſs thereof, and with which there is no erring.

From a Friend to your Eternal Peace, Iſaac Penington *the Younger*.

THE

THE

New Covenant of the Gospel

Distinguished from the

Old Covenant of the Law,

AND

The Rest or Sabbath of Believers, from the Rest or Sabbath of the *Jews*; which differ as much from each other, as the Sign and Shadow doth from the thing signified and shadowed out.

In Answer to some Queries of *W. Salters*, tending to enforce upon Christians the Observation of the *Jewish* Sabbath, which was given under the Law to the *Jews* for a sign.

As also to some other Queries sent in Writing upon an occasion of an Epistle directed to all such as observe the seventh day of the Week for a Sabbath now under the Gospel. As likewise some Letters to the same purpose.

With a brief Explication of the Mystery of the six days Labour, and seventh days Sabbath.

Whereto are added some Considerations propounded to the Jews, *tending towards their Conversion to that which is the Life and Spirit of the Law.*

By ISAAC PENINGTON *the Younger.*

We which have believed, do enter into rest, Heb: 4. 3.

Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the New Moon, or Sabbaths, which are a shadow of things to come, but the Body is Christ, Col. 2: 16, 17.

The PREFACE.

THE *Apostle* Paul *saith, That God had made them able Ministers of the New Testament, not of the Letter, but of the Spirit*, 2 Cor. 3. 6.

After the dispensation of the Law, which was a shadow of good things to come; and after the dispensation of the Prophets who foretold of better days and of a better state to come, than the days and state under the Law was; it pleased first God to send the fore runner John *the* Baptist, *in the spirit and power of* Elias, *to prepare the way for the King and his Kingdom; and then to send the King himself in the fulness of his Spirit, to gather Disciples to him, and to furnish them*

em with a competent measure of the same Spirit, to raise up a Spiritual Seed to him, in whom he would set up his Kingdom, Dwelling, Walking and Reigning ere, causing his Light to shine from thence round about the earth, as from his ly City founded upon his holy Hill of Sion.

Now those Disciples or Ministers whom he chose to raise up this Holy Seed unto im, he made fit and able to Minister his New Covenant, by which it was to be aised: yea he furnished them with such a power of his Spirit, that they were able hrough him to minister, not in the Letter as the old Covenant was ministred, hich left the people still dead; nay, because of the transgressing nature, made he offence abound, and so encreased Death upon them) but in the quickning Spirit, which raiseth from Death, and bringeth into the light of the Living, to walk ith the Living God towards the Land of Eternal rest and peace. So that that hich they ministred was Spirit, and that which they ministred to was Spiritual. By the power of the Spirit, in Preaching the living word of Faith, they reached hrough the Vail to that which lay in Death, they stirred up a living Principle, nd ministred life to it through the Spirit, Gal. 3. 5. *and such as were born of this iving Principle, they taught to live in the Spirit, to walk in the Spirit, to be ade perfect by the Spirit, and not to run back to the Ministration of the Letter as was proper for the Jews in their day) after the manner of the former dispensation, but to keep in the living Principle, to grow up in the Seed, into the eternal fe and immortality of the Gospel.*

Mark well, (O ye Christians, who desire eternal life) the different way f Ministration between the Law and Gospel, The Law was a Ministration f the Letter, in which they were to wait for assistance from the Spirit, by hich they might be kept in the Faith of, and be made obedient to the Law, Nehem. 9. 20. *The Gospel is a Ministration of the Spirit, wherein they are to egin with the Spirit, and to go on with the Spirit; not to gather outward Rules ut of the Letter, from what is written or spoken, but to keep to the living Principle, and feel refreshment to that, in reading or hearing what is written or spoken y the Spirit. And thus the Scriptures being read, or any one speaking from God eing heard, it is mingled with Faith, and becomes profitable, feeding and refreshing the young tender Plant, the living Principle, and causing it to grow up into God: whereas whatever is understood, or received, or held out of this, feeds but the earthly, and doth but thicken the Vail over the living Seed, to which the Kingdom belongs, and to which the Gospel is sent to be Preached to raise it, that it might live, and thrive, and grow up into its stature, that so it might inherit.*

The Kingdom of Heaven is at hand, said John *the* Baptist; *Mat.* 3. 2. *It is come unto you, said Christ,* Mat. 12, 18. *that Power of Life which was made manifest in him, was it: and this Kingdom is also within you, saith Christ to the Pharisees,* Luke 17. 21. *The Pharisees demanded of him when the Kingdom of God should come? It cometh not, saith he, with outward shew or observation, it cometh not that way you look for it, to wit, by the manifestation of an outward glorious King, to Reign outwardly in the Common-wealth of the outward Israel: but the Kingdom is within you. How was it within them? Christ explains to them in another place, it was in them like a Grain of Mustard Seed; it was the least of all the Seeds in their hearts. There were many great seeds of darkness there, but yet there was also one little Seed of Light. It was there as well as the rest (though less than them all) and did sometimes cast some glimmerings of Light, and of its shining in the darkness, though the darkness could not comprehend it. This Seed was also likened to Leaven, which being received by Faith into the lump, would Leaven the whole lump, and bring it into the savour and Dominion of the Kingdom. Now the Mi-*

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nistry of the Apostles was to turn men from Satans Kingdom to this Kingdom, fr
his large compass of Dominion in the heart, to this narrow Seed; from his gr
Territories of darkness, to this little Principle of Light; from his great power
Death, to this little weak Thing of God, wherein the Eternal Power and Go
head is made manifest, as this comes to be opened and encreased by the Spir
Here Light is sown for the Righteous, and Joy for the Upright in Heart; wh
it is to grow up, and from whence it is to be reaped after its growth to perfecti

Oh how long have Christians (so called) wanted the Spirit! How have th
wearyed themselves, in running to and fro about the Letter, to find out the min
of God, and are still unsatisfied concerning it, and even drowned in fleshly im
ginations and contentions about it! They seek to have that satisfied which is not t
be satisfied: They seek to have that know which is not to know: they offer to G
the Service, Faith and Obedience of that, which he will not accept; and keep th
from him which he calls for. They seek for the Spirit in the Letter, according t
the manner of the Law; but wait not to feel it in the Seed, quickning the Seed
raising up the Seed, and dwelling in the Seed, whither Christ and his Apostl
directed to wait for it. They look for that Knowledge, that Faith, that Life, th
Spirit from words written, which the Apostle preached was to be waited for from th
word in the heart. And by this means they raise up several buildings, and g
various kinds of knowledge, each according to his understanding and apprehen
ons of the Letter, every sort being very confident concerning their own apprehen
sions that they are the right: And thus they wander from the City of the Livin
God, and from the Living knowledge, building up Images, some outwardly, so
in their minds, some more gross, some more refined; but all more or less who ar
not acquainted with the living knowledge and Truths of God, but have gathered
apprehensions with the wrong Tool from the Letter, have set up somewhat else in
stead of the true Life and Power, (The knowledge of the true God, which is Lif
Eternal) the knowledge of the true Christ (whom no man can indeed call Lord
but by the Spirit) the knowledge of the everlasting Gospel (which alone is read i
the Spirit) the knowledge of the spirit (which alone is read in the Seed) these ar
strange things to the several Generations of the Christians of this Age, who com
monly know no more of them, than according to the apprehensions they have take
in concerning them, even from that wisdom and understanding which hath not a
capacity in it to receive them, but must be destroyed before these things can be un
derstood aright, 1 Cor. 1. 19. O that ye could read in the eternal light of life! O
Christians, Christians, O that ye could see how your understandings, and know
ledge from the Letter stand as much in your way, as ever the Jews did in theirs,
and must be broken down as flat as ever theirs was, before the Foundation of the
Kingdom can be laid, and the building of Eternal life reared up in your Hearts. Be
not offended at my Zeal for the Lord my God, and for your Souls. It hath cost me
very dear, what I testifie to you in the simplicity and integrity of my heart; and
this I know to be most certainly true, that that spirit of man which without the lead
ings of the eternal light, hath nestled it self in the Letter, got a seat of wisdom
and knowledge there, raised up a building from thence, either of inward or out
ward Worship, will be dissettled and driven thence, even by that very spirit which
gave forth the Letter. And when this is done, and Gods spirit again openeth the
Letter, O how sweet, how profitable, how clear, how refreshing will it be, being read
in the Light of the Spirit, and in the Faith which is in Christ Jesus, which is be
gotten in the heart by the word of Faith, which is nigh there. From that Light,
from that Spring (as the Lord pleased to open, enlarge and fill the Vessel) all the
words of the holy men of God came; and in that alone they have their sweetnes

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freſhneſs, vertue and fulneſs: but how to read the words outwardly written keeping to that, and underſtanding them in that (and how to keep out the natural man with his natural underſtanding, which knoweth not the things of the Spirit, nor can know or receive them, 1 Cor. 2. 14) *is a myſtery to them who have not been turned inwards to this word, nor have known or heard his Voice. The Lord is recovering the myſtery of Life: and as that appears, the Myſtery of Death under all its paint (under all its painted Faith, painted Love, painted Knowledge, painted Obedience, painted Duties, Ordinances and Worſhip) will be made manifeſt. Happy is he, whoſe inward Building will ſtand, whoſe Gold will abide the fire and Everlaſting Burnings of the Jealous God, whoſe Eye ſalve was bought of the true Spirit, whoſe Raiment is right ſpun: but exceeding hard will it go with that man, whom the Lord (when he cometh to ſearch him) ſhall not find a right inward* Jew, *as he took himſelf to be, nor truly Circumciſed by the Lords eternal Spirit with the light thereof; but only by ſuch a Circumciſing Knife as he himſelf had formed out of the Letter of the Scriptures. This is the great miſery of Chriſtians, the Vail lies over their hearts, even the ſame Vail which covered the Letter of* Moſes *from the* Jews; *and they are groping after the mind of God in the Letter, but the life is hid from them, even as it was from the* Jews: *and becauſe they alſo ſay they ſee. and that they have the life and the ſpirit, therefore the Vail remains, and the Caul of Iniquity ſurrounds them, ſo that they cannot ſee into that which makes free from it, but remain yet in Captivity and Bondage to the Enemy.*

Some Queries of *W. Salters*, tending to inforce upon Chriſtians the Obſervation of the *Jewiſh* Sabbath, *Anſwered.*

Query I.

W*Hether the Fourth Commandement expreſt,* Exod. 20. *be not moral and perpetual, as well as the other nine be, yea or no?*

Anſwer. That Covenant, which God made with the Jews at Mount *Horeb*, when they came out of the Land of *Egypt*, was not to be perpetual, but to make way for that Covenant, Prieſthood, Law-giver and Law which was to be perpetual. That Law, ſo given forth, made nothing perfect, but was a continual hand-writing of Ordinances againſt the *Jews*, and the very Salvation of the *Jews* was by another Covenant and by the Laws thereof, *Deut.* 30. 11: By which Covenant and by which Law they might be made perfect, and come to the better hope. Which other Covenant is the Covenant of Grace, or the Law of the Spirit of Life in Chriſt Jeſus, or the Word which is nigh in the mouth and in the heart, and ſpeaks Life to them that can hear and believe the joyful ſound of it.

Now that this former Covenant was not to abide, but to give place to the other, ſee *Heb.* 8. Which treateth of the New Covenant. For God's ſpeaking of a New Covenant, importeth that he himſelf hath made the firſt Old, *ver.* 13. It had had a long continuance among that people of the Jews; but now againſt the coming of Chriſt, who was to be Mediator of a better Covenant, *v.* 6. even of a New Covenant, *v.* 8. as it had been long decaying and waxing Old, So now it was ready to vaniſh away, as *v.* 13.

And indeed it was neceſſary it ſhould paſs away, for it was not faultleſs. *How, not faultleſs? was there any ſin in the Holy Law and Miniſtration of God by Moſes? can there any juſt blame be found in any thing that proceeded from the Lord?* Nay, ſurely the miniſtration of *Moſes* was holy and without blame: but it was weak through the fleſh,

(*Rom.* 8. 3.) and therefore God would lay that aside, so far as it was weak, and suited to the weakness of a fleshly people, and bring instead thereof a ministration of the Law in the Spirit, which should be lively, and powerful, and effectual in the Spirits of his People.

That which God aimed at in a Covenant, was to keep him and his people together: Now this Covenant was weak on the peoples part, they continued not in it, and so, according to that Covenant, God dis-regarded them, *v.* 9. Now God finding this Covenant not able to effect his purpose of Love towards his people, he finds fault with it, bringing forth another or second, which this gives place to, *v.* 7. And this other Covenant, or New Covenant is not according to that. *How not according to that?* Why thus: It was not written outwardly, as that was · *Not according to that which I made with their Fathers, when I took them by the hand to lead them out of the Land of* Egypt, ver. 9. *For I will put my Laws in their mind, and write them in their Hearts*, ver. 10. And here they shall learn the knowledge of God every one from the least to the greatest, *v.* 11. *So that all the Children of this Covenant shall be taught of the Lord*, and learn the Law from his mouth; not as it was given at Mount *Sinai* (which Ministration was to the Children of the Old Covenant) but as it goes forth out of *Sion*, and from the *Jerusalem which is above*, which is the Mother of all the Children of this Covenant, and nourisheth them not with the Law of *Moses*, but with the Milk of her own Breasts.

Now if any think to restrain this to the Types and Shadows of the Law, they therein err: for the main Covenant was the Law of Commandements, which they still broke, worshipping other Gods, making Images and likenesses, taking his Name in vain, prophaning his Sabbaths, and so of the rest. It is true, *The first Covenant had a Worldly Sanctuary, a Tabernacle wherein was the Candlestick*, &c. But the chief matter of the Covenant was the ten Words, therefore the Tables wherein it was written were called the Tables of the Covenant, or the Tables wherein the Covenant was contained, *Heb.* 9. 4. Yea the ten words are expresly called the Covenant it self, *Deut.* 4: 13: Observe therefore diligently these few things following in the fear of the Lord.

First, The Ten Commandments, given by *Moses* from Mount *Horeb*, was the Covenant which God made with the *Jews*, when he took them by the hand to lead them out of the Land of *Egypt*.

Secondly, That Covenant God found fault with, because it was not able (through the weakness of the flesh in their parts) to keep them to God.

Thirdly, Against Christ's coming God provideth a New Covenant, a better Covenant for him to be Mediator of, which Covenant was not outward like the former, but inward, put in the mind, writ in the heart. As the people was inward, the Sanctuary inward, the Ark inward, the Tables of the Covenant inward, so the Covenant it self and the writing of it was inward also. And this Covenant, as it is only written in the Spirit, and in that which is Spiritual; So it cannot be read in the Letter.

Fourthly, That wherever this New Covenant cometh, the other waxeth old, whether to a Person or People. Wheresoever the Law of the Spirit of Life is made manifest, the Law of the Letter is swallowed up in it, and is known no more, but as it is comprehended, and is brought forth in it. And he that is in the Spirit, and hath received the Law of Life from the Spirit, knoweth not Christ after the flesh, how much less *Moses*? but taking the whole Ministration of *Moses* in the Spirit, not only the Ten Commandements, but all the Sacrifices and other Types also, here they are owned and received, even in Christ the substance: but the Ten Commandements, so far as they were a shadow, pass away before the Son of Righteousness, as well as the other Types and Shadows of the Law.

Objection. *But was there any thing of the Ten Words a Shadow? Do they not all command abiding things?*

Answ. Moses his whole Ministration (as it stood in the Letter without) was but a shadow of the fulness and perfection of that Ministry of the Spirit which was to come, and to be set up by the Son in his House, *Heb.* 3. 5, 6. *Moses* his people, but a shadow of the spiritual people, *Moses* his Priests and Sacrifices, but a shadow of the spiritual Priests and Sacrifices. *Moses* his Law in the letter ministred from Mount *Sinai*, but a shadow of Christs Law in the spirit to be ministred from Mount *Sion*, (2 *Cor.* 3. 10, 11.) The *Law* it self which was given by him, but a shadow of the Grace and Truth which came by

Jesus

Jesus Christ, *John* 1. 17. Of whose fulness every Believer receives a portion of the same Grace, *even Grace for Grace*, v. 16. which *Grace* is to be his Teacher, both of what he should deny, and turn from, and how he should live and carry himself, both towards God and Man, *Titus* 2. 11, 12. Look particularly on the Commandments, and see if there will not appear something of a shaddow in them.

The first Commandment to that people, *That they should have none other Gods* (like the Heathen) *but him only whose powerful Arm had brought them out of* Ægypt. This is a shadow of the Subjection of the spiritual *Israel* singly in Spirit, to the Lord of Spirits, who by his mighty Arm redeemeth them out of spiritual *Ægypt*. Now must they bow to other Lords no more, (*Isa.* 26. 13.) as they did bow in the Land of *Ægypt*, (Oh who can read this!) but bow alone at the Name of Jesus, and be subject to the Arm of his power in their Spirits alone for ever.

The second Commandment, *That they should not make any Images or Likenesses of things in Heaven or Earth, or bow down to them*, is a shadow of what God requires of what spiritual *Israel* in the inward, where all Likenesses, Inventions, Imitations, Resemblances of what they have seen in the spirit above, or beneath in the earthly nature, they must not make themselves, nor bow to such as any others make.

And they must not *Take the Name* (of the Lord their Redeemer) *in vain*, pretending to the living power, when it manifests not it self in them, pretending to meet in the living Name, and to Worship in the Spirit, when they are gone a whoring from it, and become strangers to it. What should I mention any more? It is easie to observe, how the other Commandments were shadows of the inward Innocency and Purity, which the Believer receives inwardly into his heart, from the powerful operation of the Law of the Spirit of life in him.

Objection. *But may any of these Laws be broken? If they may not be broken, then they are perpetual.*

Answ. The reason why they may not be broken, is not because that the dispensation of them is still in force, but because the dispensation of the Law of the Spirit, comprehends all the Righteousness of *Moses*'s Law: and the end of Christ's dissolving that Covenant, was not that any man might have liberty to do any thing which is there manifested to be unrighteous; but that the righteousness of it might be fulfilled in them who receive his Law in the Spirit, which never could be fulfilled by receiving of *Moses* his Law in the letter, *Rom.* 8. 4. And mark this diligently, ye that have been exercised in Spirit towards God, the Law of sin is nearer to us, than any Law of the letter can come; the Covenant of Death and Hell (with the Laws thereof) are written within by the finger of Satan; and that which blots them out must be as near, even an inward Covenant, an inward writing from the Eternal Word in the heart, by the Law of his Eternal Spirit of Life.

This then is my *Answer*. *Moses* his Law in substance remains, as it is taken in by Christ, and administred by him in Spirit; but not as it was given in the letter to the *Jews*; for so it was a shadow, making nothing perfect, but making way for the better hope, for the Covenant established upon better promises, for the inward Law of the Spirit of life in Christ Jesus; which effects that in the Spirits of his people, which *Moses* his Law could by no means do.

Quest. *But what is the substance of the Law which abides?*

Answ. The substance of the Law is *Love*: To love God above all (above all without, above all within) and to love ones Neighbour as ones self. To receive this love from God, and to bring it forth in his Spirit; this is the substance of the Law, this is the thing which the Law drove at in a shadow. The Law is fulfilled in this one Word *Love*: but that love must be received from God which fulfils the Law. A man may strive to love abundantly, and strive to obey in love, and yet fall short of the Covenant; but the Lord must circumcise the heart before that love can spring up, which fulfils the Law, *Deut.* 30. 6.

Objection. *But doth not the Apostle* Paul *say*, That by the Law is the knowledge of sin, and that he had not known Lust, except the Law had said, *Thou shalt not Covet*; Plainly referring to the tenth Commandment, which saith, *Thou shalt not Covet*.

Answ. By the Law outwardly was the Knowledge of sin outwardly to the people of the *Jews*; by the Law inwardly is the knowledge of sin inwardly to the Spirits of Disciples. Now a little consider and wait on the Lord, to know what administration of the Law it was that *Paul* knew sin by: Whether it was by *Moses* his administration of the Law in the letter, or by Christs Ministration of his Law to him in the Spirit? It is rendred in our last Translation, *Thou shalt not Covet:* but it might more properly be rendred, *Thou shalt not Lust:* For if ἐπιθυμία be properly rendred *Lust*, then οὐκ ἐπιθυμήσεις may as properly be rendred, *Thou shalt not Lust.* And he that hath received the administration of the Law in the Spirit, knoweth it thus to issue forth from the Word of life, into his Spirit. It discovers the Lusts and Affections of the Flesh, which draw from the yoak and subjection to the Spirit; and then by a command from the living Spirit, it hedgeth up the way after the other lovers, saying, *Thou shalt not Lust.* And as the Law of the flesh ariseth, kindling desires after Vanity, and after fleshly Ease and Delight: so the Law of the Spirit arises in the inner man, forbidding, pricking, stopping, and limiting that which would be at liberty out of the life and purity of the holy Law: And here begin the bitter Fights, and terrible Battels and Conflicts, between the two Seeds, wherein all the powers of Heaven, Earth, and Hell are engaged.

Now because this interpretation of *Paul's* Words may seem strange and uncouth, to persons who have drunk in another apprehension, and have taken it for granted, that *Paul* there refers to the tenth Commandment; consider the place yet further, and perhaps the Lord may please to open it to you from the very letter, even as he hath opened it to others immediately by his Spirit, by causing them to feel the thing which *Paul* felt, and to receive the Law as he received it.

Paul (in that seventh of the *Romans*) speaks of three States which he had known.

First, a state of life before the Law; *I was alive without the Law once*, v. 9.

Secondly, a state of death after the Commandment came; *Then sin revived, and I dyed.* When the Word of Life came with its living Commandment, to set upon sin indeed, then sin would dally no longer, it would no longer lie as dead, and let *Paul* live in his Zeal and Worship as he had done before; but it slew him, it shewed its power in him, sometimes deceiving him, and sometimes forcing him from that which was holy, Spiritual, Just, and Good, and to that which was unholy, insomuch as he did do what he hated, and could not do what he loved; and found himself a wretched man, and in miserable captivity, because of the Body of death, and the Law of sin in his Members, *v.* 23, 24.

3*dly.* A state of life, after the Commandment had done its Work, in throughly slaying of him. When that was removed, which the Law came against then, then he was marryed to another Husband, then he could bring forth Fruit unto God, *Rom.* 7. 4, then he could walk freely with God, not after the Flesh, but after the Spirit, *c.* 8. 4 and rejoyce in the life, and the peace, instead of roaring out because of the death, which came from the carnal mind, *v.* 5.

Now, When was the time when *Paul was alive without the Law?* Was it not when he was righteous, when he was whole? then he had no need of the Physician, then he had not received the Wound, even the terrible Wound which Christ then gives the Soul when he calleth to it by his Spirit, and giveth forth the Commandment, *Thou shalt not Lust.* When he had *Confidence in the Flesh*, being circumcised the eighth day, of the stock of *Israel*, of the Tribe of *Benjamin*, an *Hebrew* of the *Hebrews*, as touching the Law a *Pharisee*, concerning Zeal persecuting the Church; touching the righteousness which is in the Law blameless, *Phil.* 3. 4, 5, 6. Here was a living man: and his exact receiving the ministration of the Law in the letter, was part of his life: yea but he had not received the commandment yet that slew him. *Paul* was alive yet, and could flourish in the freshness his life, zeal, and abundant knowledge under this administration of the Law. But when God, who caused the light to shine out of darkness, shined in his heart, when God began the Work of the new Creation in him by his living light when the Commandment came fresh from the Spirit (the Commandment which was ordained to life, *Rom.* 7. 10. which the ministration of the Law in the letter was not, no not to the *Jews*, but another, *Deut.* 30. 14, 15.) then *Paul* began to feel the Sting of death,

death, and the Power of sin, which now arose up in its strength to retain one of its subjects, and to keep the stronger man than he, from dispossessing him, if he could. And now, how was poor *Paul* rent and torn, and harrased by the Enemy, and made to see and feel his miserable Captivity, until he had passed through the death, and was redeemed from under sin, and consequently from under this bitter Ministration of the Spirit, by his holy, pure, and severe *Law* against sin! For the man being dead, the *Law* hath no force against the Seed, nor against that which is one with, and lives in the Seed: And this is it he speaks to the *Romans* concerning, who also were acquainted with this Ministration of the *Law*, as *verse* 1. of this seventh *chap.* Now is it not very manifest, that *Paul* knew not sin spiritually by the Ministration of the *Law* in the *Letter*, but was alive without it, until he felt the Ministry of it from Christ in the Spirit? And that soon struck at his life, and by degrees slew it, killing the Body of sin in him, with its Members, and so preparing him for the Marriage to another Husband.

Object. *But by this then, a man is not only freed from the Law of the Letter, but also from the Law of the Spirit: for if this Law be ministred to him till death pass upon him, and till he be married to Christ; then after death is passed upon him, and he is Baptised into Death and risen with Christ and married to him, then this Law passeth away likewise.*

Answ. There is a double ministration of the *Law* of the Spirit: a sharp ministration against sin, and a sweet ministration in the renewed Spirit. The ministration against sin passeth away, as the sin is wrought out: but then the sweet Spiritual current and law of its holy and pure life in the renewed Spirit, is more vigorous and full. So that the law of the Spirit remaineth for ever, but its convictions, its reproofs, its chastisements towards the Worldly part, diminish and pass away, as the worldly part is wasted: and its sweet comforting presence, pure peace, fresh joy and life increase, as the new man grows and flourishes.

Quer. 2. *Whether the scope and drift of that fourth Precept, be not to perswade us to lay by the works of our calling one day in seven, that we may on that day wholly give up our selves to wait on the Lord, in the performance of duties of Piety and Mercy, for our attaining of, and growing in Sanctification and Holiness.*

Answ. The scope and drift of the fourth Commandement was to injoyn the *Jews* to keep the Sabbath strictly as a sign, by forbearing all works, and sanctifying it as a day of rest to the Lord according to the law, *Ezek.* 20. 12. But the substance being come (Christ, who is the body, *Col.* 2. 17.) the day and rest of the Spirit being known, the sign is at an end, and the thing signifyed taketh place. So that the rest is now in Christ, through the Faith, by his Spirit, where the Worship is. And this in the Gospel comprehends the time of Worship, the place of Worship, and the Worship it self (which are spiritual) where in substance all is known, enjoyed and solemnized, which was figured out in shadows under the law. The sanctification being come, the rest being come, the Lord of the Sabbath being come, shall not the sign of the sanctification, the sign of the rest, which rest the Lord of the Sabbath was to give, and lead the Spirits of his people into) pass away? *Exod.* 31. 13.

Quer. 3. *Whether the fourth Precept, do not as strictly bind us to keep Holy the seventh day, of or from the Creation, as it bindeth us to the observation of a seventh Day?*

Answ. The fourth Commandment did not require the observation of a seventh day in general, but of the seventh day in particular, of those of whom it required it: for what the Law required, it required of those who were under the *Law*, and not of others, *Rom.* 3. 19.

Quer. 4. *If the seventh days Sabbath, be not moral and perpetual, then how comes it to pass that it was instituted or appointed from the first Creation, when man by guilt stood in no need of a Saviour, nor yet of such a Ceremony*, Gen. 2. 3.

Answ. That it was instituted or appointed from the first Creation, or that God intended to require of man the Observation of it had he abided in innocency, is not manifest in the Scriptures: but that God did then bless and sanctifie it (in relation to the service he had for it) that is expressed in Scripture; *Gen.* 2. 3. And that this was one end for which he did sanctifie it, namely that it might be for a sign unto that people of the *Jews* (which was the people he chose to set up his signs and figures of the invisible things among) the Scripture also testifies, *Exod.* 20. 11. But what further meaning there is in it,

and

and what relation it hath to all the redeemed of the Lord, in whom, God brings about the New Creation, with the rest thereof, (as he did the old) it is better to wait to know and feel in the Spirit, than to be prying into with the curious, searching, fleshly understanding.

Quer. 5. *If the seventh days Sabbath be not moral, and belonging both to Jews and Gentiles: then how comes it to pass that it was given to all men in* Adam, *when there was no difference between Jew and Gentile? and was observed by command from the beginning, as appears by comparing together* Gen. 2. 3. *and* Exod. 16. 18, to 31.

Answ. That it was given to *Adam* in innocency, or to all men in *Adam*, I do not find, nor do these places quoted make it manifest. But its being practised before the giving of the Law, doth not prove its perpetuity, or that it was not given for a sign: for Circumcision was instituted and observed long before the giving of the Law, (*Gen.* 17.) and Sacrificing long before that, (*Gen.* 4.) both which were signs of the inward, and not perpetual, as to the outward observation of them.

Quer. 6. *If when our Lord Jesus* saith, Mat. 5. 18. *that till Heaven and Earth pass, one jot or tittle should in no wise pass from the Law. If he there meant not the Law of the Ten Commandements, expressed in* Exod. 20. *then what Law did he mean?*

Answ. By the Law is meant the whole Ministration of *Moses*, as by the Prophets, *ver.* 17. the whole ministration of the Prophets: and that it is not to be restrained to the ten Commandments, is manifest by the instances which Christ gives, more of which relate to other parts of the Law, then to the Commandements; for there are but two instances out of the ten Commandments, but there are four instances out of other parts of the Law, as may be seen, *ver.* 31, 33, 38. and 43. of that Chapter. So that Christ doth not only take in the Ten Commandments, but he takes in the rest of *Moses* his Ministry in the Spirit, not one jot or tittle whereof is to pass, till it be all fulfilled; but was to stand in the letter to the *Jews* its full season, and then in the Spirit till all be finished there also.

The Law and the Prophets were untill John, from that time the Kingdom of God began to be Preached, *Luke* 16. 16. and both the Law, Prophets, and *John* himself were to decrease and Christ and his Kingdom to increase. Christ in this 5 of *Matth.* had been Preaching the Kingdom, declaring to whom it appertained, and the blessedness of such: Now this his manner of Preaching might seem to derogate from the Law of *Moses*, and from the Prophets, whose Doctrine and dispensation hereby he might seem to destroy. But Christ taketh away the occasion of such a miss-apprehension, bidding them not think he came to destroy the Law or the Prophets, for he was not come for that end, but to fulfil. Wherein he doth these two things.

First, he establisheth that ministration of the Law and Prophets for its season, till it should be fulfilled by him the substance, who was to fulfil all the righteousness of it. It should last out its whole day, and should not fail in the least Tittle of it (as he himself explaineth it, *Luke* 16. 17.) till the Heaven and earth of the *Jews* passed away, *Heb.* 12. 27, 28.

Secondly, He taketh in the substance of it into his own ministration, and layeth it more inwardly, and closely, and largely upon the Spirits of his Disciples, than *Moses* had done in the Letter upon his Disciples. But he doth not give it out in full, but only giveth a taste to his Disciples how straitly he would minister it to them by his Spirit, as they came under his Yoke, *Matth.* 11 29. which Yoke is his Spirit or the Law thereof, as *Moses*'s Yoke was the Law of the Letter.

Now mark yet further, Christ doth not give out the Letter for his Law, as it was delivered by *Moses*: but requireth somewhat of his Disciples, which comprehends the Letter. As now when he administers the Law against Revenge, from whence Murther proceeds, he doth not say, *Thou shalt not kill*, as *Moses* had said to them of old time, but saith, thou shalt not be angry without a cause, nor give thy Brother any provoking language, *ver.* 22. Nor does he say, *Thou shalt not commit Adultery*, but thou shalt not let out a lustful look, nor let in a lustful thought, *v.* 28. And had he spoken here about the Sabbath, would he have administred it in the letter, or would he have commanded the observation of the true Sabbath, where no Work is done, no Fire kindled (nor so much as any sticks gathered to make a fire with) nor no Burthen born; but the Man-servant, the Maid-servant, the Oxe, the Ass, and every Creature rests in the

the Seed. *The Son of man is Lord of the Sabbath.* It is true he subjected himself under the Law, but yet he was still Lord: and he maketh all his, Kings and Priests to God, who being once baptised into his Death, know also his Resurrection and Reign.

Object. *But all the other Commandements are to be kept according to the Letter; for although it should prove so, that Believers are not bound to observe them by vertue of* Moses's *ministration in the Letter, but by vertue of the ministration of the Spirit, yet the Commandments themselves are kept: but take away the outward observation of the Sabbath, and this Commandment hath no fulfilling at all according to the Letter.*

Answ. This ariseth from the different nature of the thing: for the other Commandments require or forbid that which is either good or evil in its own nature; but this is but good or evil by institution or command. To keep a day, or not to keep a day, is not good or evil in it self, but as it is commanded, or forbidden, or left at liberty in the Lord, and according as it is done or forborn by him, who received the command or prohibition, or is let into the liberty of the Gospel, *Rom.* 14.6. So that if the Nature of the thing required in this Commandment, had been alike with the nature of the things required or forbidden in the other Commandments, it would have been as durable after the dissolution of that Covenant, as the other things therein contained were, which vanish not in themselves upon the dissolution of that Covenant, but only pass into an higher way of dispensation, where they retain their full vertue and strength, even according to the letter, though not by vertue of the administration of the letter, another higher and fuller administration of a better Covenant challenging and taking its own place.

Qu. 7. *If the Seventh Days Sabbath be not Moral, but and Abrogated Ceremony, now since Death of Christ; Then wherefore should our Saviour instruct his Beloved Apostles, that must instruct Christian Churches to Pray,* (Mat. 24. 20.) *that they might not fly on the Sabbath, knowing that their flight would fall out more then thirty years after his death?*

Answ. Great was the hardship the *Jews* under-went in the siege of *Jerusalem*, by that apprehension of theirs that they ought not to do any work (not so much as of defending themselves) on the Sabbath, which hardship such Disciples of Christs among the *Jews*, as could not easily be drawn off from the Law and *Jewish* Observations, but still were for circumcision and keeping of an outward Sabbath, might be liable to: Now Christ and the Apostles after him, were not hasty to draw them from such things, but for a time bore with them therein, insomuch that *Paul* circumcised *Timothy*, and became to the *Jews* as a *Jew*, and to them that were under the Law, as under the Law himself also. But the strength of the Query seems to lie in this, *That it should bear the name of Sabbath from Christ's own mouth, in relation to somewhat which should happen on it more than thirty years after it should cease to be Sabbath.* To which my Answer is plain, that that may as well bear the name of Sabbath, as *Jerusalem* or the Temple bear the name of the holy Place, *ver.* 15. of the same *chap.* For *Jerusalem* and the Temple did as much cease to be the holy place above thirty years after those Words were spoken, as the *Jewish* Sabbath could cease to be the Sabbath.

Now for the sakes of such as have been truly exercised in their Spirits by the Spirit of the Lord (and have felt the powerful work of his Grace, and a building raised up by him) and may yet be further exercised, I shall add this. *Jerusalem* was a type of an inward building in the Spirits of Gods people, both in its rearing up, in its situation, in its standing, in God's dealing with it all the time of its standing, and lastly in its downfal and utter desolation. There is an appearance and building of God in the Spirits of his People, which is to give way to, and be swallowed up in a fuller and higher appearance. But the fleshly Spirit, getting into this building, will not give way to the further and more inward and spiritual appearance of the Spirit, but will have the first building stand as the building, and will entertain no further appearance of God, then as it can comprehend it, subject it, and afford it a place in the first building. Hereupon God distresseth *Ariel*, even the City which *David* built (saying within his heart, surely *that which I have built will I break down*, and *that which I have planted will I pluck up*, even *this whole Land*, So he causeth the overflowing scourge to pass, even over *Thy whole Land, O* Immanuel) Now when the enemy enters within the holy City, and within the holy Temple, it is time to fly, and exceeding great distress will befal that

Disciple

Diſciple, whoſe flight is either on the Winter or on the Sabbath day. Do not imagine at this, but if the Lord open it not at preſent, wait his ſeaſon: for the thing is true and ſealed, both by the openings of the Light eternal, and by ſenſible exerciſes and experiences from that Light.

Thus I have anſwered ſuch of the Queries as concern the ſeventh days Sabbath. Such as ſeem to argue the unwarrantableneſs of obſerving the firſt day of the week for a Sabbath, I leave to thoſe to whom they are tendred (and of whom an Anſwer ſeems ſo conſciencioufly and zealouſly defired, as I do not ſee how it can be reaſonably neglected or denied) that by weighty evidence of Scripture he may be reduced, if he hath erred: but if not, but it be truth which he hath therein held forth, the Lord may be honoured in mens bowing and ſubjecting to every truth of his, by what Inſtruments ſoever it pleaſeth him to make it manifeſt.

Some Queries ſent in Writing (upon occaſion of an Epiſtle directed to all ſuch as obſerve the Seventh Day of the Week for a Sabbath) Anſwered.

Query 1.

IF *the whole Law of* Moſes, *the Law of the Ten Commandments, as well as the Law of Sacrifices, were both added upon one and the ſame account for Tranſgreſſions; Then why doth the Holy Spirit in the Scriptures lay forth ſuch an antiphitical uſe of them* (I ſuppoſe he means anti-tipical) *the one that ſin might abound,* Rom. 5. 20. *the other ſacrificing for Sin?* Heb. 9. 7, 8, 9.

Anſw. That the Law of *Moſes* was added becauſe of Tranſgreſſion, is manifeſt from that Scripture quoted by me in my Epiſtle, as well as from other Scriptures: and one end, why it was added in relation to tranſgreſſion was, that the offence might *abound*, which would make the Sacrifice or propitiation for ſin appear more neceſſary and more acceptable. And the Sacrifices alſo relate to the Sinner, ſome referring to the Sin committed, others to the thankfulneſs and acknowledgement due for the peace, mercy and bleſſings of God towards his poor, ſinful, erring Creatures; both which were to laſt till the time of Reformation from the ſin, *Heb.* 9. 10. and *Gal.* 3. 19. (But that they were both added *upon one and the ſame account*, that I did not affirm, that is wrongfully put upon me.)

Now though both theſe were added becauſe of Tranſgreſſion, yet they had not both the ſame uſe and ſervice in relation to Tranſgreſſion, but the one was added to diſcover ſin, and to make it appear exceeding ſinful, *Rom.* 5. 20. the other to blot it out, to take it away, to make atonement for it, which the Sacrifices did, making the ſinner upright and perfect as relating to that outward ſtate and capacity, though they could not as pertaining to the Conſcience, *Heb.* 9. 9.

Quer. 2. *If the whole Law, the ten Commandments as well as the Sacrifices, were repreſentations, figures, or ſhadows of ſomewhat relating to Chriſt the Seed: Then what did they in general, or either of them in particular repreſent, figure, or ſhadow forth, before they were written in Tables of Stone, or ſince they were written in Tables of Stone, more of Chriſt then, then now.*

Anſw. That the ten Words were ſome of the Precepts of *Moſes*, and appertaining to the firſt Teſtament or Covenant, all which Precepts were ſprinkled with blood, cannot be denied: And the Apoſtle diſtinguiſheth the Precepts of *Moſes* under the Law, which were ſprinkled with the blood of the Sacrifices under the Law, *Heb.* 7. 19. from the Precepts of Chriſt which he writes in other Tables, *ch.* 10. 16. which alſo are ſprinkled with Blood, but not with the Blood of Bulls and Goats, but with his own blood: and he that receives any of theſe Precepts out of the blood of Chriſt, cannot truly and ſpiritually obey them, though he may ſtrive much to form his ſpirit into the obedience thereof. Now the time and ſeaſon of their ſignification, was the time which God alotted them under the Law, wherein was the uſe of ſigns: but the Goſpel is a ſtate of ſubſtance,

of

of bringing the life and immortality into the heart, and into the poſſeſſion of believers, which the ſtate of the Law ſhadowed. So that they are not ſigns ſince the Goſpel, ſince Chriſt put an end to the Law-ſigns, ſhadows and figures, nor yet before the *Law* to Believers, ſo far as they were in the New Covenant: (For as the thing ſignified cometh, ſo that which ſignifieth it paſſeth away) though that was a mixed ſtate, wherein God gave a taſte of both Covenants, before his perfect diſpenſing or bringing forth of either.

Que. 3. *If the whole diſpenſation of the Law was given to the Jews, and not to the Gentiles, and ſo the Gentiles not bound to that Law, but another way for them to know the mind of God: Then whether that Law cited* Rom. 2. 15. *which the Gentiles ſhewed (the work of in their hearts) be another Law contrary to that Law that was given to the Jews, even the ten Commandments.*

Anſw. The Law which is the ſubſtance, is not contrary to the Law which is the ſhadow, but is the comprehending and fulfilling of it. The Law in the Spirit (written by Gods power and preſence in the heart and mind) is not contrary to the Law in the letter, but is an higher and more glorious miniſtration of it. The one Commandment which God gave by *Moſes* to the *Jews*, *Deut.* 30. 11. which was the commandment of life and death, as relating to their inward and eternal ſtate, *ver.* 15. was not contrary to the Ten Commandments, which God had commanded them before by another Covenant, which he had made with them as an outward people, and which was to be their Rule as to their outward ſtate: for they were choſen by God to be an holy People outwardly, and ſo an outward Rule of Holineſs and Obedience was preſcribed them: but by all their obedience thereto, they could not be juſtified, but only by hearing, believing and obeying Chriſt the Word nigh in the heart, and by feeling in the ſpirit the blood of that one offering.

Que. 4. *If the Gentiles were not bound (under that Law that the Jews were) which carryed the Curſe with it: then which way have the Gentiles Redemption by Jeſus Chriſt: ſeeing all that are redeemed, are redeemed from the Law and the Curſe thereof*, Gal. 4. 5. and 3. 13.

Anſ. As they were under the Curſe outwardly by tranſgreſſing that outward Law or Covenant, and ſo miſſed of the outward happineſs of the Holy Land, and ſtill met with Wrath and Judgements, and at laſt utter cutting off, as to their outward ſtate, and as to all their hope from that Covenant: ſo he that comes to receive the Miniſtration of the *Law* of the Spirit, will find the Curſe as abundantly inwardly, even till that be cut down by the Sword of the Spirit, which the Curſe is to, and that brought into Dominion, to which is the promiſe and bleſſing. So that the Gentiles find as great need to be redeemed from the Curſe inwardly, which the inward *Law* brings upon the Tranſgreſſor, as the Jews did outwardly; yea, and find a more heavy burthen and load than ever the Jews did outwardly. *Paul* when he was alive in the outward Adminiſtration of the *Law*, not being acquainted with the inward, he knew little of the Curſe, he was according to it blameleſs, *Phil.* 3. 6. but when he came to receive the living light of the ſpiritual Adminiſtration of it into his ſpirit, then he felt the burthen, and weight, and miſery of ſin, and the Curſe indeed, and cryed out, *O Wretched Man, who ſhall Deliver!*

Qu. 5. *If the duration of the diſpenſation of* Moſes *Law in the Letter was till Chriſt the Seed ſhould come and fulfil it, and the diſpenſation of* Moſes *Law (ſo ſtated without diſtinction) between that that was perpetual, and that that was Ceremonially vaniſhing, and ſo in the fulfilling of it beſides: Then what Law or Commandments that or they were, which while* Moſes *diſpenſation was in full force, is ſaid to be perpetually ſure to ſtand faſt for ever and for ever, as* Pſal. 10. 11, 7, 8. *and when Chriſt the Seed was come, and had fulfilled all that the Father had appointed him to do, was eſtabliſhed,* Rom. 3. 31. *and not one jot or tittle of it to paſs ſo long as Heaven and Earth remain?* Mat. 5. 18. and *Luke* 16. 17.

Anſ. That diſtinction between ſomething in *Moſes* Law being perpetual, and ſomething Ceremonial, is not found and proper in this place: For all that was under *Moſes Law* was but a ſhadow, as in that diſpenſation, and that Teſtament was dedicated with Blood (with the Blood which was a ſhadow) which related to every Precept, *Heb.* 9. 18, 19. and it was all ſubſtantial and perpetual in what it ſignified and related to: The Sacrifices were ſubſtantial in that Sacrifice which they ſignified, as well as the law and precepts were ſubſtantial in the law and precepts which they ſignified. And as

the first Covenant pointed at a second Covenant, so the Laws of the first Covenant pointed at the Law of the second Covenant, the Ministration whereof is from the Mediator of that Covenant, and they come into the heart sprinkled with his Blood. Now the Law or Commandement, which even under that dispensation was to be perpetual and last for ever, was *the Word in the heart*, and the laws thereof, *Deut.* 30. 14. which *Moses* by especial order from God, and according to the tenor of another Covenant directed the Jews to *v.* 4. For the *Law*, as administred by *Moses* in the *Letter* is not perpetual or eternal; but as it comes from the Spirit, and is administred in the Spirit, so it is spiritual and eternal. That administration was fitted to that people: and (we know) the Lord, if he had pleased, could have given a fuller administration of his law in the letter than that was, as Christ plainly intimates divers times, *Mat.* 5. But if it had been never so full, yet the administration of it in the letter, is to give place to the administration of it in the Spirit; so that the administration of it in the letter is not perpetual, but for the time which God alotted it; but the administration of it in the Spirit is eternal and perpetual, and there it remains an eternal light, witness, and Sword against sin and the transgressor. And thus it is established in the hands of the Spirit, after the season of that ministration of it in the letter was ended; and thus not one jot or tittle of it was to pass away, after the other ministration with every jot and tittle of it was ended.

Que. 6. *If the coming of Christ in the flesh: and his fulfilling all the righteousness of the Law; and being foretold by* Moses *to be that Prophet, that was to be heard in all things which is not denyed by us; but if by these he put an end to the Law of the Ten Commandments and gave forth another Law to his House or Family; Then what Law that is, and whether it be contrary to that Law that he with the Father gave forth as* Deut. 33. 2. with Psal. 80. 17. *which now is in Gospel ministration holy, just good as* Rom. 7. 12. *and Spiritual* ver: 14.

Ans. It is the law of the Spirit, or the light of the Spirit in the heart, which discovers sin (not only in the outward acts, but in its principle, rise, first motions and inward nature) giving forth his living commands against it. This is the law now, in which the believer is to begin, *Gal.* 3. 3. and according to which he is to go on to perfection. For as the believer is begotten of the Spirit, and born of the Spirit, so he is to receive the ministration of his law from the Spirit, and in the Spirit, He receives a gift of Faith, a measure of Faith from the eternal spring of life, and that's his lavv. His lavv is *the Law of Faith.* The light of life, vvhich he receives in the Faith, opens the mind and vvill of Christ to him in the spirit, shevving him both sin and also the things of God more fully then the Law of *Moses* could, though opened by the Spirit; for it is a fuller, a deeper kind of ministration, and so opens the things which it ministers, more fully than a ministration of an inferiour nature can. Yet it is not contrary to *Moses* Law, but comprehends all the substance, all the righteousness and equity of it, (as I said before) which it as a shadow represented, and commanded to that outward or shadowie people the *Jews.* But the Law which *Paul* spake of, *Rom.* 7. was the Law of the Spirit, or such a ministration of the Law as *Paul* knew not, all the while he was under the ministration of *Moses*'s Law blameless; but this Law found out sufficient blame in him, *ver.* 14 &c.

Que. 7. *If Jesus Christ as he is the Son gave forth another Law to his House or Family: and that Law contrary to that that the Father gave forth; then whether there is not two Law givers, when the Scriptures say there is but one,* Jam. 4. 12.

Ans. The substance, when it is shadowed out, or when it is nakedly dispensed, is one and the same thing; so that when ever it comes, it cannot be another thing, than what the shadow represented it to be. *Moses* his Dispensations and Christs are one in Spirit: and when he cometh in Spirit, he doth not destroy either *Moses* or the Prophets, but comprehends them: So that the Law is but one, although the dispensations of it have been various: but the proper dispensation of the Law now to Christians is Christs dispensation, not *Moses* his dispensation; and Christians are now to look for Light and Knowledge of it, in the Tables where Christ writes it, according to his Covenant. So that there have not been two Laws given out, but the one Law of God hath been variously dispensed: in and according to the letter by *Moses* to the *Jews*, in and according to the Spirit by Christ to his Disciples.

Que.

Query 8. *If the Tables of Stone, the Writing of the Law of the ten Commandments in the Tables: and the Law of the ten Commandments it self which was written (were figures or representations)* Then whether *the Finger of God's Spirit doth write the Law of God (two ways in the inward Tables) So called, namely, in the heart of Christ's Family: In one way whilst* Moses *dispensation was on foot*, Psal. 37. 31. *For the* Psalmist *speaks in the present tense (which was under that dispensation:) Now is it another way in this latter dispensation expressed*, 2 Cor. 3. 3.

Query 9th. *If two ways, then how doth the Finger of Gods Spirit write them those ways.*

Ans. The eternal Covenant was the same under the Law, as under the Gospel; and its Tables were the heart then, as well as now, and its way of writing the same then as now, even by the finger of God's Power or eternal Spirit: and thither the *Jews* were even then referred for the inward writing of the Law, *Deut.* 30. 14. So that they that truly hearkened, even to *Moses*, were to wait on this Word, which was nigh in the heart, for the Writing of his Laws there. And they that hearkened to this Law which endureth for ever, knew the Writings thereof in their hearts; whereas the *Jews*, who were very diligent to get the Law into their hearts from the letter, could never thereby attain the Writing of it there, but were still found breakers of it, and under that curse which belonged to the breach. *Abraham*, *Isaac*, and *Jacob*, *David* and the Prophets knew the inward *Jew*, who becomes so by the inward Covenant, and by the inward dispensation of the Law in that Covenant and the Law which was after the promise, could not disannul the promise which was before it, but it stood good and firm to the Children, even to all the spiritual Seed, the whole time of that outward dispensation of the Law,

Que. 10. *If not, then how doth the writing of the Law in Tables of Stone: represent the writing of the Law in the Tables of the heart: seeing the Tables of the heart were writ upon by the Finger of God's Spirit whilst the Tables of Stone were in full force and the dispensation had not ceased.*

Ans. Though the Tables of Stone, or Law thereof was in force to that outward people of God the *Jews*, yet this did not destroy his inward people, nor his inward Tables in their hearts, nor hinder him from writing his inward Law there; but the inward and eternal Covenant ran underneath to them inwardly (even all the time of that outward dispensation) whereby they were made inwardly righteous and obedient to God. And as God had particularly directed by *Moses*, to the Word and Commandment of that Covenant: So he would not fail to write it thereby in the hearts of such, as turned to that Word and Commandment. So So that this was the Law, which God wrote in the heart even then, and was always the invvard substance, vvhile as *Moses* his dispensation vvas but an outvvard sign thereof.

Que. 11. *If the Law of the ten Commandments it self: which enjoyed Love and Duty to God: and Love and Duty to Man, as*, Matth. 22. 37, 38, 39, 40. *Was, or is a Figure of another: Then what Law that is, that's the anti-type of this Law, which in succeeding of it, enjoyns not Love and Duty to God: And not Love and Duty to Man.*

Ans. This Query ariseth from a great mistake, as if the Lavv in the Letter and the Lavv in the Spirit could not require the same thing, vvhereas they do require the very same thing in substance, but several vvays, according to the difference of each administration, to vvit, the one litterally of a litteral or outvvard people, the other spiritually of a spiritual or invvard people. The one requires love according to the tenour of the letter, the other according to the Spirit.

Que. 12. *If the owning of the ten Commandments as they are plainly laid down in the Letter, be a breaking of them in the Spirit, and especially, those contained in the first Table: Then how doth the Truth of God written, which is Life and Truth*, Acts 7. 38. *and* Eccl. 12. 10. *And the Spirit which is given forth meet together, seeing the Spirit leads and guides into all Truth.*

Ans. I do not know any, who hath said, *That the owning of the ten Commandments as they are plainly laid down in the Letter, is a breaking of them in the Spirit*, but he that hath the Spirit, owneth the dispensation of the letter in its place and season: but the Spirit doth not teach him to run from his own dispensation (where it is livingly administre

nistred to such as wait on the eternal Word in his Covenant of Life for it) to that dispensation which was appointed for, and given forth to others. But that the truth, as it is written, (outwardly) is Life, I do not read, but otherwise, 2 Cor. 3. Where *Paul* saith, *The Letter killeth*, (speaking of the Letter of the New Testament.) The Spirit indeed guides into all truth, but it is the living Soul whom he guides, and it is the living Truth into which he guides in the New Covenant, though it was he also, who gave forth, required, and was able to lead into the letter of the Old Covenant.

Que. 13. *Whether when* Jehovah *gave forth the ten Commandments plainly as a Law in the Letter, he did intend by the observation according to the Letter: the breach of them by the Spirit.*

Ans. The Spirit doth not teach to break the Commands in the Letter, but such as are under the Ministration of the Letter, to observe them according to the Letter; and such as are under the ministration of the Spirit, to fulfil the righteousness of them in the Spirit. (Yet the Son of Man is *Lord of the Sabbath*: and if he bid a man *Take up his Bed and walk*, which was bearing a Burthen and doing of Work on the Sabbath day, it is no breach of the Sabbath.) Now this is most righteous, that as the Son's rest should be entred into under the Gospel, so his day of rest should be kept by his Disciples and Family.

Que. 14. *Whether to say, the keeping the Law of God according to the Letter, is a breaking of it in the Spirit: be not a charging of God, that gave it forth to be kept, and the holy Spirit that incites (us so to do now in this administration,* James 2. 8. *and says we do well that do so) and yet thou saist they break it in Spirit: but tell us by any one Scripture, how a man assisted by the Spirit to own* Jehovah *alone to be his God according to the letter of the first Commandment doth break the Command in the Spirit. Or so the like of any other of them.*

Ans. This Query is altogether from a mistake, for it was not said by me, That *keeping the Law of God according to the Letter, is a breaking of it in the Spirit*; but that he that *runs back to the Law in the Letter, to take up any Command as held forth in it, will be found a breaker thereof in Spirit.* And for this, the *Jews* in general, and *Paul* in particular, may be my instances, who was exceeding strict according to the Letter of the Law, but yet was a grievous breaker of it in Spirit, and did not love his Neighbour as himself, but in a blind zeal was a bitter Persecutor: And if the *Jews* had taken the direction of *Moses*, Deut. 30. 14. The observation of the Law in the Letter might have been more easie to them. So that the turning towards, and receiving the Word in the heart, from whence the Letter came, is the only way to fulfil the Letter; and the Law is not so much as to be known, much less fulfilled, by running to the letter of it in the first place. And this I certainly know, that there is no coming to the Lord of life, nor no keeping chast to him, but in the New-Covenant, and in the light of the Lord, as it is there dispensed: and till then, the mind cannot forbear making of Images and false Representations of him to it self, though being from the light of this Covenant, it cannot discern that it doth so, no more than *Paul*, by the Letter of the Law could discern how he was a breaker, thereof, in his Violent Persecutions.

Que. 15. *Whether the Prophets, Jesus Christ, or the Apostles, their keeping the Law according to the Letter, that they did do so, is evident, did break the Law in the Spirit.*

Ans. The Prophets were under the Law as to their outward state, though inwardly not without feeling the vertue of the New-Covenant. Christ also was made under the Law, and took upon him the fulfilling of that dispensation of *Moses*, that he might bring the believing *Jews* from under it, into the liberty of the Spirit, that they might receive the adoption of Sons, and the free Ministration which was appointed for the Sons, and might not be held under that Ministration of Bondage, which was appointed for the Servants. And the Apostle bids Believers to stand fast in the liberty wherewith Christ had made them free, not making themselves debtors to the Law, *Gal.* 5. 1. For they were Children of the Promise, Children of New *Jerusalem*, the Free-Woman, Children of the New-Covenant, and not Children of *Mount Sinai*, the Old-Covenant the Law in the Letter, *v.* 24. 25, 26.

Qu. 16. *If there be but one day of rest holy to the Lord and all the Sabbaths of the Law were but signs of it, that is said to be the day of redemption that the Lord hath made. Then whether that day be a day natural, one of the seven Days of the Week, which either respect the Day on which our Redeemer suffered, or that on which he rose again from the dead, or any other?*

Ans. As the Gospel is not natural, but spiritual: so its day of rest is not natural, but spiritual likewise. Yea, I may add this also, the six days Work in the new Creation are not natural neither.

Qu. 17. *If not so, but that it should be intended applicable to the day or time of the Gospel Administration from the time that Christ suffered in the Flesh, unto the end of the World.* Then whether *this day that is intended as a Sabbath, is one with that day that the Scriptures intend and call a Sabbath, which Christ himself gave his Disciples charge to have respect unto in their flight*, Mat. 24. 20.

Ans. The supposition here put, demonstrateth that those that put it, have no acquaintance with the Gospel-Sabbath, but propose another outward time for it, even the time from Christ's suffering in the Flesh, to the end of the World. Now if any should so affirm, it were as justly to be excepted against, as pressing the observation of the *Jews* Sabbath is. That which signifieth is outward or natural, and signifieth to that part which is without: that which is signified, is inward and spiritual, and is known, entred into, kept, and injoyed in the Spirit. It is a Spiritual Sabbath, not a natural, which God hath instituted for his spiritual People, after he hath led them out of spiritual *Ægypt*, into the spiritual Wilderness, where he administreth to them the Law in the Spirit, and teacheth them to worship him in Spirit and Truth.

Que. 18. *If they intend one and the same Sabbath day, then how impossible was it for the Disciples of Christ to escape flying on that Sabbath day, though never so fervent in Prayer, in regard that this Sabbath spoken of began when Christ had suffered and put an end to the dispensation of* Moses's *Law: and the flight spoked of by Christ, which respects the Lord's Sabbat not until many years after sufferings.* Supposed-Sabbath being before denied, the Foundation of this Query fails.

Ans. Christ's Sabbath is not an outward time or day in the Flesh, but a day in the Spirit, even a day of rest from all the labours of the fleshly part. But this was spoken to before, in the Answer to the last of *W. Salter*'s Queries, whereto I may add this. Christ spake to his Disciples of things, as they were able to bear them. Now as they understood not his death, so then they understood not the abolishing of those things, which were to pass away after his death: so that Christ might very well call *Jerusalem* the holy place, and the seventh day the Sabbath, speaking to them in that state.

Que. 19. *If they intend not one and the same Sabbath day, then which are the Disciples of Christ to have respect unto, whether that that Jesus Christ enjoyned his Disciples to have respect unto, or that that* Isaac Penington *would injoyn the Disciples to have respect unto.*

Ans. This *Query* hath very little in it, save to shew the unsavourineſs of the Spirits of them that put it, and their want of acquaintance with the Ministration of the Spirit. They that know the Gospel-Sabbath (which is the substance of the Law-Sabbath) can tell who injoin'd it them, and can also tell, that he hath not required of them the observation of the *Jews* Sabbath. But they that are born after the Letter, have been always subject to revile and reproach the truths of the Spirit, and those that testifie thereto.

Que. 20. *If the Lords holy Sabbath be that day which we may suppose is intended by this Paper sent unto us: to be the day that contains the time of Gospel-administration: then whether that Sabbath doth prohibit outward Labour as well as abstaining from Sin, if not, then which way must this Sabbath be kept. Seeing, that they that did and doth observe the weekly Sabbath, did and doth it in the Spirit. And rest by Faith in Christ, Worshipping the Father in Spirit and in Truth.*

Ans. The Gospel-Sabbath begins not in the observation of outward time: but as it is spiritual, so it hath a spiritual beginning, increase, and perfecting, wherein there is rest to the Spirit from Sin, and from the creaturely Works, and a Worshipping

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in the Spirit, even as on the outward Sabbath there was a bodily ceasing from labours, and an outward worshipping. And he that heareth the joyful sound of deliverance from sin and Self-working, and entreth into the Faith (beginning to cease from his own Works and Working, and to wait in the Spirit on the Power for its working in him) hath a taste of the Gospel-Sabbath, and beginneth to see that day, which the type pointed to, and ends in.

Que. 21. *If that that was ministred to* Paul, Rom. 7. *Thou shalt keep the Sabbath, or belive in the Light, follow the Light, and the observing of either of these in the Spirit, to be a keeping the whole Law.* Then how *are the Scriptures observed if the keeping of one Commandment be a keeping the whole Law when the holy Spirit in Scriptures says that he that offends in one point is guilty of all,* James 2. 10.

Ans. I did not say, that the keeping of one Commandment is the keeping of the whole Law; but that the observing in Spirit of any one of those there mentioned by me, is the keeping of the Law: which was not barely said, but demonstrated, because no part of the Law can be broken, but every one of these must be broken. He that commit any sin, breaks the Gospel-Sabbath, which is a resting from all sin and Self-works, errs from the Law of love received in the Spirit, which shuts out all enmity and transgression both against God and Man; departs from the fear, which keeps from departing from God by any iniquity; and enters into the Lust, which is the Womb of sin, out of the compass of which Womb sin cannot be conceived, much less committed. So that *Paul*, in that Law received from the Spirit. *Thou shalt not Lust*, saw the whole Body of sin struck at, whereas before, under the Ministration of *Moses* in the Letter (according to which he said he was blameless) there was not so much as the life of one sin struck at, but for all his exact answering of the Law according to that ministration, he was alive still. To decide this Controversie, let it be put to tryal, let any one singly wait on the Lord for the administration of his Law in the Spirit, and if the Lord give forth this Command to him, *Thou shalt not Lust*, in the clearness of the light of his eternal Spirit let him try, if continuing in obedience and subjection thereto, he can commit any one sin whatsoever. I do not say, that a mans proposing to himself that he will not lust, or his striving of himself to love and fear the Lord, or his applying himself to keep the Sabbath or rest from sin to the Lord will do this. (Nay this is but an administration in the letter, and will prove Weak against the inward Strength of the Enemy) but receiving the Law in its pure living administration in the Spirit, and from the Spirit here comes strength against the Enemy, which is too hard for him, while it is abode in. And this the Apostle *Paul* taught the *Galatians*, who were running backward towards the Law, and not forwards in the Spirit: He bids them *Walk in the Spirit*, Gal. 5. 25. And so doing as they should not be under the Law, *v.* 18. So neither should they be breakers of the Law: For within those bounds sin enters not, but is kept out, not so much as a Lust against the Law being there known, much less any open Transgression against it: and against such as thus keep within the bounds of the Spirit there is no Law, *ver:* 22, 23. But against all that make themselves debtors to the Law of the Letter, there stands in force both the Law of the letter and and of the Spirit also; and they cannot in that state be free from the condemnation and curse thereof, whatsoever they may imagine concerning themselves, and their own state, from a mis-understanding and mis-application of the Scriptures.

The first Letter Answered.

THERE is a double Ministration of the Law: a Ministration in the letter, and a ministration in the Spirit. The Ministration of the letter was by *Moses*, from Mount *Sinai*, in Tables of Stone, to that outward people the *Jews*: The Ministration of the Spirit is by Christ from Mount *Sion* in Tables of Flesh, to Believers or his Disciples. Now this is it which the Lord hath made manifest to me, that the Disciples of Christ, or Believers, are to have recourse to their administration for the receiving of the Law from the Spirit, and not to run back to that Ministration which was litteral and outward, and fitted to a litteral and outward people. This was more fully set down in my Epistle in several particulars. Now in opposition to this, it is said, First

First, *That all written in that Epistle, makes no more at all against a Gospel spiritual observing in love the seventh day Sabbath to the Lord, then they make against a Gospel Spiritual observing of the other nine Commandments.*

Ans. My Epistle striketh not at a Gospel Spiritual Observation of any thing; but he that will obey Spiritually, must receive his command from the Spirit in that way which the Spirit hath chosen to dispense it to him in. Now the same Spirit, which wrote his Law in the letter under the old Covenant, writeth his Law in the hearts of believers under the New Covenant, *Heb.* 8. 10. which is a better Covenant, and of which Covenant Christ is the Mediator, *ver.* 6. and Christ is as faithful to give forth the Laws of his Spirit in the hearts of his people, as their condition requires them, as *Moses* was to give the Law written in the Tables of Stone to his House, *Heb.* 3. 5. 6. And as *Moses* pointed his Disciples to Christ coming in the Flesh, so Christ pointed believers or his Disciples to the Comforter, the Spirit of truth, first to wait for him, and then to receive light or his Law of life from him: And this is Gospel or New Covenant, even that which the Spirit speaks or writes in the heart, and this hath power in it and saveth, whereas the Letter killeth. Now consider seriously, whether should a believer go for these Laws? to which Covenant? to *Moses*'s Covenant, or to Christs Covenant.

Secondly, *That all these Commands being holy and good, are to be loved, and in love to be served*, &c.

Ans. All the Statutes, and Judgements and Ordinances, and Precepts of the Lord are holy and good, and are to be loved: but each is to be obedient to that which God requires of him, and to have recourse to that ministration for the Law of God to him, unto which God hath set him. He that believes, he that hath received the Spirit, is to have recourse to the law of Faith, and to the Spirit for his light or law: he who was under the law of *Moses*, was to have recourse to the law of *Moses*: for the law of *Moses* spake to them who were under it in his Family, giving forth the Precepts, or the Commandments of that dispensation to them who are under his Testament, *Heb.* 9 20. And Christ speaks to his family by his Spirit, whom his Disciples are to hearken unto, and not to grieve him or quench his motions, or despise his Prophesyings, but give diligent heed thereto, until the day dawn, and the day-Star arise in their hearts.

Now to obey in love, doth not make the distinction of the ministrations: for love begeth to each ministration. The Jews in their day were to obey the Law in love, and have it in their hearts, *Deut.* 6. 5, 6. But this makes the difference, the Jews were to look to the letter for it, the Disciple is to receive it from the Spirit; for he is to begin in the Spirit, *Gal.* 3. 3. Whereas the Jews beginning was in the letter. And this is obedience in the newness of the Spirit, when the law is received fresh from the Spirit, who both writes new things and brings to remembrance old things livingly and powerfully: but to go to *Moses* ministration and learn it there, and get it into the heart from thence, thats according to the old ministration or Covenant, which was given in the letter to the Jews; as may appear in that place last cited, *Deut.* 6. 5. 6.

Thirdly, *That in the same spirit and love, that we have the Lord for our God*, &c. in *same we are to remember the Sabbath day to keep it holy.*

Ans. The Lord teacheth believers to know him to be the only true God, &c. by the Law of the Covenant of life in Christ Jesus, which he ministers to their Spirits in the Spirit, whereby he teacheth them so clearly and effectually, that they need not run back to the Tables of *Moses* his Covenant, from thence to teach one another to know the Lord, but they shall all know him from this teaching from the least to the greatest: yea, I may add this, This Covenant by its ministration teacheth more clearly, then the ministration of *Moses* his Law in the letter could teach, *Heb.* 8. 10 11. They that have been with *Moses*, and have learned the Law of him, under the ministration of his Covenant, have yet need of coming to Christ; but they that have been with Christ, and have learned the Law of his Spirit, by the teachings of the New Covenant in their hearts have not need of being sent back to *Moses*. *Moses* pointeth forward to Christ, but Christ (when in the flesh) sendeth not his Disciples from his own dispensation back to *Moses*, (though he also established the dispensation of *Moses* for its season) but pointeth them forward to the Comforter, or to his appearance in the spirit. And this is the mark of a Christian, which it is the intent of the Letter to direct him to, and not for him to rest in the Letter, as men have done since the Apostacy from the spirit.

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This Argument is further inforced thus, becauſe *he that ſaid the other, ſaid this, in the ſame Law and Spirit.*

Anſ. It is true, he that ſaid the otherby *Moſes* to the Jews, ſaid this alſo to them, they were ſtrictly bound thereto; but that which binds the Diſciple is the miniſtration of the new Covenant, where Chriſt writes this Law in the minds and ſpirits of his people by which they are bound, and ſuch as are out of that the Lord when he cometh to examine them concerning their Faith and Obedience, will ſay to them, *Who hath required this at your hands? Were ye Children of the New Covenant? Did ye receive the Spirit? Had ye a meaſure of Faith given you? were ye new Creatures? Why did ye not keep to your Rule? Why did ye not wait on the Spirit, and receive the Law from the New Jeruſalem, from whence it iſſues forth to the Family of Believers?* The Jews were to be taught by Precepts and Judgments from *Moſes*, but *all thy Children ſhall be taught of the Lord.*

It is ſaid yet further, *So that if thou keepeſt the other, and not this, thou art a Tranſgreſſor of the ROYAL LAW of LIBERTY.*

Anſ. What is the Royal Law? what is the law of Liberty? Was the law as it was miniſtred by *Moſes*, the Royal law? or is it the Royal law as it is adminiſtred by the Son, who is the King of Saints, and writes his law in their hearts as their King? Again was the law, which *Moſes* adminiſtred to the Jews, a law of liberty, or a law of bondage? did not the miniſtration on mount *Sinai* gender to bondage, *Gal.* 4.24 but the miniſtration of the law by the Spirit is life and liberty, *ver.*26. and 2 *Cor.* 3.17. this very law, *Thou ſhalt love thy Neighbour as thy ſelf* is Royal, and a law of pure liberty, and there is no bondage in it thus adminiſtred: but let any man now read it in the letter, and ſtrive to obey it to the utmoſt he can, he ſhall find it weak through the fleſh, accuſing and inbondaging him. And this is the reaſon that Chriſtians ſo mourn in their prayers, even as perſons in bonds, becauſe they know not the Royal law of liberty, becauſe they feel not the love which the Spirit begets, but ſtrive to get the letter into their hearts, and to anſwer the Commands in the letter with what love and obedience they can come at; and this (through not ſeeing into the true Covenant and miniſtration of Chriſt) they call obeying in the Spirit. The teſtimony of Jeſus, *Rev.* 12. 17. is the Spirit of Prophecy, *chap.*19. 10. and his Commandments come freſh from that Spirit of Prophecy, which are to be taken heed to, till the day dawn, and the day-ſtar-ariſe, and then a fuller miniſtration is witneſſed then that of Prophecy, even the ſhining and appearance of that which was propheſied of, which every believer is to wait for in the Propheſie of the ſpirit, and in obedience to thoſe Commands, which come livingly into his heart in the ſpirit of Propheſie.

Fourthly. *That the fourth Command is to be in love kept by all believers.*

Anſ. All the Commands of Chriſts Covenant are to be kept by believers, according as he pleaſeth to diſpence them, under his adminiſtration in the New Covenant: but the Laws of the Old Covenant are not the Laws of the New Covenant, as ſo diſpenſed, but only as they are comprehended in the righteouſneſs, which is taught and required by the ſpirit, which is fuller, ſtricter and exacter, then that which the Law of *Moſes* required.

Nor do I hereby go about to teach any to break the leaſt of Chriſts Commands, but the way to fulfil them, which is, by keeping to the certain knowledge and obedience of them, in that miniſtration, where Chriſt hath promiſed to diſpenſe and make them known to believers, which is, under the miniſtry of his own Covenant, writing them in their hearts and minds by his Spirit. And here the keeping of all Chriſts Commands is poſſible, yea this is the only way to have the righteouſneſs of the Law fulfilled in us, for he that keeps the eye which the ſpirit hath opened in him, cloſe to the Spirit, ſhall not be able to break any law of righteouſneſs, but the righteouſneſs even of *Moſes* his Law ſhall be fulfilled in him.

Chriſt is the reſt of the Goſpel (as he is alſo the holy land) believing is the entring into this reſt, here's his Sabbath, and the keeping of it. Keep in the Faith, the Goſpel reſt kept. Parting with every Luſt that he makes manifeſt, obſerving every thing that the King calls for by his Spirit, and waiting for the further manifeſtation or ſhining of the light of his ſpirit in the heart, here's the obedience of the Faith, and the holy and ſpiritual life and ſubjection of the living Soul to its living King. Here's the beginning of a true Chriſtian, his growth, his perfection, but as for times, places, perſons, *&c.* the

are of another nature, to another part, even to that part in man which is to be done away, as he comes into the Faith, and into the Rest. Let that which is invisible, whose Habitation is out of the reasoning part, feel and read me in that which is invisible: For I do not make void the Law by Faith, or through publishing the Ministry of the Spirit, but establish it in its Ministration in the Spirit to the Disciples of Christ; who keeping to the Spirit, cannot transgress the righteousness of it, though they may there learn not to esteem one day above another, but to esteem every day, no days having ever had any real holiness in them one above another, but only a figurative or representative, which the Substance, Christ and his Gospel swallow up: for as his day dawns, those things which were the shaddow of it fly away.

The second Letter Answered.

OBject. 1. It is said to be *dangerous, so to hold forth the spiritual Sabbatism, as to deny the weekly Sabbath, wherein our Lord Jesus Christ rested,* &c, *And which he blessed and sanctified to* Adam *and his Posterity,* &c.

Ans. The Gospel is a state of substance, of fulfilling the Types and Shaddows of the Law, by bringing believers into the Possession of that which they signified of, *Canaan* was a type of Christ, who is the Land of the living, in whom every believer hath an Habitation at present, according to the proportion of his Faith: and the Sabbath is the day of rest, which every believer is to celebrate to Christ in this holy Land, which he doth by believing and obeying his Spirit in the Faith, which keepeth him out of the sin, the unbelief, the unrest. But that the Sabbath of the Law, the Rest thereof, which pointed to the Faith, is still to be held up in the times of the Gospel, I know no Scripture which so teacheth, and I know somewhat which teacheth me otherwise. The day is dawned, blessed be the Lord God Almighty, the everlasting day is dawned and the shaddows of the *Law* are flown away.

Objection 2. It is said, that *Heb.* 4. *Speaks of three Rests, The Seventh Day Sabbath Rest,* Israels *Rest* in Canaan, *and a remaining Rest, whereof* David *speaks,* Psalm 95.

Ans. I grant it, There were two Rests under the Law, which were signs of the one rest under the Gospel. The two under the *Law* were outward and natural, the one under the Gospel inward and spiritual, answerable to the state of the Gospel. *David* was not only acquainted with the Law-state, but with the Free-spirit, (*Psalm* 51.) and the eternal Law thereof. He knew the new Creation, the creating of a new Spirit, (with its travel through the Law) and also the new rest. He knew the circumcision of the heart, the spiritual sacrifices of a broken heart and of praise, he could take the Cup of Salvation, and sing the Song of praise to the Lord, which none can do in the strange Land, nor on any other day but the day of rest. And he incites *Israel* to this rest, that they might not harden their hearts against it, but in the day of their visitation enter into it, by hearkening to the Word which was nigh them, which gives the entrance through the Faith. *To day if ye will hear his Voice, harden not your Hearts,* &c. There is a Rest ye are now called to enter into, as your Fathers were called to enter into the Land of *Canaan*: harden not your hearts as they did, but hear the Voice, hear the Word which calls to this rest, believe and enter. This rest remains says the Apostle, the others were types of it under the Law-state, which was to pass away.

Objection 3. It is said, *Ceremonial Signs are done away, but the ten Commands under the Mercy-Seat are of another nature: and that there are Signs which are not yet abolished (as the Rain bow, Sun, Moon, and Stars) but still remain for us to make good use of.*

Ans. The Mercy-Seat under the Law is done away, and the substance thereof is come and will ye not give him leave to write his Law in the Tables which he shall choose, where his Disciples may read it with the eye which he gives? Is his Law now to be read in the shadows, or with the outward eye, or to be looked for under the old Mercy-Seat of the outward Tabernacle? Or is it to be read with the eye of the new Creature, with the eye of Faith, with the eye of the Spirit, in the everlasting Gospel, where the life it self is read, and in other Books or Writings without, but tidings or relations

of the life? Here Christ, here the spirit, here the Eternal life, here the love, the joy, the peace, the rest, the purity, which is eternal, is seen, is felt, is handled, is injoyed; for the true Faith is indeed the substance of the things hoped for, giving Victory over the enemies which disturb, and a quiet Habitation in him who is the rest.

And as touching Signs, I do not say that signs are so done away, as that there is now no good use to be made of them; but in reading the law and shadows thereof, the Lord may please by his Spirit, to enlighten the Spirit of him who reads in his fear, to see through them: but this I do not find, that so much as any one Sign or shadow under the Law, was to be continued in that way of service under the Gospel (for indeed to what end should it? When that is come, which it signified, is not its Work at an end?) and that that Sabbath was given for a sign (as well as any other Sabbaths of the Law) I find expresly, *Exod.* 31. 13. *to* 18.

Object. 4. It is said, *That though Christ's Law be a new Law, yet it is also old, given of old to the* Jews.

Ans. Yea, it is older then so: For it was Written in *Abel's* and the other holy ones hearts, long before this Covenant of the Law in Writing was made with the *Jews*. Consider well which is now to stand in the times of the Gospel, the writing of the Law by the Spirit in the hearts of Believers, as it was Written by vertue of the Promise before the Law was given, or the outward and visible Writing under the Law, which was done for the sake of, and as a suitable dispensation for that outward People. It was not thus from the beginning, but after a long time: for when God chose an outward People, he chose also this way of Writing to signifie somewhat by, which significant is concerning another state; in which state, that which was signified is to be set up and advanced, and not the shadows which were significant of it.

It is further said, *That the Lord writes these things new in his Peoples hearts, to fear the Lord, as their God, and as the God and Father of Jesus Christ, and as their Father in him: and to love their Brethren as Christ loves them. And he Writes this Law in their hearts,* Thou shalt have no other Gods but me, make no Image, exalt my Name, keep holy the Sabbath, *&c.*

Ans. If God write these things in the heart, are they not to be read there? If God write them in the New Covenant, and in the New Tables, shall not I read them there? And if I can read there in this living Book, what God writes in it by his Spirit, is not this nearer to me and clearer, and read by a more certain eye, then what is read with my outward eye in Tables of Stone? Oh! Do not turn the Believer out of his way: do not hinder him from reading in the Book, which is clear and infallible the clear and infallible things of God. Will God write in my heart, and will he not give me an eye to read? Shall he give me an eye to read, and shall I not read therein? Thou hast here confessed this to be the new Writing, and the new writing belongs to the new Covenant, both which are proper to the Gospel state, and to Christs Mediation, who is Mediatour of the new Covenant, *Heb.* 8. 6. *And in that he saith, a new, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away,* verse 13.

Object. 5. It is said, *that love being the sum and substance of the Law of the Spirit, makes no more against the Fourth Commandment, than against the rest.*

Ans. Love is the substance of them all, and they are all fulfilled in it: but they are not after this manner fulfilled, to wit, that a man should strive particularly to keep them in his eye, and so labour to fulfil them *in love*, but rather thus, in waiting on the Lord, to receive love from him, and to be kept by him in the love, in this love received they are all fulfilled, and cannot be broken, and this is an easie Yoak! This is the new Birth, and the Path thereof, the other is but the old Creature, with its striving after the Path and Inheritance of life. And as this Love is the fulfilling of the Law, so the heart are the Tables of this Love, wherein God Writeth both the whole and all the parts of his Law. Now I am not against any man, who in singleness of heart applies himself to the Letter, but it is but the old way, and a conversing with Christ after the manner of *Moses*'s dispensation: but I must confess that I am for the new Covenant, and for the Ministry of the Spirit, which is far beyond the Letter, and though I have known Christ, and the Laws of his life after the Flesh, yet henceforth my desire is not after knowing him so any more, but to know him in the eternal life of his Spirit, and to drink of the Fruit of the Vine, new with him in his Fathers Kingdom.

A brief Explication of the myſtery of the Six Days Labour, and Seventh days Sabbath, for ſuch to behold, the Eye of whoſe Spirit is opened by the pure anointing, and who are not ſo drowned in their Conceivings and Reaſonings about the ſence of the Letter, as moſt of the Profeſſors of this Age are.

MAT. 11. 28, 29, 30.

Come unto me all ye that Labour, and are heavy Laden, and I will give you Reſt. Take my Yoak upon you, and learn of me, for I am Meek and Lowly in heart, and ye ſhall find reſt unto your Souls. For my Yoak is eaſie, and my Burden is light.

HE that hears the joyful ſound of the ever-living power, calling him by the Voice of his eternal light out of the darkneſs, out of the death, out of the miſery, out of the Dominions, Territories, and deep Slavery of Satan unto himſelf, and cometh unto him in the vertue and power of that life which calleth, he hath a taſt given him of the eternal reſt, and a promiſe of entring into it.

But the entrance into the fulneſs thereof is not preſently, but he hath a long journey to take from *Ægypt* the dark Land, from *Sodom* the filthy Land, from *Babylon*, where all the Veſſels and holy Things of God have been defiled, through the Wilderneſs, unto *Canaan*; And many Battels are to be fought with Enemies by the way, and alſo with the Enemies which poſſeſs the holy Land, and many hardſhips to be undergone in following the Captain, who alſo leadeth his *Iſrael* by a Pillar of Cloud by day, and by a Pillar of Fire by night; and there muſt be a Circumciſion and Baptiſm in the Cloud and in the Sea, and the falling of all thoſe Carcaſſes in the Wilderneſs, which are not to enter, nor ſo much as ſee the good Land, before the entrance be miniſtred to the Seed, and to that which paſſeth through the Water and through the Fire with the Seed: In plain terms, there muſt be a taking up of the Yoak, and a learning of Chriſt under the Yoak, till the Proud, the Stiff, the Stubborn, the Wiſe, the Wilful, the Selfiſh Spirit, the hard ſtony Heart be waſted and worn out by the Croſs, and nothing left but what becomes one with the Seed, and ſo is fit to be married to it, and to enter with it into the everlaſting Kingdom.

Now this bearing the Yoak, this taking up of the Croſs, this following of Chriſt in the Wilderneſs, through the Corrections of the Father, through the Buffettings and Temptations of the Enemy, in the midſt of all the Weakneſſes and Frailties of the Fleſh, going when he bids go, ſtanding ſtill where he ſtops, fighting when he prepares to the Warfare, bearing the repulſe, when he ſuffers the Enemy to prevail, and hoping, even beyond hope, for his Relief and Victory in due ſeaſon; here's the Labour, here's the Travel, here's the Working under the Life, with the meaſure of Grace and Power received from the Life. So that firſt the Day-ſpring from on high viſits, from that viſitation there is Light entred into the heart: by cloſing with that Light there is Grace received: with this Grace received there is Work to be done for God, his Talent is to be improved all the ſix days, by all that will reſt with him on the ſeventh, and that deſire to ceaſe from their labours in the Fruition of the Faith, the Life, the Power, the Power living, becoming and performing all in them. And he that doth not improve the Talent, he that doth not follow on in the pure light, but either ſits down by the way, or is deceived with an Image of what once was true in him, he can never arrive at the Land of reſt, (though perhaps he may arrive at that which he may call ſo) but, when the eternal Witneſs awakes in him, he will find the want of it, and bitterly bewail his grievous miſtake.

Now in this hard Travel, and grievous labour under the cloſe Laws and ſpiritual Commandments of the life (hard I mean, yea, very hard to the renewed part, though eaſie

and natural to that part which is renewed and born of God) it pleaſeth the Lord now and then to give a day of refreſhment, cauſing his life ſo powerfully to ſpring up, that it even ſenſibly is, and doth all in the heart. This is a Sabbath, wherein the Soul reſts in the powerful movings and operations of the life, and doth not find any ſtreſs of trouble or hardſhip, or labour upon it, but ſits ſtill in the power, is at eaſe in the life, in the eternal vertue, which lives and moves, and is all in it; and no pain, no trouble, no grievouſneſs of any Command is felt; but to it all is eaſie, all is natural, all is purely pleaſant, the life (to which all its own Laws, Statutes, Ordinances, Judgments, Ways and Paths are eaſie) performing all it calls for, even as faſt as it calls for it. And here not only a Sabbath of Days, but alſo a Sabbath of Weeks, yea ſometimes a Sabbath of Years (beſides the everlaſting Jubilee or Year of perfect Redemption it ſelf) are known and witneſſed by ſuch as have waited on the Lord, in ſingleneſs of heart under the Yoke of his Spirit, for the bringing down of the rough and untoward nature, and for the raiſing up of the meek and lowly heart.

But here it is exceeding eaſie, running out and ſtaring aſide; it is eaſie running out from under the Yoke to avoid the bitterneſs of the hardſhip to the earthly part; it is much eaſier running out on the day of reſt, and ſo loſing the truth in a joy and rejoicing, even ſuch an one as might have a true ground. Oh who can but think the bitterneſs of death is paſt, when all enemies are vaniſhed, and there is nothing left but the Lord and the Soul imbracing each other? and who can but be unwilling to come back again to his labour, and to the reſidue of his hard Travel afterwards! and yet it is far better to return to the work in the Vinyard, and to ſuffer again with the Seed, then to keep up the reſt in a notion, and ſo to loſe the life and pure preſence and vertue of the ſeed, when it returns unto, and calls back to the labour. Oh how many have periſhed here, ſuffering a divorce from that which led them into the reſt, not being willing to go back again with it to fill up the reſidue of its ſufferings, which were yet behind, and ſo have kept up a falſe, dead, notional reſt, after the true Sabbath was ended.

Now there is no way for ſuch, but to wait to feel the living breath, the quickning vertue, the day-ſpring from on high, which by the brightneſs of its riſing can diſcover this falſe reſt, this dead reſt, this notional reſt, this eaſe in the earthly, in the fleſhly, in the underſtanding part, which they uphold by things they have formerly gathered from the Scriptures, or from their own (perhaps once living) experiences; but now hold, out of the feeling and poſſeſſion of the life in the dead part. But that it is thus with them, they can never ſee, until the light, from which they have erred, ſpring up and diſcover it to them: and when the light doth ariſe and diſcover it, they will find the way of return and the path of Redemption much more difficult to them, then it was at firſt. Yet it is better to part with the eaſe of the fleſh, and to undergo the pangs of a new Birth, than to miſs of the Inheritance in the good land.

There are three ſteps or degrees of the bleſſed eſtate; First, There are *deſires*, thirſtings and breathings *begotten after the life*: Secondly, There is *a labouring in the ſervice* (under the yoke) *by the vertue which ſprings from the life*. Thirdly, There is a *Reſt*, or ſitting down at eaſe *in the life*: By the ſtirring of life in the Soul, deſires after life are kindled, he in whom the deſires are kindled and who feeleth the eternal virtue, cannot but be running the Race; he whom the ſpirit of the Lord findeth faithful in running the race, it pleaſeth the Lord ever and anon to be giving him a taſte of the reſt. Thus the ſpring ſtirring, the Soul cannot but move towards its Center; and as it entreth into, and fixeth in its Center, it partaketh of the reſt. Now to know the leadings of the Spirit forward and backward into theſe, into deſires, when he pleaſeth, into the labour and ſervice of the life, when he pleaſeth; into the ſweet reſt and perfect repoſe in the life, when he pleaſeth;) here is the ſafety and ſweet progreſs of the renewed ſpirit. That man who is born of the ſpirit, is to wait for the movings, breathings and kindlings of the ſpirit in him; and when the Sun ariſeth, he is to go forth to his labour in the light thereof, and in the night and withdrawing of the Sun to retire; And when his ſeventh day of reſt comes, he is to receive it from, and enjoy it in the Spirit; and afterward to be willing to begin his week again, even till his whole race and the full courſe of his Pilgrimage be finiſhed. Yet if it were poſſible for man after he is come to Chriſt, to abide perfectly with him, to ceaſe from Luſt, to keep within the Faith, to draw naturally in the Yoke, to bow in the Spirit continually to the Father of Spirits, there would be a continual Sabbath kept

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in the paſſage, even before the great, full and perfect Sabbath in the end. The hardneſs and uneaſe of the labour, is becauſe of a part contrary to the life, which when it is worn out, there will be no more labour, but the yoke will become the reſt, and all the motions and operations of life will flow forth naturally in the reſt. And here is *the Patience and Faith of the Saints*, to wait under the yoke, under the daily croſs to that part which is to be brought and kept under, till all the bonds of Captivity be broke through by the life, and the Vail of fleſh rent from the top to the bottom (the remaining of which, is that which ſtops the free current of life) and then ſhall the Soul enter into the *Holy of Holyes*, obtaining the full poſſeſſion of the everlaſting inheritance and of the eternal redemption, and know Sorrow, Tears, Bonds, Sickneſs, Death, Captivity (no nor ſo much as grapling with them, or travelling out of them) no more, but the enjoyment of the plenty and fulneſs of the life reaping all the pleaſant fruits of life in the rich land of life for evermore.

Some Conſiderations Propounded to the JEWS,

That they may hear and conſider, and their Hearts at length may be turned towards that which alone is able to Convert them to God, that they may once more become his People, and enter into an Everlaſting Covenant with him that may not be broken, that ſo they may abide in his Love and Covenant of Life, and remain his People for ever.

Conſideration I.

WHAT great Love, Mercy and Kindneſs God ſhewed to that People, above all Nations and Peoples under Heaven. Of his own free love he ſet his heart upon them, chuſing them to be a People to himſelf. He brought them out of *Egypt* by a mighty hand and outſtretched Arm; he mightily preſerved them in, and led them through the Wilderneſs. He entred into a Covenant with them to become their God, and betrothed them unto himſelf for his own Lot and Inheritance. He gave them righteous Laws, Judgements, Statutes and Ordinances, both of Worſhip towards him, and of an upright Demeanour and Converſation among themſelves and towards all men. He drove out the Heathen from before them, and gave them a pleaſant Land to poſſeſs, even *the Glory of all Lands*, a Land flowing with Milk and Honey. He built an habitation for himſelf among them, firſt a moving Sanctuary or Tabernacle, afterwards a more ſetled abiding place or Temple (which *Solomon* built) wherein was the Ark of his preſence, where he was to be ſought unto and enquired of by them, and towards which their Prayers were to be directed, and there was a Mercy-ſeat, whereof they had large experience, and he ever and anon ſent Prophets among them, to reprove their errors and backſlidings, and to ſet them to rights again. He raiſed up Judges likewiſe to defend them; and although they were weary of his Government, deſiring a King after the manner of the Nations ſo vehemently, that they even forced a King from him, yet he took him away from them, and after him choſe *a man after his own heart, to feed* Jacob *his People and* Iſrael *his Inheritance, who fed them according to the integrity of his heart, and guided them by the skilfulneſs of his hands.* What ſhould I ſay more? what was wanting of Love, of Care, of Goodneſs, of Kindneſs, of Mercy, of Gentleneſs, of any thing that a People could deſire of their God? I ſay, what was wanting of all this on Gods part? What could he have done more for his Vineyard than he did do? Nay he emptyed upon them all the Goodneſs, all the Mercy, Love, Favour, *&c.* that that Covenant would hold to the full, yea and more too; for he bare with them more than that Covenant required him to bear, and redeemed them ofter than that Covenant engaged him, *yea many time turned he his anger away, and did not ſtir up all his Wrath*, as he might often have done according to the tenour of that Covenant. *Yea, in all their Afflictions he*

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was afflicted, and the Angel of his presence saved them: And he was still ready to say in his heart, *Surely they are my People, Children that will not Lye*, at length they will see their error, repent, and be true to me; insomuch as he was never weary of saving them, of trying them again and again, of stirring up his Bowels of Love and Pity to redeem them, of sending his Servants and Prophets among them to warn and reclaim them, even till at last it was manifest that there was no remedy but he must cast them off, and provoke them to Jealousie by a foolish Nation (*Deut.* 32 20, 21.) drawing them nigh to him, who had been Worshipping Stocks and Stones, making them become a People, who had long been no people, and casting these out of his sight, making them become no People, who had so long been his chosen peculiar People, in Covenant with him, and nigh unto him above all the Families of the Earth.

Consid. 2. *What constant Rebellion and stiffness of Spirit that People all along expressed towards the Lord.* What wild sower Grapes they still brought forth to him, sower Love, sower Obedience, sower Worship and Sacrifices. such as the pure Pallate of the Lord could find no Relish nor Savour in: But as *Moses* had told them, that it was not for their Righteousness God chose them to give them the good Land to possess, for they were a Rebellious and Stiff-necked People, *Deut.* 9. 6, 7. So it was not for their Goodness that God continued his Love to them, for they were all along provoking him, *Jer.* 44. 4. When God came to shew that great Mery to them of Redeeming them out of *Ægypt*, and bid them cast away their Idols, they would not cast away their Idols, *Ezek.* 20. 7, 8. Neither did they regard that Mercy of Redemption from the house of Bondage, and from the Iron Furnace, but said to *Moses* it was better for them to stay in *Ægypt*, and to serve the *Egyptians*, Exod. 14. 12. Again in the Wilderness, how did they provoke him all that forty years of Mercy, how did they err in their hearts from his pure fear, and from Love to him, and from Faith and Confidence in him! how did they murmur against him, and against *Moses and Aaron* their Leaders! How did they forget his Works and his Wonders continually! When they came near the Land, and should have gone into possess it, then they would not, but repined and rebelled because of the tallness and strength of the enemy, and of their Cities: and when they were forbid to go, then they would go and fight with them. What should I mention the times of the Judges and of the Kings, how often the Lord made them smart by their Enemies in their own Land, how often he gave them up to Captivity out of their Land, even till at length that great Captivity of *Babylon* befel them, and since that a greater Captiuity and Desolation than that of *Babylon*?

Consid. 3. *Whether God, having tryed this People even to the utmost, by that Covenant which he made with them by* Moses *in* Mount Sinai, *may ever please to try them so any more: Or if there yet remain any Mercy or Love from God towards them, whether it is not to be expected another Way, and upon another account?* This is very necessary and profitable for them to consider, that they may not be looking that Way for Mercy and Favour from God, in which it is never to come, and so have their Eyes and Hearts diverted from that way according to which is to come: For this must needs put them back exceedingly. if their eyes be looking out one way, and the love of God hath chosen another Channel to run towards them in. This may make them refuse the very Mercy, Love, and Redemption, when it comes, suspecting it not to be it, because it comes not in the Way and after the Manner that they look for it. Now God hath expresly said, that when he shall be pacified them, and shall look again upon them with an eye of Favour, to do them good, it shall not be by their Covenant (which could never last, but was still broken on their parts) but by his own everlasting Covenant, which he would establish to them, *Ezek.* 16. 60. *&c.* It would therefore diligently be enquired by them, *What Covenant it is which is called their Covenant*, ver. 61. *And what Covenant it is which is called God's Covenant*, ver. 62. That they may withdraw their eyes and hopes from the one, from whence their Redemption, Recovery, and Mercy cannot come, towards the other from whence it is to come? To which *Query*, for their sakes, it is in my heart to return this Answer.

Answ. Their Covenant is that which they entred into with God, the Covenant that their hearts chose to unite with God by: and that was to this effect, *That if God would shew them his Will, they would obey it, Go thou near* (said they to *Moses*) *and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee*

thee, and we will hear it and do it, Deut. 5. 27. Thus they thought, but the Lord knew otherwise, for O saith the Lord *that there were such a Heart in them*, &c. vers. 29. and *Moses* knew otherwise, he knew that they would *corrupt themselves, and that evil would befal them in the latter days*, Deut. 31. 29. But Gods Covenant was the free Covenant he made with *Abraham, Isaac* and *Jacob*, the Covenant of his Grace, the Covenant of his free Love, whereby he was able to reach them in *Egypt*, upon the cry of the Seed in them (in the midst of their Idolatries, and to bring them out and do them good notwithstanding their stubbornness and stiff neckedness) even before the other Covenant was made: This Covenant of Love was Gods Covenant. This is the Covenant God remembred to them in the days of their Youth, while they were young and tender, and not yet grown up to be a people under the other Covenant; and this is the Covenant which lasts for ever, which is not founded upon their Obedience, but on Gods free Love to them for his own Names sake, and for their fathers sake with whom he freely made it.

Quest. *What doth this Covenant contain?*

Answ. Putting his fear in the Heart, writing his Laws in the mind, pouring of pure clear Water upon them to wash away the pollutions of their inward parts, circumcising the filth of the heart, healing the backsliding nature by creating of a right Spirit within, and keeping of the created Spirit right by the presence of that Spirit which created it, see *Jer.* 31. 31, 32. *Ezek.* 36. 25, &c. *Hosea* 14. 4. This is Gods Covenant, this is the new Covenant, which is to be made with the House of *Israel* and *Judah* when God redeems them, and they can never be redeemed but by this Covenant, but are to remain desolate, until the Spirit be poured out from on high upon them, *Isai.* 32. 15. until their Hearts be circumcised to love the Lord their God, until his fear be placed there, and they thereby caused to walk in his ways. As therefore they receive the Spirit are brought into the fear, have the Law written in their minds and become subject thereto, so will they taste of this Covenant, be brought into Redemption by it, and become a Glory inwardly, and outwardly also upon the Earth.

Quest. *What is the way for them to have the fear of God put in their Hearts, to have their Hearts Circumcised, to receive the Spirit and his Laws into their minds, and so to come into this Covenant?*

Answ. There is no other way but that to which *Moses* himself directed them, after God had made the other Covenant with them, and tryed them long by it, together with many Temptations, Signs and Wonders both before and after it; and seeing by all these they had not had an Heart to perceive, nor Eyes to see, nor Ears to hear, *Moses* at length directs them to another Covenant, the Word whereof would give them Eyes to see, and Ears to hear, and an Heart to understand. Which Covenant was a Covenant besides the former, *Deut.* 29. 1, And was indeed the Covenant concerning Life or Death eternal, *chap.* 30. 15. (the other bring but a Covenant of their outward state, made with them after their coming out of *Egypt*, upon their deliverance therefrom, and according to their choise to become a People to God according to it) This Word, *Moses* tells them, was near them (nearer than that which was spoken by God on the Mount, and afterwards written in Tables of Stone.) The voice of this Word and the Commandment thereof was nearer, that they need not seek any where abroad for it, but only listen at home to hear its speech, obey it in the faith and live for ever, *Deut.* 30. 11, &c. This is the way for them and all Men to come into this Covenant, and there is no other. There is a Light shining in the darkness of mans heart, which springs up in him, and casts forth its Rayes to discover and draw him out of the Darkness: Now as this Light is felt, loved, understood in Spirit, hearkned and cleaved to in the pure faith, which it begets; that which cleaves to it, is drawn out of the darkness by it, into the Covenant of the pure eternal light where God is, and whither all they are translated, who are drawn to or him in and by this Covenant, as they are kept, preserved, and continue in the Faith, Love, and Obedience of it. Now I would yet put these few things more to them.

First, Whether that People of the Jews, as they stood related to God in that Covenant (given by *Moses* at Mount *Horeb*) with the Covenant it self and all things appertaining thereto, were not a shadow of some inward and Spiritual thing afterwards to appear and be made manifest in its season. Whether they themselves were not a shadow of more inward and spiritual People, to be gathered to God by the inward and spiritu-

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al Covenant; and whether their outward Covenant was not a shadow or visible representation of that Covenant, and the Laws of it a shadow or representation of the inward Laws, which were to be written in the hearts of that spiritual People? Was not their Tabernacle, or Temple, a Shadow of the true Tabernacle, or Temple, seeing God dwelleth not in Temples made with hands, but in a poor, humble, contrite Spirit, and in the heart that trembles at his Word, *Isa.* 57. 15, and *chap.* 66. 1, 2. So was not their circumcision a shadow of the circumcision which is to pass upon the Hearts of Gods chosen? Were not their Sacrifices Types or Representations of the Sacrifices of praise and of a broken heart? *Psal* 51. 17. and *Psal.* 50. 14. Was not their *Canaan*, or Holy Land, a Type of the true holy spiritual Rest, which the Faith gives entrance into? Their City *Jerusalem* a Type of the *Jehovah-shamma*? Their Priests and Levites Types of the spiritual Priesthood, which was to offer the pure Offering and spiritual Sacrifices among the *Gentiles*? Malac. 1. 11. Mark that place, if it did not plainly fore-tell the casting off of the *Jew*, with the rejecting of their Offerings, Priests, and Levites, and God's raising up a Seed among the *Gentiles*, where he would have a more acceptable People and Worship, even a pure spiritual People, and a pure spiritual Offering.

Secondly, If they were Types, Representations, or Shaddows of somwhat Spiritual to come, then were they not to give place to that which is spiritual when it came, and so to be swallowed up in it? Is not the spiritual Glory the Glory? The inward *Jew*, the *Jew* indeed? The Circumcision of the Heart, the choice Circumcision? The offering up of Praise and of a broken Heart, the acceptable Sacrifice? The Land of Life and Righteousness, the true Land of Rest to the living by Faith? Is not the spiritual City, House, or Temple which God builds, the *Jerusalem* or Temple of the New Covenant? Is not this the choice House to God? And is not this Spiritual Glory to be expected in the days of the *Messiah*, and all the Types and Shadows of *Moses*, which pointed at him to end in him, when once he comes to set up his true, inward, invisible, substantial Glory among his inward and spiritual People? When the day of Messiah dawns, shall not *Moses* his shadows fly away? O that your Eyes were opened to behold the inward Glory of Life, the good things of the New Covenant, the great Treasure and Riches which are revealed and possessed in the Spirit; by the Spirits that are redeemed unto God, that ye might partake thereof, and then your Eye would not be so much on that which is outward, which if ye had even to the utmost of your desires, are not comparable to the inward.

Lastly, Search the Prophets, see if the Messiah is not first to come in a despicable way, as a man of sorrows, *Isa.* 53. 2, 3. Whose Visage in that appearance was to be more marred than any mans, *Isa* 52. 14. And consider whether he was not to be cut off, though not for himself, *Dan* 9. 26. And then to sit at the right Hand of God, until his Enemies be made his Footstool, *Psal* 110. 1. Before he come in that Glory wherein ye expect him. So that if he be not thus come already, then that coming of his is yet to be expected, and his Hands and Feet are yet to be pierced by you, and then afterward ye may look upon him whom you have pierced, *Zach.* 12. 10. And all the Families of *Israel* mourn bitterly apart for it, *ver.* 12.

When *Moses* gave the Law, the Vail was over his Face, your Fathers were not able to bear the Light wherein the Law was given, nor the Light wherein the Prophecies of the Prophets were given, and so they still erred from the Law, were offended at the Prophets while they were alive, and not understood their Words after their death. Now do not ye search into *Moses* and the Prophets, in the same Spirit of error as your Fathers did, being shut out from the Light of them, even as they were? If it be thus, if the Vail be over your hearts, if ye be ignorant of the true Light, of the true eternal Power wherein the Scriptures were given forth, ye must needs misunderstand them, misunderstand *Moses*, misunderstand the Prophets, misunderstand the things spoken concerning the Messiah, and so not be able to see unto the end of those things ministred by *Moses*, and of that ministration which was to pass away, nor into the beginning of the ministration of the Messiah, which was to succeed it. O turn within to the Word nigh in the Heart, that the true *Jew* may be begotten and formed in you, and his Light may arise and overspread you, that in that Light ye may see the Light of *Moses*, and the Light of the Prophets, and not gather false meanings from their Words, but understand them aright in the same holy Spirit, and injoy the Blessedness they spake of and directed to, which

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lies in the inward raising up of an inward Seed, and not in an outward Conformity of of the outward man, while the heart and mind remains unchanged and unrenewed, which can never be made new by any Ministry of the Letter without the Spirit, but alone by the Ministry of the Spirit, whether with or without the Letter, as he pleaseth.

I. P

Some few Queries and Considerations proposed to the CAVALIERS, *Being of weighty importance to them.*

Query I.

WHether all those Sufferings, which have befallen that Party for these many years, were just as relating to God or no? that is, whether they so sinned against him, forgetting his Name and Fear, dealing hardly with such as truly desired to fear him, (and who in his true fear did differ from their way of Worship) exalting man in an hard and arbitrary Government, both over the Consciences of the upright-hearted towards God, and over the Rights, Liberties, and Persons of the Nation, which, with many other things, as the Vanity and Excess of the Court, the looseness and prophaneness of the Gentry, swearing, drinking of Healths, and following the vain Pomps and Vanities of the World (which by their very Baptism they stand ingaged to deny) might fill up their Ephah, sway down their Ballance, and sink their Prosperity: I say, whether these and such like things, might not justly provoke the Lord to turn his hand upon them, to overturn their Church-Government, smite the King who was their strength, and bring them under the feet of those, whom before they had trampled upon and oppressed? Now though they may cry out against men, and in the day of their power fly out upon the Rod wherewith the Lord chastised them, yet this is more proper and safe, for them now, to consider what hand the Lord had in all these things, and whether he was just therein or no.

Que. 2. Whether in these their sufferings they have humbled themselves before the Lord, submitting to his hand, mourning over their sins and transgressions against him, and have more desired his gracious Mercy and Power, to pardon and deliver them from their sins, then to be freed of their sufferings; so that if ever it should please please him to take his hand from off them, and bring them again into place and power, they might not so provoke him any more, either against themselves or their King, but in true humility and in his fear (and in love to his Name, Truths, and People, and the People of this Nation) might walk Righteously, Meekly, and Faithfully in the exercising of authority for the good and peace of all, and not for the hurt of any?

Que. 3. Whether the cause (which they now may easily trample upon and despise) in those people who are engaged against them, was not just on their behalf also in its first rise, and at the beginning of the controversie; and whether their Spirits might not be stirred up by God thereunto? Wherein, if they had continued faithful, going on singly in the work of the Lord, and not seeking themselves, nor the hurt of any, but the just rights, liberties and good of all according to their engagements, this overturn might never have befallen them. But they letting God's Cause fall day after day, time after time, one opportunity after another, no marvel though the Lord hath suffered them to fall also: For it was not the intent of the Lord to set up their persons (as was often testified to them while they stood) but to set up Truth and Righteousness in these Nations, and to give his people full liberty of fearing and obeying him without fear of men. This the Lord began to effect by them, wherein their service was very precious and acceptable to him, which if they had gone on faithfully in, they had never seen this day.

Que. 4. Whether they consider the hand of the Lord in turning things thus about,

or whether their eye be on inſtruments: on ſuch as were againſt them on the one hand, and on ſuch as were for them on the other hand? For is it not very wonderful to conſider, how many Plots and Contrivances they have had one after another to bring this about (ſome whereof were very likely to take, and hard to be diſappointed) and yet all have ſtill failed: and now at length unlooked for, it hath as it were dropped into their mouths in ſuch a way, and after ſuch a manner, and in ſo full a meaſure, as they could hardly have expected. O that they could eye the Lord herein, and fear before him, earneſtly deſiring and waiting for his grace to guide them, that at length one Generation on whom he ſhews mercy, might ſhew themſelves worthy of his Mercy, and not provoke him againſt them by abuſing it, and ſo on a ſudden forfeit and hazard the loſs again, of what they have been ſo long deſiring and aiming at!

Quer. V. Whether they conſider how eaſie it is for the Lord to turn things about again, in as unexpected a way to them, as this was to thoſe who are now overturn'd. Indeed they are ſetled as to the eye of man; what can withſtand them? what can riſe up againſt them? but alas what is the ſtrength of a Nation to the Lord? The whole Nation are men, and not God; and their whole ſtrength fleſh and not ſpirit; and if the Lord riſe up againſt them, what are they before him? O that they could fear the Lord for his goodneſs, and that thoſe that are fallen under them might fear him for his ſeverity, and that we might all give over upbraiding and fighting againſt one another, and every man fight againſt the Luſts of his own heart; againſt pride, paſſion, envy, covetouſneſs, hard heartedneſs, oppreſſion of mens conſciences, doing to others what we would not receive from others, *&c.* for the hand of God is ſwift againſt the unrighteous Spirit, and he overturns apace. And if this preſent ſettlement do not pleaſe him, but if this generation after all their afflictions prove unworthy of this mercy, not letting fall what the hand of the Lord hath gone forth againſt, but thinking again to ſettle upon former foundations what God hath all this while been ſhaking, the Lord will laugh at their Counſels and at all their Strength, and overturn them in a moment. This hath been it hath undone the foregoing Powers, they have been eyeing men, and ſtrengthning themſelves againſt men, and if they could but be ſtrong againſt the viſible powers, they thought they were ſafe and ſecure enough, and ſo have overlooked the inviſible hand, which was the ſtrength that went forth againſt them. Therefore O *Cavaliers* conſider in this your day, how ſtrong are ye againſt the inviſible Arm of the Lord? If ye are not able to deal therewith, fear before it, and make peace with it, leaſt it prove that the Lord hath raiſed you up to make his power known upon you, and to get himſelf a name by your overthrow. This is a warning of love to you, even from that which ſaw this your day before it came.

Quer. VI. Whether an evil Spirit, a looſe Spirit, a Spirit which is out of the fear of God (and againſt them that fear God) hath not riſen up in the Nation, and been too much encouraged ſince your coming into power? The end of Government is to bring men into, and encourage and preſerve them in the fear of God, which is the ſpring of all goodneſs, righteouſneſs and equity (not to bring men into a formal way of Worſhip, that the Lord always loathed; but to incourage in the true fear, which teacheth that Worſhip of him in Heart and Spirit which his Soul ever loved.) Now conſider ſeriouſly is not iniquity broke looſe? is not the Chain as it were taking off from the Wicked, and preparing to be laid on the Righteous? What Vanity, what Exceſs, abuſe of the Creatures, Swearing, Drinking, Scoffing, *&c:* is already broke forth? yea, and how are thoſe that in truth of heart fear the Lord, and apply themſelves to meet in his fear to Worſhip him, already derided, diſturbed, and threatned as if this ſhould not be lawful for them much longer? Alas, alas; If ye do not take heed, your ruine will be writ, on the very entrance into your proſperity! O Nation of *England*, why do ye thus provoke the Lord againſt your ſelves, againſt your *King*, againſt your *Parliament*, againſt that part of the Nation who have been ſo long ſufferers? will ye throw away the Lords mercy as ſoon as it is beſtowed on you? will ye haſten to ſtir up his anger and jealouſie againſt you? O how ſhort will your day be, if ye proceed after this manner! O remember God, and be troubled and deeply humbled for theſe things; and rejoyce with trembling, and do not ſhew vain expreſſions of joy out of his fear, but let your joy be in his fear, and then we alſo ſhall rejoyce with you, and hope that the Wrath of the Lord may be diverted from this Nation, which theſe things help to kindle and encreaſe.

Quer.

Quer. VII. Have ye conſidered, or do ye yet ſeriouſly apply your ſelves duly to conſider, what the Lords controverſie with this Nation and the powers thereof all this while hath been, and how it may be ended, that there may be no more ſtriving againſt him, neither by the powers nor people of the Nation? for what are men, that they ſhould contend with God? how can they proſper therein? had they never ſo great advantage of gaining or carrying a Cauſe againſt him, yet how certainly would they fall before him! Now look back honeſtly, ſingly, faithfully, in the ſimplicity of your hearts, ſearch and conſider, what God hath contended with the Powers of the Nation, for theſe many years: and if the Lord pleaſe (to ſuch as thus ſearch after it) to diſcover what it hath been for, let the Lord have his pleaſure; for aſſuredly he will not fail of recovering and advancing his cauſe, how much fallen ſoever it ſeemeth to men, and how impoſſible ſoever it ſeem to be recovered. Let me in the uprightneſs of my heart propoſe ſome few things to you.

Firſt, is not this a likely thing, that the Lord would have the Reformation from Popery perfected? If the Proteſtants did well to leave Popery, then ſurely the more they leave it and come out of it, cannot but be acceptable to God: and the ſame Spirit which drew out of Popery, will be drawing out of all the relicks of it, and ſtill bringing into a purer and more inward and ſpiritual Worſhip? Now conſider ſeriouſly of this matter, will ye give God leave to draw his people out of whatever is left of Popery in this Nation? Will ye forbear forcing of them to ſuch things as they verily believe in their hearts to be a denyal of Chriſt their Lord and Maſter? If ye ſuppoſe ſuch, or ſuch a Miniſtry and way of Worſhip to be good, can ye not enjoy it your ſelves without forcing others (who cannot but from their hearts diſown it in the ſight of God) to ſubmit to it, and to help to maintain it? how can they do this thing, and ſin againſt the Lord? O do not ſtrive, like *Jeroboam* the Son of *Nebat*, to make Gods *Iſrael* to ſin! The Lord God conſiders the Sufferings of his People for his Names-ſake. O *England*, take heed of this thing, and do not hinder any in reforming either their Lives or their Worſhips, but at length amend this thing, which hath been ſo long amiſs in the Government of this Nation. The Government of this Nation hath been gentle to the looſe Spirit, to the Prophane Spirit; but hard to the ſtrict Spirit, even to that which fears to offend the Lord, let it now at length, after thus much deſolation and diſtreſs, become gentle to that which fears the Lord, and more ſevere to that which is looſe and Prophane. Surely he that governs under God, it becomes him to cheriſh that which is tender to God. And let the Laws in this kind be conſidered of, and ſet ſtrait for the encouragement of the good, and for the curbing of the unrighteous, looſe and prophane Spirit, that it may no longer thus ſwim on top, and abound in the Nation, but be brought under.

2. Is not this alſo likely and a fitting thing, that the Lord God ſhould have the leading and guidance of thoſe whom he begets by his ſpirit, and who are born thereof? Shall not the everlaſting Father have the ordering and diſpoſe of his own Children, to whom he gives his ſpirit to that very end, that they may be led by it, *Rom.* 8, 14. *The Wind bloweth where it liſteth, and thou hearest the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the ſpirit*, John 3, 8. Now he that is begotten and brought forth by a free breath of the ſpirit, ſhall not the ſame Spirit guide and lead him out of the World to the Father, out of the love of it, out of the cuſtoms, faſhions, worſhips, and whole courſe of it? *They are not of the World* ſaith Chriſt, *even as I am not of the World*, John 17. 16. They walk not as men, or according to men, 1 *Cor.* 3. 3. Indeed he that is Chriſts is Crucified with him, the mans part is ſlain, and he can walk no more as a man, but as one redeemed out of the earthly nature and ſpirit; therefore the World hates him, *John* 17. 14. and is ready to cruſh and oppreſs him, *Gal.* 4 29. but this is not righteous before God, that his Children and People ſhould be hated, hunted and perſecuted, becauſe of their likeneſs to God by partaking of his Image, and becauſe of their obedience to his Spirit, which draweth them out of all the unrighteouſneſs of the World, yea and out of its righteouſneſs too, that they may be found in the righteouſneſs, faith, and obedience of Cods Spirit in every thing.

3. Is it not fitting that the Lord ſhould have and enjoy the Worſhip of ſuch, as he teaches and ſeeks to Worſhip him in Spirit and in Truth? The Worſhip in Spirit and in

Truth is the Fathers Worſhip, that is the Worſhip which he hath appointed and choſen, and which he teacheth his Children, and ſuch Worſhippers the Father ſeeks to Worſhip him, *John* 4. 23. men ſeek ſuch Worſhippers as will own their form and way of Worſhip; but God ſeeks ſuch as are born of his ſpirit, and are willing to learn of him to Worſhip him in Spirit and in Truth. God is a Spirit, and ſuch as Worſhip him, muſt Worſhp in his Spirit, *John* 4. 24. and ſuch as live to him, muſt live in his Spirit, and ſuch as walk with him muſt walk in his ſpirit, *Gal.* 5: 25. this is the true Goſpel Religion, firſt to wait for the promiſe of the Spirit, and then to Worſhip and Walk with God in the Spirit. Now will ye not ſuffer God to enjoy the Worſhip of his own people, into whoſe ſpirits he breaths life, and whom he forms and begets into his own likeneſs? Conſider how provoking this muſt needs be to God, of what dangerous conſequence this hath been to the foregoing Powers, and how dangerous it may prove to you.

4. Conſider whether it be in your hearts to bring us back to *Egypt*, and whether ye be able indeed ſo to do. It was an heavy yoak which we lay under by the former Government, and our ſpirits cryed and groaned to the Lord, and he did deliver us, and hath brought us from under it. Now a power is riſen up which hath not felt nor known the Burthen of our ſpirits, nor been acquainted with our ſecret breathings and mournings to the Lord; nor ſeen his mighty hand in what he hath done for us, and ſo ye may eaſily be tempted to attempt either to bring us back into our old Bondage, or to fall upon us and cruſh us: But if this be your aim and intent, it will ſoon prove your ruin: for the Lord who hath given you a day (and in whoſe hand your breath is, and before whom all your power is nothing) if he ſee you thus make uſe of it can ſoon put an end to it. What is all your viſible ſtrength before the inviſible arm and power? Therefore be not high minded becauſe ye are outwardly ſo ſtrong and invincible, but fear before him who is ſtronger, whoſe eyes run to and fro through the earth to behold the carriage of things, that he may be ready to ſtretch forth his arm for the ſaving of his people, when there is none left to help them.

5. Conſider ſeriouſly and pray earneſtly, that ye may know what God hath put this opportunity into your hands for; and do not ſeek the regaining of the earthly glory and greatneſs (which we know to be falling, that the Lord alone may be exalted, as the Scripture alſo hath teſtified, *Iſa.* 2: 17.) but be ſober and moderate as to that, and ſeek the glory of the immortal God, who is to riſe in the Kingdom of the earth over all (*Rev.* 11. 15.) and ſeek righteouſneſs, meekneſs, the peace, good and welfare of all, neither doing nor ſuffering to be done to any ſort of perſons, what ye would not be willing to have done to you by them, if ye were in their caſe, ſtate and condition; and in any thing wherein ye have been injured in the time of your ſufferings and ſore viſitation by Gods hand, though ye may now blame, and ſeek to right your ſelves on the Inſtruments which God pleaſed to make uſe of to afflict you, yet it will be ſafer and better for you, if ye can forgive.

Theſe things belong to your peace, and by this means the Lords favour may turn towards you, who cannot but diſlike your beginnings; but if in a fleſhly confidence becauſe of your outward ſtrength, ye ſhall ſet your ſelves againſt the Work of the Lord, his Cauſe and People, we can ſay to you in the dread of our God, *Who art thou O great Mountain*? We do not doubt but before the Fanner of *Babel*, to ſee thee made a Plain, and are prepared in our Spirits to ſtand ſtill to ſee the Salvation of our God, whoſe arm is not ſhortned that it cannot ſave, even when the enemies ſtrength, reſolution and advantage is greateſt.

This from one who hath mourned for the oppreſſed, and becauſe of the Oppreſſions which have long abounded, praying to and waiting on the Lord for the good and proſperity of the Nation in general, and for the bringing forth of that righteouſneſs, fear of the Lord and true Peace, which alone can make it happy.

Iſaac Penington, the Younger.

Some

Some QUERIES concerning the WORK of GOD in the WORLD, which is to be expected in the latter Ages thereof; With a few plain Words to thee Nation of *England*, tending towards ſtopping the future breakings forth of Gods Wrath, both upon the People and Powers thereof; With an Advertiſement relating to the preſent State of Things.

Query 1.

WHether the Kingdoms of the Earth ſhall not one day become the Kingdoms of the Lord, and of his Chriſt, wherein the Lord God Omnipotent ſhall Reign, and Mans glory and greatneſs fall, that God alone may be exalted in that day? *Rev.* 11. 15, 17. *Iſa.* 2. 11, 12, 17, 22.

Que. 2. When ſhall this be? Whether this is not to be expected upon the recovery out of the Antichriſtian Apoſtacy? Whether the Man-child is not then to be expected to be ſo born and brought forth as to rule all Nations with a Rod of Iron? *Rev.* 19. 6. and *chap* 12. 5.

Que. 3. When the Son of Man comes to take the Government to himſelf, to give forth the Law out of *Zion*, and the Word of the Lord from *Jeruſalem* (Iſa. 2. 3.) whether he ſhall find Faith on the earth? Whether he ſhall find the Kings and Powers of the Earth ready to receive him, and the Profeſſors willing to ſubmit themſelves unto him? Or whether they ſhall generally combine againſt him, and he be fain to overcome them, before he can Reign over them? *Luke* 18. 8. *Revlations* 17. 12, 13, 14. *Pſalm* 2. 2, 3.

Que. 4. Why theſe things may not be expected in this our day, and be already begun in this our Nation, ſeeing ſo many ſtrange things have happened among us, as have not in many foregoing Ages, God having ſo ſtrangely raiſed up a Generation to do ſervice for him, and ſo ſtrangely again brought them down, when they had ſo long, and ſo often ſhewed themſelves unworthy of, and unfit for ſo great a ſervice, by ſtill ſeeking themſelves and forgetting the Lord that raiſed them?

Que. 5. How the Kingdoms of the Earth are to become the Kingdoms of the Lord and of his Chriſt? Whether it be not by taking his yoak upon them, by ſubmitting to his Laws, his Cords, and Bands? by giving up whatſoever is unjuſt, unrighteous, harſh, and oppreſſive, and coming under the Bands of Righteouſneſs, Meekneſs, and Equity? *Pſal.* 2. 10, 11. *Mat.* 11. 29.

Que. 6. Whether the Lord be ariſen to ſhake terribly or no (as was long ago propheſied he ſhould? *Iſa.* 2. 19.) For the Lord will once more ſhake both Heaven and Earth; *Heb.* 12. 26, There hath been a ſore ſhaking in this Nation, the Foundations of Government, yea the very Foundations of Religion have been ſhaken, that that which cannot ſtand might be removed out of the way, and give place to that which cannot be ſhaken, *verſ.* 27. Conſider therefore whether theſe be the beginnings of the great and terrible day of the Lord God Almighty, or only ſome ſuch ordinary ſhakings as uſe to happen according to the courſe of Kingdoms and States, which are ſubject to changes alterations and diſſettlements?

Que. 7. When God beginneth to ſhake the the Heaven and Earth in Nations (accor- to that great ſhaking which is to be after the Antichriſtian Apoſtacy, *Rev.* 6. and *chap.* 6.) Whether there ever can be any firm ſettlement again upon the old Foundations? There may appear ſome hopes and probability of a Settlement again, which man may be tempted to faſten upon; but this will but provoke God to ſhake more effectually: for when God once ariſeth to ſhake, he will not give over till he hath made that fall, which he began to ſhake, *Rev.* 11. 13. O *England take heed.*

Que. 8. How the Kings, Powers, and Nations of the Earth may ſecure their ſtanding in that day, whether there be any way for them ſo to do, and what is that way? Whether there be any other way but kiſſing the Son, ſubmitting to his bands, being willing to be bound with the Chains of Righteouſneſs, Love, and Meekneſs, from all unrighteouſneſs and oppreſſion, both relating to their fellow Creatures and to his People? *Pſal.* 2. 12. and 149. 8.

Com

Come O Nation of *England*, be bound: O Powers of this Nation, take the Lords yoak upon you, ſeek Righteouſneſs, ſeek Meekneſs, ſeek the good of all, not in Words and Pretences, but in truth and uprightneſs. Seek out that which is of God in every one of your hearts, and let that Govern for God. Do not ſmite any for obedience to the living God, but come ye alſo under his yoak, that what is not of God in your ſelves, but an enemy to your Souls, may be yoaked down: and let all Laws be formed, directed, and managed, to reach the unrighteous, that the Rod of the wicked may not always lie upon the Lot of the Righteous (*Pſal.* 125. 3.) nor oppreſſion and Self-will ſit in the Seat of Judgment, and paſs (becauſe of its power and authority) for righteouſneſs, *Eccleſ.* 3. 16 and 4. 1. O ye powers of *England*, ſave your ſelves and this Nation from the terrible ſtroak of God, which is very near. And let not this following advice be diſdained by you, but conſider ſeriouſly of it.

Take heed how you call any to account for what they have done againſt you. There was an extraordinary hand of God in theſe things: and in falling foul upon Inſtruments, ye may claſh againſt him before ye are aware. For their iniquity the Lord hath laid them aſide, and raiſed you up again, giving you another day of tryal: let that ſuffice, and look now to your own ſtanding, that ye alſo do not fall by following their example of iniquity and unrighteouſneſs. But if you will call them to account for any thing, let it be for being unfaithful to God and the People of this Nation, to whom they made large promiſes, but performed little. And that which God required of them (and the Nation had reaſon to expect from them) do ye now perform. Give all men the Liberty of their Conſciences towards God, let them follow him out of the Faſhions, Cuſtoms, and Worſhips of the World without interruption: And let there alſo be narrow ſearch after what is unjuſt, unrighteous, and oppreſſive in any kind; and as faſt as it is diſcovered let it be removed, that the Nation may grow out of vanity, out of unrighteouſneſs, into ſolidity and righteouſneſs, and that the fear of offending man may not affright any from from fearing, obeying, and worſhipping of God in Spirit and Truth, as he requireth, and then God will bleſs ths Nation and the Powers of it. For the Lord God taketh not pleaſure in overturning of Nations, or breaking in pieces the Powers thereof: Yet if they will by no means hearken, but harden their hearts and ſtand in the way of his Counſel and Deſign, he cannot ſpare them, *Iſa.* 27. 4. Therefore ſtand not in Battel againſt him, but bow before him, O ye great ones of the Earth, become low and little, that his wrath may paſs by you, let go your own ſtrength and greatneſs, and take hold of his ſtrength, that ye may make Peace with him, *ver.* 5. and do not go about to limit the Spirit of God in his People, that will moſt certainly ruine you. The Lord God hath begun to beſtow upon his Spirit, upon his Sons and Daughters, as in days of old, even as before the great Apoſtacy and Erring from it, and he requireth their obedience to it, and who may ſafely forbid or puniſh them therefore. Much lies upon this Land in this reſpect, O do not add more, leſt ye ſink the Nation and your ſelves. Now a little to help the Nation and Powers thereof the better to digeſt the Work of God that they may not run on headily againſt him to their own ruine and deſtruction, let theſe two things following be conſidered.

1. *Whether the People of God in the days of the Apoſtles were not a ſeparated People, a People gathered out of Nations, Kindreds, Tongues and Languages, (gathered out of the* Jewiſh *worſhip, gathered out of the Heatheniſh worſhip) and ſeparated to God.*

2. *Whether after the Antichriſtian Apoſtacy, there are not a People to be gathered again, and ſeparated again, from all Antichriſtian ways of Worſhip, even after the manner as they were before the Apoſtacy from the Heatheniſh and* Jewiſh *Worſhip? And ſo the ſame Goſpel which gathered at firſt, is after the Apoſtacy to be Preached to gather men again,* Rev. 14. 6, 7.

Conſider well of theſe things, that ye may not ſet your ſelves againſt the Lord to croſs him in his Work in this Nation. Ye cannot hinder him from gathering his People now out of this Apoſtatized State, no more than the *Jews* or Heathens could hinder him from gathering his Elect then out of their corrupt ſtates. The Reformation out of Popery was very weak and imperfect, the Lord waited long for the perfecting of it; but inſtead thereof, there was rather a running backwards towards it again. The Lord hath now at length begun the Work himſelf, letting forth his Spirit upon his People, and gathering many into it, and is preparing the Stones of his Temple for his Building, and he will

will aſſuredly build up his Church again, ye cannot poſſibly ſtop him herein, ye may break your ſelves by attempting to remove this burthenſome ſtone out of your way (for indeed it doth lie ſomewhat offenſively in the way of all Settlements and Governments acccording to the fleſhly wiſdom) but it will fall upon and break all that burthen themſelves with it, though not by outward Might or Power, yet by that Spirit of Life and Righteouſneſs which is in it, which the Lord is with to proſper. Conſider theſe things in Meekneſs, Righteouſneſs, and in the fear of the Lord, even in that Spirit which is fit to act for God and not againſt him.

An Advertiſement to the Powers and People of this Nation.

BEcauſe of my dear love to my Native Country, and becauſe of the dregs of that Cup which the Lord hath already cauſed it to drink of, which cannot be ſpared unleſs the Lords Will be effected without it, which dregs are ſo bitter, terrible and dreadful, as will make the ſtouteſt hearts to faint, and the confidenteſt countenance wax pale: I ſay for this cauſe, in love am I conſtrained to add theſe few lines more, that if it be poſſible this Nation may apply it ſelf, in the fear and dread of the Eternal Majeſty and Power, to make its peace with him againſt whom it hath long Warred (not only by much outward Wickedneſs, Looſeneſs, Vanity, and Prophaneneſs, but more eſpecially by ſetting up an invented Form of Godlineſs, and perſecuting the Power) and to whom it is not yet reconciled in this matter, nor found ſo much as willing to be reconciled.

The Lord God of Heaven and Earth, of Glory, of Majeſty of everlaſting Power, Victory, and Dominion over all, who made both Heaven and Earth, and hath the command of all things therein, he diſpoſeth of Nations, of Governments, of Earthly Powers according to his pleaſure, and who may ſay unto him what doſt thou? Who may implead him for making a Rich Nation poor, a Strong Nation weak, or for bringing down the High and Mighty, the Strong, Stout, Honourable and Noble in a Nation, and exalting the poor, the mean, the perſecuted? And if he turn his hand again, and lay them flat whom he had lifted up, and exalt the other even unlookt for, who can withſtand him, or who may contradict him?

Now what is in the Lords heart (who is thus mighty and abſolute) he will certainly bring to paſs, how unlikely, how contrary, how impoſſible ſoever it ſeem to the Eye of Man. If he will exalt his deſpiſed truth (which alwayes was ſo to the Eye of the great and wiſe ones of this world) or give his People Liberty to fear, worſhip, and obey him; if he will have Truth and Righteouſneſs have the Dominion in mens Heats, and in the Nations, and not the wills and luſts of men, how great and powerful ſoever: I ſay, if this be his intent, though generation ſhould riſe up after generation to oppoſe him herein, yet will he be too hard for them all, and they will all fall before him, and his Truth, his People, his holy Eternal Counſel will he raiſe up, and cauſe to Triumph over them all.

It is mans way to ſettle himſelf by outward ſtrength againſt outward ſtrength, and then he thinks he is ſafe, not Eyeing the inviſible hand which turns the Wheels, and delights to overturn that which is outwardly ſtrong (and ſeemeth unremovable) when it forgetteth him, and oppoſeth it ſelf againſt him. The Lord God loves to take his Enemies at the ſtrongeſt, when they are moſt Wiſe, moſt Mighty, euen when nothing ſeems able to deal with them but himſelf. This was it overthrew the foregoing Powers one after another, they were Courting worldly intereſt, and ſtrengthening themſelues that way, but overlooking God who riſed them, and the work which he had raiſed them to accompliſh. This turned the hand againſt them which had been for them, and how then could they maintain their ſtanding.

O that the preſent Generation could ſee the tickliſhneſs of their ſtanding, and conſider that this is their day of Tryal, and that the Lord's Eye is upon them to obſerve their wayes, to ſee whether they will now mind Righteouſneſs and the Liberty of his People better than formerly they did, and that his truth may in its life and power and not in ſuch a form or way of worſhip as they may think good to preſcribe) have

its

its ſcope in the Nation. The Lords Eye and Heart is upon his truth (and upon his People:) and as Nations or Powers deal with that, ſo will he deal with them. Oh therefore be not deceived, for though the Lord hath often times long ſuffered his People to lie under Reproach and Perſecution, (as he did *Iſrael* in *Ægypt* for diuers Ages) yet at length he hath ſtill heard their Groans, and hath ariſen to deliver them: And though *Pharaoh* afterwards with all its ſtrength went after them, and made no queſtion but to bring them back again under his ſubjection (and there was nothing in appearance able to deliver them from him) yet he could not, but overthrew himſelf and his ſtrength utterly. Ye know not what ſtrong cries and tears were put up to the Lord, before theſe late Changes, that Righteouſneſs might be eſtabliſhed in the Nation, and that his People might have liberty to Worſhip him in his Fear, and according to the leadings of his Spirit, without being yoaked under any Form of Worſhip, which their hearts could not own to be of God. And when the Long *Parliament* was unexpectedly raiſed up, that was looked upon by many to have been the Means God would have uſed towards the effecting of this: and we cannot yet deny, but that God did make uſe of them in ſome things for Good, for which his name was Honoured. But though that Inſtrument did warp becoming unfaithful to the Lord, diverting from his Work and Service, towards the ſeeking and eſtabliſhing of themſelves and their own Intereſts, and ſo are at length themſelves juſtly therefore fallen: yet the Work of the Lord is not fallen, as relating to himſelf, though, becauſe of the unfaithfulneſs and ſelf-ſeeking of the Inſtruments which he began to uſe; at preſent it lieth under much reproach (and that juſtly as relating to them) yet for all this the Lord himſelf can bring it about again, and carry it on with better advantage to his Name, Truth, and People than if it had gone on in their hand: And the more men ſet themſelves to oppoſe it, the more glory will God get to himſelf in effecting it.

Let not therefore my true love to the Nation, and to the preſent Powers thereof, be deſpiſed by them: but let them fear before the Mighty God of Heaven and Earth, and in their hearts bow to him that they may be humbled, and made fit Inſtruments in His hand for his ſervice, and not be found Enemies againſt Him. If they will be fit Inſtruments for God to Work by, they muſt be Meek, Lowly, Poor in Spirit, waiting in God's Fear for his Counſel, and not hearken to the fleſhly Wiſdom of Man, which is his utter Enemy, and will perſwade, adviſe, and inſtruct them to ſettle the Nation and Church (as they call it) in a way contrary to him, And remember this Word, *Be ſure you ſmite none for Obedience to God. Limit not His holy Spirit in His People, but limit the unclean and evil Spirit in thoſe who manifeſt themſelves not too be his People.* This is the true intent of Government. How can he which Governs aright under God, hurt that which is of God and for God? Or how can he ſpare that which his Sword is given him to cut down? O how happy were it for the Nation if they would let Truth have its ſcope, and let Righteouſneſs overcome them, and not contend for Shaddows againſt the Subſtance, but let the Subſtance overcome all thoſe Shaddows which have held it in Bondage, and upheld its Enemy.

The great Enemy of God, all this night of the Apoſtacy, hath been Antichriſt: who hath not been an open Enemy only, but hath appeared as if he had been for Chriſt, commanding the worſhipping and honouring of Chriſt, yea and with a great Zeal taking upon him to cauſe People to Worſhip, according to what he determined to be right: and thus he getteth into the Temple, erecting an Uſurping Authority over the Conſcience, ſetting up, and compelling to an invented Worſhip.

Againſt this kind of Worſhip God hath ſtill been raiſing Witneſſes (but he having the Powers of the Earth on his ſide, as was Prophecyed he ſhould, *Revel.* 17. 13.) hath often prevailed over them, *Revelations* 13. 7. And ſo the Truth hath been ſuppreſſed, and falſe Worſhips ſet up by the Powers of the Earth, according to that Proportion they have drunk of the Golden Cup of Fornication which doth not only deceive in one way of manifeſt and groſs falſe Worſhip, but hath many mixtures and myſteries of deceit in it, *Revel.* 17. 2. *&c.*

Now God hath a time to call for an account of the Sufferings and Bloud of his Saints,

Saints, *Revel.* 6. 10, 11. He hath a time to Judge the great Whore, *Revel.* 17. 1. And when the time of God's Judgment comes upon the Earth, God begins with His own house first, and so with that which hath taken upon it to separate from *Babylon*, to see what he can find of *Babylon* therein; and he will judge that before he fall upon the great body of the Mystery of Iniquity, 1 *Pet.* 4. 17. *Heb.* 10. 30.

Now therefore it behoves this Nation to consider what of *Babylon* may be found in it, and to part with it, that it may escape the Plagues of *Babylon*, Revel. 18. 4. which are very bitter, as *verse* 7, 8, &c. These are the two main things whereof *Babylon* is guilty.

1. *An invented Form of Worship, a Likeness of the true Worship, but not the true Worship it self.*

2. *A persecuting and endeavouring to Suppress the Power of the Truth; even of the Purity of the Godly Religion and Worship by means of this Form, because for conscience sake men who are taught otherwise by the Spirit of God, cannot submit and subject thereto.*

This God is coming down to plead with in that great City *Babylon*, and this God will first plead within thee, O *England*. Consider what of this is yet remaining in thee (or what of this thy heart hankers after) and part with it as thou lovest thy peace. The Lord is the witness of the integrity and fidelity of my heart to thee in these Lines. It will be hard for thee to escape the Lords hand, yet it is not impossible: If thou bow before the Mighty God, and lie abased in Spirit at his feet, he can open that eye in thee which can let thee see thy danger, and also the way how to escape it.

I. P.

Printed, 1660.

THE CONSIDERATION of a POSITION Concerning the Book of Common-Prayer,

AS ALSO

Of some Particulars held forth for Truths, by one *Edmund Elis* stiled a Minister of the Gospel of Jesus Christ.

With a Warning of Tender Bowels to the Rulers, Teachers, and People of this Nation, concerning their Church and Ministry.

Likewise a few Words concerning the Kingdom, Laws, and Government of Christ in the Heart and Conscience; Its in-offensiveness to all just Laws and Governments of the Kingdoms of Men.

By ISAAC PENINGTON *the Younger.*

Behold, I come as a Thief. Blessed is he that watcheth and keepeth his Garments, lest he walk naked, and they see his shame, Rev. 16. 15.

The PREFACE.

CHRIST, *the Eternal Son of God, the substance of all the Types and Shadows of the Law, was made a Priest to God*, Not after the Law of a Carnal Commandment, but after the Power of an endless Life. *He came in the Power of the Father, he received the Power, he Ministred the Power and in the Power. Thus he gathered together living Stones,*

Built them into a living Temple for the Father of Life to dwell in, that they might be filled with the Power, dwell in the Power, and be to the glory of the Power. The Church of Iſrael, *the Church of the Old Teſtament, the Church of* Moſes, *was gathered by the Letter, was to be ordered by the Letter, was to keep and obſerve the Law of the Letter: was to have Prieſts and Sacrifices according to the Letter: But the New-Teſtament-Church was to be of true* Jews, *of* Jews *gathered in the Power, Circumciſed by the Power, Renewed in the Power,* &c. *So that he is not a* Jew *any longer, who is one outward in that Circumciſion, which is outward in the Fleſh; But he is a* Jew, *which is one inwardly, and Circumciſion is that of the heart in the Spirit, and not in the Letter. We are the Circumciſion, ſaith the Apoſtle, which Worſhip God in the Spirit, and have no confidence in the Fleſh. The New-Teſtament-ſtate is a ſtate of Subſtance, even of that Spiritual Subſtance, which the Law held out in Shaddows. The* Jew *is inward, the Circumciſion inward, the Sacrifices inward, the Church inward, the Miniſtry inward, the Worſhip inward: All is in Spirit, in Life, in Power, in Vertue; The whole State is anſwerable to the High-Prieſt of our Profeſſion, even* after the power of the endleſs Life. *By the Eternal Spirit was he made a Miniſter, by it he Preached (*the Spirit of the Lord is upon me, becauſe he hath anointed me to Preach the Goſpel, *&c.* Luke 4. 18.*) through it he offered up himſelf a Sacrifice without ſpot to God.* Heb. 9. 14. *And in the ſame Power runs the Vein of the whole Diſpenſation of the Goſpel, for it is* a Miniſtration of the Spirit, 2 *Corinthians* 3. 8. *Take away the Life, take away the Spirit; Ye take away the Stones of this Building, ye take away the Church, ye take away the Miniſtry, ye take away all.*

Now about this inward Building there was an outward Court, which had its Being, State and Honour from the preſence of the inward Life. The Vertue of the inward Building did caſt a reflection, and bring forth an outward ſtate (as it cannot but do, where-ever it appears in its Riches and Glory.) This State ſtood firm in the days of the Apoſtles, till Gods meaſuring and removing of his Temple, Altar, and Worſhippers, and his giving up of the outward Court (it having loſt the Life and Vertue, which flowed into it from the Temple, while the Temple remained within it) to the Gentiles, *who under the Goſpel are ſuch as are Uncircumciſed in Spirit, and can Worſhip in the outward Court without the Spirit. The Enemy indeed fought hard againſt the Life and Power, but he could not there prevail, the Gates of Hell could not prevail againſt the true Church, which brought forth the Man-child, nor againſt the Man-child whom ſhe brought forth, but the Man-child was caught up to God, and the Woman fled into the Wilderneſs. Then that Church, State, and Worſhip, which depended upon their preſence, was diſſolved: For how could it be otherwiſe, when both the Man-child, which was the Head of the Church (from whence the Vertue, Life, and Influence did flow into the whole Body) and the Woman (or Church) her ſelf alſo were both gone out of ſight? So that the Miniſtry of Eternal life, and the Temple, wherein the life was Miniſtred, being both removed, they are neither of them henceforward to be found in that place, where they were beheld before (and where moſt eyes would be ready to look for them again) but there where the Spirit had hid them.*

Now mark diligently, what kind of eſteem the true Church hath had in the World, ever ſince her diſrobing her ſelf of her outward Garments and flight into the Wilderneſs, and how her true true Seed have been handled. The Dragon immediately caſts a Flood after her; her beautiful Raiment being put off, and

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she clothed in the Habit of a Widow, the eye of the World could no longer see and acknowledge her to be the Church, but disdain, reproach, revile her. This is her Lot all the days of Antichrist, she is misrepresented by the Dragons Flood of Reproaches, and looked upon as a Strumpet, as one that pretends to Christ for her Lord and Husband, to his Spirit, to his Kingdom, to his Truth without a just Right, and the remnant of her Seed are still made War with by the Dragon. Who have been the hunted ones, the hated, the persecuted in all Nations, but the Tender-conscienced, who receive the Law of Christ into their hearts, bowing to him in their Worship and Conversation, and dare not Bow or Worship according to the Doctrines and Commandments of Men?

Now the true Church or Temple being thus removed, the Outward-Court becomes the Habitation and Place of Worship among the Gentiles, *all the time of the Churches abode in the Wilderness. The Spirit of the Lord having left it, the heathenish Spirit (Man's earthly Nature and Wisdom) the Spirit of Antichrist enters into it, and upholds the Form of the former Building (so far as it judgeth necessary) and here it is found Worshipping, and making a great shew of Holiness and Devotion, but in the mean time makes War with the true Worshippers, who cannot Worship in the outward Court (since the Spirit of the Lord hath left it, and given it to the* Gentiles) *but follow the Church into the Wilderness, and Worship in that Temple which God hath removed thither.*

O where is the Eye which can read these things, as they are Written either in the Letter, or in the Spirit. Antichrist is a Mystery of Iniquity, which Works, and gets Up, and Reigns, under an appearance of Godliness; And he that will discern him and his false Ways of Worship, must have that eye which sees beyond the appearance of things, into their Nature: And in this is the Discovery of him, and the Redemption from him. And happy is he, who is not defiled with Women, *but abideth in the true* Virginity, *expecting and preparing for the appearance of the Bridegroom.*

The Consideration of a Position concerning the Book of Common-Prayer: As also of some Particulars held forth for Truths, &c.

THere is a Position laid down in some Printed Letters, concerning the use of the Common-Prayer-Book, tendred by one *Edm. Elis* (who professeth himself to be a Minister of Jesus Christ) to Mr. *Hughes*, and Mr. *Ford* (as he stileth them) against which Position he entreateth me, if I find upon my Spirit any thing to be objected against it, to discover it in exact and punctual expressions. This desire of his is set down in Print after the Letters.

His Position or Assertion is this: *That a man may Worship God in Spirit, and in Truth in the use of that form of Prayer for Morning and Evening, which we call the Common-Prayer.*

Now whoever would weigh this Assertion aright, must have the Ballance of the Sanctuary, and must put it into the Scale with an equal hand; and then looking with that eye, which is given to see the Mysteries of the Kingdom of God, to him who is born of God, the Truth or Error of it is easily discerned.

True Prayer is the breathing of the Child to the Father which begat it, from the sense of its wants, for the supply of those wants.

The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit, John 3. 8. God by the breath of his spirit, begets a man out of the spirit and likeness of this World, into his own Image and Likeness. He that is thus begotten, wants Nourishment, wants the Divine Warmth, the Breasts of Consolation, the Cloathing of the Spirit, the Garment of Salvation, wants the Bread of Life to feed on, wants the Water of Life to drink, wants strength against the enemies assaults, wisdom against his Snares and Temptations, wants the arm of the Deliverer to preserve and carry on the work of Redemption daily, wants Faith to deny the fleshly Wisdom, that so he may Trust and Feel the vertue of the Arm of the Deliverer, wants Hope, Patience, Meekness, a clear Guidance, an upright heart to follow after the Lord; yea very many are the daily wants of that which is begotten by the Breath of God, in its state of weakness, until it be drawn up into the unity of the Body, where the full Communion with the Life is felt, the Heart satisfied, and the wants drowned.

Now the breathing of this Child to the Father, from the sense of these wants, for his Supply, that's Prayer; nay though it be but a Groan, or Sigh, which cannot be uttered or expressed, yet that's Prayer, true Prayer, which hath an acceptance with the Lord, and receiveth a Gracious Answer from him. And he that begetteth the Child teacheth him to Pray, even by the same Spirit which begat him. In watching daily to the Spirit, the Child is kept sensible of the Will of the Father, and in his Light he sees the Way wherein he is to walk, he sees also the Enemie when he is coming, yea and the Snares he is privily laying, and he feels his own weakness to withstand or escape: and in this sense his Heart cries to the Father of Spirits for Preservation, for him to stand by him, for him to step in in the needful time, even in the season of distress. And thus watching to the Spirit, the Life of a Christian is a continual course of Prayer: *He prays continually*. This is the living Prayer of the living Child, which consists not in a Form of Words, either read out of a Book or conceived in the Mind; but in feeling the Breath of its Nature issuing out, from the Principle of Life in it, to the Living Spring, which is the Father of it; who by causing his vertues to spring up in it, nourisheth it to Everlasting Life.

But now, man who is not born of the Spirit, but (by conceiving some of the Truths of God in the Wisdom from below) hath attained to some change of Opinion and Conversation, he pretends to be this Birth from above, though indeed he is Born but *of Blood*, or *of the Will of the flesh*, or *of the Will of Man*, *John* 1. 13. and what God begets in, and gives to his True Child, he will be imitating, though he be out of the Nature and Spirit, where the True Child is begotten, and where the True gift of the Father is received by him. He will be believing, though he hath not received any Proportion of the Living Faith from the Hand of the Father; he will be forming Repentance and Sorrow for sin, though his heart be not turned from it; he will be hoping in Gods Mercy, although he be both from off the Foundation, and from under the shadow of the Mercy-seat, and he will be praying, though he hath neither received the Spirit, nor be taught by the Spirit to pray; And so being from that which should guide him, and teach him the truth and way of Worship as it is in Jesus, he runs out into the inventions and imaginations, and sets up a way of his own chusing; which he having much considered of, and beat out by reasonings, and fenced about with Arguments, he grows wise in his own eyes, and now verily believes it to be the way of God, and that he is able to maintain it against all opposers. Thus one man, he is for a Form; another man he is against a Form, and for conceived Prayers; and each think themselves able to maintain their own, and to overthrow each other. But Oh that that ear were open, which can hear the truth, that where there is any true, honest, upright desire after God, from the simplicity of the heart, it might not be thus betrayed through the subtilty of the fleshly Wisdom, which lies lurking in the wise, reasoning, knowing part, to betray the poor, weak Babe. The natural man, the reasoning man, the understanding man, the wise man according to the natural wisdom cannot understand the things of God. Here's no learning to pray aright, to believe aright, to hope aright, to mourn aright, to rejoyce aright, *&c.* But this wisdom must be brought to nothing (1 *Cor.* 1. 19.)

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and a man muſt become as a Child to all knowledge, as let in this way; And he that ſo becomes a Child, is taught to pray, to believe, to wait, to hope, and all that is neceſſary to eternal life.

Now as the Father teacheth to pray, ſo he giveth deſires or words (if he pleaſe) according to the preſent need. Sometimes he gives but ability to ſigh, or groan (if he give no more, he accepts that.) Sometimes he gives ſtrong breathings, and plenty of words to pour out the Soul in before the Lord. But if a man ſhould catch thoſe words, and lay them up againſt another time, and offer them up to God in his own Will, this would be but Will-worſhip and abomination. This I have known experimentally, and have felt the Wrath of God for it. That is Prayer, which comes freſh from the Spirit; and that is a true deſire, which the Spirit begets; but the affections and ſparks of mans kindling pleaſe not the Lord, nor do they conduce to the Souls reſt, but will end in the Bed of Sorrow, *Iſa.* 50. 11.

Now as touching the Book of *Common-Prayer*, or Prayers conceived without the immediate breathings of the Spirit, I ſhall ſpeak mine own experience faithfully, which is this, I have felt both theſe ways draw out the wrong part, and keep that alive in me, which the true Prayer kills. And he that utters a word, beyond the ſenſe which God begets in his Spirit, takes Gods Name in vain, and provokes him to jealouſie againſt his own Soul. *God is in Heaven, thou art on Earth, therefore let thy Words be few.* The few words which the Spirit ſpeaks, or the few, ſtill, ſoft, gentle breathings which the Spirit begets, are pleaſing to God, and profitable to the Soul? but the many words, which mans wiſdom affects, hurt the precious life, and thicken the Vail of Death over the Soul, keeping that part alive, which ſeparates from God; which part muſt dye, e're the Soul can live.

The true Prayer is by that which God begets, in the vertue of his Spirit (*praying always in the Spirit*, Epheſ. 6. 18. Jude 20.) in the time he chuſes: for the Spirit breatheth as well when he liſteth, as where he liſteth; and man cannot limit him when he ſhall breath, or when he ſhall not breath, but is to wait the ſeaſon of his breathing, and ſo to *watch into Prayer*.

Now if the Prayer be in words (for there is a praying without Words) then it muſt be in thoſe words which he pleaſeth to give, from the ſence which he kindleth, and not in the words which mans wiſdom teacheth, or would chuſe to uſe. And indeed, in the true Religion, and in every exerciſe of it, mans wiſdom is kept out, and nail'd to the Croſs, by which means the immortal life is raiſed and grows in the true Diſciple. He believes, he hopes, he waits, he prays, he mourns, he rejoyces, he obeys, *&c.* in the Croſs to the mortal part; not as mans wiſdom teacheth, or would teach, or can teach any of theſe things; for his Sacrifice is ſtill an abomination, even to the wiſe *Egyptian* part in himſelf (O wiſe man, abaſe thy ſelf before the Lord in his Spirit, that thou mayeſt read this and live) but as the life teacheth, as the Wiſdom from above teacheth, which breaketh down, ſhutteth up, confoundeth and deſtroyeth mans wiſdom, while he is teaching his Babe.

Thus have I anſwered, in the ſimplicity of my heart, to the nature of the thing, ſo far as the Lord hath pleaſed to draw forth my ſpirit; and in ſinking down to that, which thus opened my ſpirit, my Anſwer may eaſily be read and aſſented to; but to that which is in the diſputing wiſdom, out of the feeling of the hidden life and vertue, it may prove a Myſtery.

Afterwards, he alſo intreateth me to peruſe ſeriouſly, and to lay deeply to heart (in the real fear and dread of the great God) ſome particulars which he teacheth for Truths.

I perceive he is offended at the queſtioning of his Miniſtry, and that the main intent of his propoſing theſe, is to juſtifie his Miniſtry; which if they were true, yet the Preaching of them would not prove him, or any man elſe, to be a Miniſter of Jeſus Chriſt: For it is not Preaching things that are true, which makes a true Miniſter, but the receiving of his Miniſtry from the Lord. The Goſpel is the Lord's, which is to be Preached, and it is to be Preached in his Power; And the Miniſters which Preach it, are to be endued with his Power, and to be ſent by him. The Apoſtles themſelves, though they had received inſtructions concerning the Kingdom from Chriſt's own Lips, both in his Life-time, and after his Reſurrection (*Act.* 1. 3.) and had received a Commiſ-

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sion from him to teach all Nations, *Matth.* 28. 18, 19. Yet this was not sufficient to make them able Ministers of the New-Testament; But before they went abroad to Preach, they were to wait for the Power; *Acts* 1. 4, 8. And when they had received it, they were to Minister in it, that men might be converted to the Power and by the Power, that the Faith of Persons might not stand in the Wisdom of their Words, (which *Paul* might have abounded in, as well as others) *But in the Power of God*, 1 Cor. 2. 5. And this was it made *Paul* Minister in fear and trembling, lest the wrong part in him should Minister, lest the earthly understanding part should be holding forth the truths of God out of the Life, out of the Power, and so he should convert men to the Wisdom of the Words he spake, and not to the Power, *ver.* 2, 3. This was it he was sent for, to turn men *from Darkness to Light, and from the Power of Satan to God* (Acts 26. 18.) from the Spirit of Enmity and Death, to the Spirit of Love and Life: And this he was careful of in his Ministry, that men might not run away with his Words, and miss of the thing. And this also was the way whereby he discovered true and false Ministers, *I will come and know* (saith he) *not the Speech of them which are puffed up, but the Power: for the Kingdom of God is not in Word, but in Power*, 1 Cor. 4. 19, 20. Many men might catch their Words, and run away with them and Preach them, but they could not Minister in the Power. Now the Kingdom, which the Gospel-Ministers are the Preachers of, consists not in Words, but in Power. *God hath made us able Ministers of the New-Testament, not of the Letter, but of the Spirit*, 2 Cor. 3. 6. The Ministry of the New-Testament is a Ministry of the Spirit, and it cannot be without the Spirit. It is a reaching to Men's Consciences *in the Demonstration of the Spirit and Power* (1. Cor. 2. 4 and 2 Cor. 4. 1, 2.) which, being felt in the heart and turned to, this Converts them to God.

The Ministry of the Gospel doth not consist in a bare opening of the Letter (or raising of Doctrines and Uses from the Letter, which the Wisdom of man may easily perform) as the Ministry of the Law did: But in bringing men to the feeling of the Spirit, even of the eternal Power of God which redeems, in turning men from the darkness to the light, in setting their Faces towards the Power. The Gospel is the substance of what was shaddowed out in the Law; and he that Ministers it, must Minister substance. He must have the *Heavenly Treasure* (that is the substance) in his earthly Vessel, 2 *Cor.* 4 7. And he must give out of this Treasure into the Vessel which God prepares And that he may do this, he must Minister in the Spirit, and in the Power. His words must not be such as mans wisdom would teach, or as mans comprehension would gather, but such words as Gods wisdom prepares for him, and puts into his mouth He that will be a true Minister, must receive both his Gift, his Ministry, and the Exercise of both from the Lord; and must be sure in his Ministring to keep in the Power, or he will never win others to the power: But in keeping in the power, while he is ministring, and standing in the cross to his own understanding and wisdom, giving forth the truths which the Lord chuseth, to have him speak in the word which God chuseth, even in the words which are ministred to him by the power in thus ministring he shall save his own soul and those that hear him even all who in fear and Meekness receive the ingrafted Word, which is able to save the Soul. For alas, alas, many have received Words of truth, and apprehensions of Knowledge whereby they hope to be saved: but how few are acquainted with that knowledge which stands in the Power, which alone converts and keeps alive unto God! O how many Souls are to be answered for by them, who take upon them to be Pastors from God, who have fed the Flock with Words, *with Discourses which they have made*, and have ruled over them *with force and cruelty*, but have wanted the love, the tenderness, the light and power of the true Shepherd! O what will these do, when God requires his Sheep at their hands! O that there were an heart to consider. Ye Shepherds of *England*, little do ye know what is towards you.

Now for those things themselves, which he saith, he *he principally endeavours to make known to the Sons of Men*, There is a mixture in them; which, if he could singly apply himself to wait on the Lord, in the Meek Sober Spirit, out of the consultations, Wisdom, and Confidence of the Flesh, it might please the Lord to make manifest to him.

The first particular of those, which he lays down for Truths, is, *That the good things of this Life, Honours, Riches*, &c. *Unless we make use of them in the service of God:*

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but Vanity, and Vexation of Spirit; And in no wiſe any more capable to ſatisfie, or content an immortal Soul, than Lime, and Aſhes, and Cobwebs, and ſuch like traſh are to ſatisfie, and keep in health the bodies of thoſe perſons, who through the depravedneſs of their appetite, deſire to feed on them.

Anſw. Chriſt by his Miniſtry, calleth his Dicip'es out of the World, up to the Father, out of the Honourr, Riches, and what ever elſe is of the World. *How can ye believe, which receive Honour one of another, and ſeek not the honour that cometh from God only?* John 5. 44, And the Rich man, he bids him *Sell all and follow him.* And the Apoſtle *John* ſaith, *Love not the World, neither the things that are in the World. If any man love the World, the Love of the Father is not in him. For all that is in the World, the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life, is not of the Father, but is of the World,* 1 John 2. 15, 16. He that will be a Diſciple of Chriſt, muſt travel out of the earthly into the heavenly, leaving all that is of this World behind him, poſſeſſing nothing as his Portion, but him who hath call'd him out of his Countrey, from among his Kindred, and from his Father's Houſe to another Land, Kindred, and Habitation. So that here they are Pilgrims, and Strangers, Sojourners, and Paſſengers, unknown to the World, and of a ſtrange Garb, Behaviour, and Appearance in it, not enjoying any thing as the World enjoys, not uſing any thing as the World uſeth, not honouring men or receiving honour from men, as the World gives or receives honour, but honouring men in the Lord, and receiving honour from the Lord: And what ever they ſeem to retain of the earthly things, they hold as Stewards under the Lord, not uſing or diſpoſing of them as they think good, but waiting for the diſcovery of the Maſter's pleaſure, who is to order, in his Counſel and Wiſdom, all that is his own to his own Glory. The Law required a Tenth Part to be given up to the Lord, the Goſpel requireth all; *Soul, Body, Spirit, Good Name,* &c. Even that the whole Poſſeſſion be ſold and laid at the Maſterr feet; And he that keepeth any thing back, cannot be a Diſciple, cannot be a Souldier of Chriſt, but muſt needs *Entangle himſelf with the Affairs of this Life.* This is Sound and Savoury, even the Truth of Jeſus, as it is known and felt in the renewed Spirit, but his Words, if he meaſure them in the pure Light of God, he will perceive not to have ſprung thence, but to have been formed in the earthly Wiſe part, even in that Wiſdom, Underſtanding, and Comprehenſion, which is ſhut out of the Myſterys of God's Kingdom.

For his ſecond, *That nothong but the enjoyment of God, the Fountain of all Goodneſs, can truly and really content an immortal Soul.* And for his third, *That no man can enjoy God, but he that loves him with all his Heart and withal his Soul, and (for his ſake) his Neighbour as himſelf*: I own both the things themſelves and theſe Words, and I felt a good Savour in them at the reading of them, only let me ſay this, if he put men upon ſtriving after theſe things, without pointing them to the gift where the ſtrength is received to perform, and where the waiting is to be for the ſtrength, he cannot Preach them profitably to his Hearers.

To his fourth, *That, though every ſincere Convert, or regenerate Perſon loves God continually with his whole heart, as to the Habit, or Root of holy Love; yet whilſt he is in the Body, he may ſometimes fail of the Act, or Fruit of it, and may offend God through the love of the Creature. Which Truth (ſo much oppoſed in theſe days) is clear, and manifeſt in the holy Scriptures; Particularly, in the Records of the hainous ſins of the Prophet* David, *and* Peter *the Apoſtle.*

Anſw. The Lord *Circumciſeth the Heart* of Believers under the New-Covenant, *to love the Lord their God with all their Heart, that they may live: he cauſeth the Plant to ſpring up out of the dry and barren Ground, which he watereth with his Bleſſing; and he layeth his Ax to the Root of the old Tree, hewing at it, even till he hath cut it up: he engrafteth the Eternal Word into the heart, and by it is daily purifying thereof, fulfilling the good pleaſure of his goodneſs therein, and carrying on the Work of Faith with Power*: And the Miniſtry which he gave, was for the *perfecting the Saints* (Epheſ 4: 12, 13.) which Miniſtry exhorted and encouraged Believers (from God's Promiſes of his preſence and powerful operation of his Spirit in the hearts of his Sons and Daughters) to *cleanſe themſelves from all filthineſs of the Fleſh, and Spirit, prrfecting holineſs in the fear of God,* 2 Cor. 7. 1. Now that the Corrupt-Tree ſhall never be cut down whilſt man is in the Body, that the heart ſhall never be throughly Circumciſed to love the Lord,

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but be in danger of *offending God through the love of the Creature*: This Doctrine and Belief ſpringeth not from the pure Fountain of Life and Power, but the reaſoning part hath gathered it from its conceivings beneath the power.

The Seed of God cannot ſin (for as he is pure which begetteth, ſo is that pure which is begotten of him) nor can man ſin, who is born of it and abides in it: and if God pleaſe to perfect the Birth and the Work of Circumciſion, What can hinder a man from being wholly born from it and from abiding in it? Indeed a man that ſtrives in his own ſtrength, either againſt ſin or towards holineſs, may well doubt of ever having it accompliſhed: but he that feels the Eternal Power beginning the Work, and carrying it on daily, cannot doubt but he can perfect it, yea, and is encouraged (by the feeling thereof) to hope and wait on him for the perfecting of it.

As for his inſtances of *David* and *Peter*, they reach not the thing: For though *David* and *Peter* did fall, yet both *David* and *Peter* might attain an higher ſtate before they went out of the Body, then they were in before they fell. *David* was a great Prophet, and *Peter* a precious Diſciple, but yet there was an higher Eſtate to be adminiſtred, even the receiving that which the Prophets Propheſied of, and which the Diſciple was to wait for. The Diſciples who had known Chriſt, and had been taught by him, and had received a Commiſſion from him, to whom all Power in Heaven and Earth was given, yet were to wait for a further and higher State, even for receiving *the Promiſe of the Father, the Power from on high*, that he that was with them might be in them, *John* 14. 17. *John* was as great as any Prophet, and yet he that was leaſt in the Kingdom was greater than he. Read the Acts of the Apoſtles, behold what a preceious people was brought forth, even in the beginning of the Apoſtles Miniſtry, how full of Faith, how ſtripped of the World, how Single-hearted to God, and one towards another, *Acts* 2. 42. *&c.* and *Acts* 4. 32 *&c.* What would theſe be, abiding and growing up in the Vine? The cutting off of ſin, is neceſſary while in the Body, but to make the committing of ſin neceſſary while in the Body, is a great Derogation to the Power of Gods Grace, and to the Myſtery of Faith, which overcometh the evils of the Heart, and the Worldly Nature within; purifieth the Conſcience from dead Works, and is *held in the Pure Conſcience*. O that men knew the Power, and the Faith which ſtands in the Power: For then would not they judge it ſo impoſſible to be cleanſed by the Faith through the Power. O that Light, that Light, that Pure Light of the Spirit, wherein the Living Bloud runs, which cleanſeth from all ſin, and keepeth clean them that abide and walk in it! If this were but a little felt, ſuch Doctrines as theſe (which are gathered in the comprehenſion from Words read, without being let into the thing it ſelf) would ſoon vaniſh, and find no place in the Heart where the Power dwells, nor in the underſtanding which is renewed, preſerved, and fed by the Power. For the things of God are to be known, and held in the underſtanding which is given of God (which underſtanding is of the Spirit, and is ſpiritual) and not with the natural underſtanding, which cannot receive the things of the Spirit, but only a carnal apprehenſion and ſenſe of the Words of the Spirit, according as a man can beat them out with, and comprehend them in his reaſoning part.

To the fifth, *That the Souls of the faithful are always growing in Grace, whilſt they are in the body? and at the inſtant of death, or ſeparation from the body, our Lord Jeſus ſhall preſent them to the Father without ſpot, or blemiſh.*

Anſw Chriſt preſenteth to the Father, when he hath purified the heart and mind, and made it fit for Gods pure life and preſence. He hath received the fulneſs from the Father, and hath freely given of his Grace and of his Truth to the Sons of men, to regenerate them, to cleanſe and ſanctifie their hearts, and make them fit for God to dwell in. He ſitteth in his Temple as *a Refiner and Purifier of Silver* (who is like *a Refiners Fire and like Fullers Soap*) and when he hath purified his Diſciples, his Children, his Levites, he preſenteth them to the Lord, for the Lord to Tabernacle and dwell in, when he hath throughly conſecrated them, he preſenteth them as Kings and Prieſts to his Father, to offer up *an Offering for Righteouſneſs*, and to reign with him in his Kingdom, *Mal.* 3. 3. *Rev* 1. 5. And there were ſome ſo purified by the Leaven of the Kingdom (which purgeth out the old Leaven by degrees, even till at length it hath made the Lump wholly new) that to them all things were pure, *Titus* 1. 5. There were ſome *come unto Mount Sion, and unto the City of the Living God, the Heavenly Jeruſalem, and to an innumerable*

merable company of Angels, to the general Aſſembly and Church of the firſt-Born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Juſt men, made perfect, and to Jeſus the Mediator of the New Covenant, and to the Blood of Sprinkling, Heb. 12 22, 23, 24. Thus it was before the Apoſtacy: yea, and after the Apoſtacy there were ſome found ſtanding on *Mount Sion* again, ſuch as had learned the *New Song*, ſuch as *were redeemed from the Earth*, ſuch as *were not defiled with Women*, (with any of the falſe Churches or their falſe ways of Worſhip) but had kept their Virginity in the Wilderneſs. If ye would know who theſe were, they were the *firſt fruits unto God and the Lamb* after the Apoſtacy, who were throughly cleanſed by the Spirit of burning, inſomuch as *in their mouth was found no guile*, but *they were without fault before the Throne of God*, Revel. 14. *ver.* 1. to 6.

The Work of the Spirit of Chriſt in the heart is an inward work, and doth not conſiſt in outward times or ſeaſons, but in ſpiritual degrees and ſeaſons; which when they are finiſhed, the heart renewed, the ſpirit changed, the work wrought out; then the glory of the Father is revealed, the entrance into the everlaſting Kingdom Miniſtred, and then their is a ſitting down in the everlaſting Manſion, even with Chriſt in the Heavenly places which he hath prepared, where they that are redeemed, and purged and ſanctified, ſit together with him: and as the body cannot hinder his entring into the ſpirits of his Saints, and his dwelling in them, no more can it hinder their entring into him and dwelling in him.

Now there are ſeveral exerciſes of Spirit, ſeveral meaſures of Faith, and ſeveral degrees of Life and Glory. Some are under the Clouds, ſome in the Sea; ſome in *Egypt*, ſome in the Wilderneſs; ſome waiting for his appearance, ſome in the enjoyment of him already appeared. In ſome the work of Regeneration, of Sanctification, of newneſs of Spirit and Life is but begun, in others it is interrupted and they come to a loſs; in ſome it is much carryed on, even towards conſummation, and ſome are already *compleat in him*, finding fulneſs of ſatisfaction in him (in whom the everlaſting Springs are opened, to the full content of their hearts) and bring forth fruit to him, to the full content and ſatisfaction of his heart. In the Apoſtles days there were thoſe that waited for his coming, and there were thoſe alſo that knew him come, and had received the good underſtanding from him, and were *in the Eternal life*, John 5. 20.

Yet this doth not exclude growth, for the fulneſs is infinite; and though a perfect ſtate may be attained in the perfect Gift, yet there is a growth in the perfection (for Chriſt who was perfect, and in whom was no guile, grew in Wiſdom and Knowledge and in favour with God and men.) And as God is infinite, ſo to that which is tranſplanted into him, there is no end of growth in him; but the Tree, which ſtands in God's holy Earth, by his pure River of Waters, ſhall grow for ever and ever into his endleſs life and fulneſs.

To his ſixth, *That no man can ſo know God as to love him with all his Heart, and with all his Soul, but through the knowledge of Jeſus Chriſt, and him Crucified: Who, by thoſe grievous ſufferings which he endur'd when he was upon Earth, made ſatisfaction to the Juſtice of God for the ſins of all thoſe that believe in his Name; ſo that it is as conſiſtent with the Juſtice, as with the Mercy of God, to forgive them their ſins, and make them heirs of Eternal Life, God is Juſt, and the Juſtifier of him that believeth in Jeſus.*

Anſ. The knowledge of Chriſt is life Eternal, and in his Croſs is the ſpiritual vertue, which cuts off the uncircumciſion of the heart, whereby it is enabled to love the Lord. Now *Chriſt is the Lord from Heaven, the quickning Spirit*, who ſoweth the Seed of the Kingdom in the Heart, and cauſeth it to ſpring up; out of which Seed the Faith, the love, the hope, the meekneſs, the patience, and every ſpiritual fruit ſprings and grows. And he that is thus born of this Seed, and receives the knowledg of life which ſprings from this Seed, he cannot but love him which begat him, and he reapeth the fruit of all that Chriſt did and ſuffered in that prepared body: and God is both Juſt, and the Juſtifier of him who is thus united to Jeſus. But that man who knoweth not this Faith, nor is acquainted with the Love which ſpringeth from this Root, and which is of this Divine nature, but thinketh to be juſtified by applying to himſelf what is related in the Hiſtories concerning Chriſt; this man deceives his Soul, and miſſeth of the true Juſtification; for God is juſt, who hath made the Promiſe ſure to the Seed, and hath ſhut out man, further than he is born of the Seed, and found in the Seed. But he who abideth in the

Seed, and in whom the Seed findeth pleaſure and abideth, he cannot miſs of the Promiſe, of the everlaſting Righteouſneſs, the Reconciliation, the Peace, the Joy, and whatever elſe God giveth to the Seed.

To his ſeventh and laſt, *That the ready way to receive Chriſt, the only Light, by which we may ſee the way to Heaven: or ſo to believe in him that we may be ſaved by him, is, to forſake all that we have, that we may be his Diſciples: that is to ſay, to take off our affections from things on the earth, and to ſet them on things above, where Jeſus ſitteth on the right hand of God; putting our truſt and confidence in the free, and in the infinite mercy of God, through Chriſt, to be guided by him in all our ways, to be led by his good Spirit in all thoſe ways of Grace and Holineſs, through which we muſt paſs before we can attain to Glory.*

Anſ. To know Chriſt as the Light eternal, (as he was yeſterday, is to day, and will be for ever) to truſt this Light in its convictions, calls, and free openings of love, to feel its living vertue, and in that virtue to give up all that is of the earthly nature and ſpirit, to ſell all for the everlaſting inheritance, this is indeed the way to life. But it is not the doing of things which is of value, for man may imitate and ſtrive to do much, and may go a great way *in forſaking all, and in taking off his affections from things*, (inaſmuch as he may give all his Goods to the Poor, and his Body to be burned, and yet it profit him nothing;) but it is the doing of things in the vertue, in the life, in the power which comes from Chriſt, which is of acceptance with God, and of advantage to the Soul. Every motion and operation of true life ſprings from the root of life, and hath the vertue of the root in it: and that which differenceth it from all mens imitations, and from all the likeneſſes which the earthly ſpirit can frame, is the nature and vertue of the root being found in it. Therefore he that will be a true Chriſtian, muſt eye Chriſt the ſpring of his life, and keep in the feeling of his living vertue, and in that offer up all his Sacrifices of faith, love, and obedience to God: and he that will be a true Miniſter, muſt wait upon the power himſelf, to be an Inſtrument (in the hand of the power) to direct men to this, and to preſerve and build them up therein.

But alas, this is the Stone, which the wiſe Builders have all along refuſed! The Builders before the coming of Chriſt, they got a knowledge concerning the *Meſſiah* to come, but being unacquainted with the thing it ſelf, rejected both it at its coming, and alſo the Veſſel wherein it appeared. And the Builders all along the Apoſtacy, got a knowledge of Chriſt come, and Preached Believing in him Crucified as the way to life; but the living Stone, the living thing it ſelf (which is both the Foundation, the Corner Stone, and the top Stone of the building) they have been ignorant of, and ready to perſecute every appearance of it. Chriſt can no more now appear in Spirit, than formerly he could in that prepared body of fleſh; but the wiſe Builders now are as ready to cry out againſt him for a Blaſphemer, a Prophaner of Gods Ordinances, a deceiver of the people (yea, a Witch or one that hath a Devil) as the wiſe Builders then were. *But Wiſdom* in all ages *is juſtified by her Children*, and of none elſe. He that is born of the Wiſdom, he can diſcern the Womb, and own the fruit and branchings forth thereof under the mean dark vail, whereby it hides it ſelf from all the fleſhly wiſe of every age. *The Kingdom of God cometh not by Obſervation*, the wiſeſt Scribes and Phariſees could not know it by all the Obſervations, which they could gather out of *Moſes* and the Prophets Writings, nor can any now know it, by any obſervations they can gather out of the Apoſtles Writings; but by being born of that ſpirit whereof they were born, and by being formed in that Womb wherein they were formed, by this means alone is the thing come to be known which they knew. He that receiveth the ſame eye, ſeeth the ſame thing, according to his meaſure; and coming to the life, wherein they received the Truth, the words which they ſpake concerning the Truth are eaſie. Thus as they were writ in the Spirit, ſo are they there along truly read; and being ſo read, they become exceeding profitable to that which ſo reads them; but man gueſſing, and imagining and reaſoning in his carnal wiſdom concerning the things of God, and ſo gathering ſentences and meanings about the words and expreſſions of Scripture, doth but build up a *Babel*, which the eternal Life and Power will throw down (when ever he appears) with that which built it. O that men were wiſe to wait for the diſcovery of the true Rock, and of the true Builder upon that Rock, that that City and Building might be raiſed

raiſed in them, which God alone can rear, that they might not be left deſolate and miſerable in that ſtormy day, which will ſhake all Buildings and Foundations, and Rocks but our Rock; wherein all Profeſſors, and Preachers, and high Notioniſts, and whatever ſort elſe can be named (who have ſtumbled at Gods living Truth, and at the pure appearance of his redeeming Power, which in this age hath mightily broke forth, after the long dark night of Apoſtacy, to the ſight of every eye which is opened in the Spirit) ſhall confeſs with tears, ſorrow, anguiſh and ſhame, that *their Rock is not as our Rock, they themſelves being Judges.* For though all ſorts of Profeſſors generally own Chriſt as the Rock in words, yet moſt miſs of the thing: and the ſubtile Enemy hath made uſe of a Notion, or apprehenſion of the thing in the carnal mind, to deceive them of the thing, to keep them from feeling the eternal vertue, the living Power of Life in the heart, which is the Arm of Gods Salvation, whereby Chriſt draws mans loſt Soul and Spirit out of the Pit, out of the Grave of Sin and Corruption up to the Father. But O how are poor hearts deceived, who think by a believing of what Chriſt did, of a ſatisfaction he made for them while he was here on Earth, though they lye in the Pit all their days, though they carry the body of ſin about with them to the very laſt of their time here in the body, and have not felt the Arm of Gods Power breaking down their ſpiritual enemies, their luſts, their corruptions, and redeeming them from them, yet hope to be ſaved in the end, and to be preſented without ſpot or wrinkle to God! Chriſt had the name *Jeſus* given him, becauſe he was to ſave his People from their ſins: and no man can truly and livingly know the name *Jeſus*, further than he feels the ſaving vertue of it: but he that effectually feels the vertue, he indeed knows the name, and can bow at the name, feeling his luſts and enemies bowed under by the power thereof, and that raiſed up in him, which can Worſhip the Father in the Spirit and in the Truth. O that the Sons of men knew, O that the Teachers and Profeſſors of this Age knew, what they have ſo long reviled and trampled upon! Surely they would mourn bitterly, kiſs the Son, and eſcape the Wrath.

Now, if the Lord pleaſe to ſmite any ones earthly wiſdom and comprehenſion (which is the main thing which ſtands in the way of the pure openings and revelations of the life) and give him the feeling of any thing here written, let him in fear acknowledge the Lord, ſacrificing to his goodneſs, and waiting upon him to be kept in that feeling, not magnifying or villifying any of his Inſtruments, but in meekneſs and humility embracing the inſtructions of the Almighty, from the hand which he pleaſeth to give them forth by. As for me, I am but a Shell; and if this party knew me (who ſets me up ſo high, preferring me above many, whom the Lord hath preferred far above me) he would ſoon acknowledge me to be a very poor, weak contemptible one: yet this I muſt by no means deny, that the pure Liquor of the eternal Life, at its pleaſure ſpringeth up and iſſueth out through me; though I can alſo in true underſtanding ſay, that it iſſueth out far oftener and much more abundantly through others. Let it have its honour, wherever it appears; and the Lord bring down that in peoples hearts, which hindreth the owning and receiving of its vertue.

A Warning of tender Bowels to the Rulers, Teachers, and People of this Nation, concerning their Church and Miniſtry.

THat there was a Fight between the Dragon and his Angels, and *Michael* and his Angels, concerning the New-Teſtament-Church and Miniſtry, is manifeſt even from the Letter of the Scriptures, *Rev.* 12.

That the Dragon and his Angels, though they could not get the better, as relating to the Power, yet that they did get the better as relating to the Form, inſomuch as that they overcame the third part of the true Miniſters, and drew them from their ſtanding in the Firmament of Gods Power, off to their earthly Miniſtry, and that the Church her ſelf alſo was fain to fly into the Wilderneſs, from the face of the Dragon, for her ſafety and preſervation, where ſhe was to be nouriſhed and fed by God all the time of Antichriſts Reign; this likewiſe is not onely revealed in the Spirit, but is alſo manifeſt from the Letter, *Rev.* 12.

That after this Flight of the true Church, and overcoming of the true Miniſtry, the Dragon erected his falſe Church and Miniſtry (which had but at beſt the Form without the Power) over all Nations, Peoples, Multitudes and Tongues, this is alſo as evident, to them that read the Prophecies of the *Revelation*, in the Light of that Spirit that wrote them. Is not the falſe Woman (after the true Woman was fled) manifeſtly deſcribed? *Rev.* 17. which hath a bewitching Cup of Fornications, *v* 2, 4. Mark, She hath not the true *Cup of Bleſſing*, her Cup is not filled with the *Wine of the Kingdom*, it is not the Cup of the true Spouſe (which keeps Chaſt and Loyal to the Bed of the Husband) but the Cup of Fornications, wherein is a form of Doctrine, and Diſcipline, and Order, and Church-Government which leads from the Life, which bewitches from the Power, which luls aſleep in a Form of Profeſſion and Worſhip of Chriſt, without knowledge of, guidance by, and ſubjection to his Spirit. And this is the Government, Miniſtry, and way of Antichriſt, where-ever it is found: how curiouſly ſoever the Cup be guilded, yet it is but the Cup of Fornication, which bewitcheth the heart with its golden appearance, and then leads it into adultery from the Life. And the Dragon doth not only ſet up a falſe Church over the Nations (in many parts whereof the truth had before appeared) *Rev.* 17. 15. But a falſe Miniſtry alſo. There's a falſe Prophet (which deceiveth with Miracles and falſe appearances of Truth) advanced in this corrupt ſtate: which falſe Prophet continues and upholds his deceit over the Nations, till the mighty apperance of Chriſt in Spirit and Power, doth judge him, *Rev.* 19. 20. 2 *Theſſ.* 2. 8. There is a Beaſt with *Horns like a Lamb*, who *doth great Wonders, ſo that he maketh Fire come down from Heaven on the Earth, in the ſight of Men, and deceiveth them that dwell on the Earth*, &c. *Rev.* 13. 13, 14. Inſomuch as he draws the King and Inhabiters of the Earth (in a Myſtery of Deceit) into the Bed of Whoredom and falſe Worſhip, inſtead of the pure Way of Life, and pure Worſhip of the living God, in his Spirit, and in his Truth, *Rev.* 17. 2.

Is it not further manifeſt, that this falſe Church and falſe Miniſtry, ſet up in the World by the Power of the Dragon, perſecute Gods Witneſſes to the Truth, in all the Ages of Antichriſt's Reign? So ſoon as ever the Church was fled into the Wilderneſs, the Dragon forthwith went to *make War with the remnant of her Seed, which kept the Commandments of God, and had the Teſtimony of Jeſus Chriſt*, Rev. 12. 17. *And it was given unto him to make War with the Saints, and to overcome them: and power was given him over all Kindreds, Tongues, and Nations. And all that dwell upon the Earth ſhall worſhip him, whoſe names are not written in the Book of Life, of the Lamb ſlain from the Foundation of the World. If any man have an Ear, let him hear*, Rev. 13. 7, 8, 9. *And he had power to give life unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a Mark in their right Hand, or in their Fore-head. And that no man might buy or ſell, ſave he that had the Mark, or the Name of the Beaſt, or the Number of his Name*, Rev. 13. 15, 16, 17. Yea, *The Woman* (the falſe Church, which the Dragon had ſet up, by his power in the Nations, inſtead of the true) *was drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus*, Rev. 17. 6. O the miſery, and lamentable hard uſage of the Witneſſes of Jeſus, who have been true Lambs, born of the Power, faithful to the Power, witneſſing againſt every form and appearance of Religion, Doctrine, and Worſhip, which hath appeared without the Power even in the days of greateſt Profeſſion and higheſt Devotion under the Apoſtacy from the Power) how have theſe been hunted perſecuted, devoured by the Wolves in the Sheeps cloathing, who had got the outſide, the garment, the Name of Chriſt and Chriſtianity, the Profeſſion of Church, Miniſtry, and Ordinances, but have wanted the Life, the Virtue, the thing it Self; and ſo have turned againſt it, and kept it down, that they might keep up their Form! For let but the power appear, the Form without the Power is ſoon detected to be what it is. And this is properly Antichriſt and Antichriſtianiſm, to wit, Not openly to appear in a direct denyal of Chriſt, his Truths and Worſhip, but to ſet up a way of Knowledge and Worſhip without his Spirit. Another Spirit creeping into the Form, that's Antichriſt (and the ſetting up obſervation and practice of the Form out of the Life and Power, that is Antichriſtianiſm) and this is the Perſecutor, Deſtroyer, and Devourer about Religion.

Now

Now though the Lord hath ſuffered this falſe Church, and falſe Prophet to Reign long in the Dragons Power, and to revile and worry his poor Lambs, in ever Age of Antichriſts Reign; yet the Lord hath appointed a ſeaſon to judge this falſe Church, *Rev.* 17. 1. to caſt the falſe Prophet into the Lake, *Rev.* 19. *v.* 20. Yea and to torment with fire and brimſtone, all the falſe Worſhippers, *Rev.* 14. 9, 10, 11.

O how deeply doth it concern *England*, her Rulers, her Teachers, ye the whole People thereof, to conſider their Ways, to conſider their Worſhip, to conſider their Church-ſtate, to conſider their Miniſtry, that they be not overwhelmed at unawars in the bitter Wrath of the Almighty, before which there is no ſtanding. O that they could mourn, and pray, and wait for the Eye of God's Spirit, for his pure Light, which ſearcheth and diſcovereth all the deceits of Antichriſt; that they might not be bewitched with any of the Wine of the Fornication of the falſe Woman, *Whoſe Heart is Snares and Nets, and her Hands as Bands*, to entangle her Lovers in, and keep them from the pure Bed of Life, where the Father of Life, with the Son and Spirit, are enjoyed and worſhipped.

If men conſult concerning theſe things in the Wiſdom of the fleſh, they will be entangled, and err, for that eye cannot ſee the Myſterys of the Kingdom, or the courſe either of Truth or Deceit. The Goſpel, the Eternal Truth, the true Church, the true Miniſtry, are all ſpiritual (not new ſhaddows, as the things under the miniſtration of the Law were, but Spirit and Subſtance) and they can only be ſeen by the ſpiritual Eye of the Children of Wiſdom. The wiſe Hunters, and diligent Enquirers, into the comprehending part, cannot find the Womb or the Way of Life, or the Way of the Worſhip of that which is begotten in the Life, or God's Way of Miniſtry, which he hath appointed for the feeding and preſerving of the Life. The Prophets of old could not be known, diſcerned, or owned by the fleſhly Eye of obſervation in *Iſrael*, after the fleſh (but they ſtill rejected them, eſteeming and magnifying the falſe Prophets above them) how much leſs can the Prophets and Miniſters of the New-Teſtament be ſeen by Mans eye? Are they the Prophets and Miniſters of Chriſt, which a Nation cries up for ſuch, and which the Eye of the Wiſe men therein admires, and pitches upon? Or, are thoſe they which the renewed eye, in the Light of the Lord, ſees to be fitted, ſanctified, and called forth by Chriſt unto that ſervice? Ah poor *England*, muſt thou fall into the Pit before thine eyes be opened.

The great Controverſie of this Age is about Church and Miniſtry, which muſt carry it, the Form or the Power? Whether the Church and Miniſtry ſhall take place which was before the Apoſtacy, or that which hath ſprung up in or ſince the Apoſtacy? Whether Mans Wiſdom ſhall determine which is the true Church, and its true Miniſtry, or whether the Spirit of God ſhall determine it? Whether a Nation, with the Miniſters it ſets up, ſhall be the Church and Miniſtry? Or whether God's holy Nation (which he calleth and ſanctifieth by his Spirit) and the Miniſters which he chuſeth, and ſendeth to gather and build up his in the holy Faith, and pure Power of Life, ſhall be the Church and Miniſtry? Our Eyes wait on the Lord to ſee this Controverſie determined, and our hope of help is in his Arm, nor are we at all affrighted at the riſing of any ſtrength againſt us (our hearts being given up to God's Truth, and to ſuffer for its Teſtimony, according to God's Will, meekly and patiently in his Strength) but we pity this poor Land, yea in the depth of Bowels we pity the Rulers, the Teachers, and People therein. O that they might be humbled, and in fear of the Great God, ſurrender to him his due, before he appear in his ſtrength to force it from them.

Of the Kingdom, Laws, and Government of Chriſt in the Heart and Conſcience, its Inoffenſiveneſs to all juſt Laws and Governments of the Kingdoms of Men.

CHriſt's Kingdom, God's Kingdom, the Kingdom of Heaven (for they are all one and the ſame) is that ſeed of Eternal Life, which God hath hid in the hearts of the Sons

Sons of Men, whereby he gathereth them back unto himself, bringeth them under the Yoak of his Government, ruleth over them, and reigneth in them.

This Kingdom is likened to a Grain of *Mustard-Seed*, for its smalness; to a *Pearl*, for its Riches, Value, and Worth? to *Leaven*, for its spreading Nature. And many other Parables did Christ make use of to discover it by, as to a *piece of Silver*, which the Woman that lost it, lighting the Candle, sweeping the House, and searching it diligently, at length found it even there where she had lost it.

Man fallen from God, is become lost as to the Lord, and as to his own happiness in the Lord, being driven from his blessed Presence, and divine Image, Life, and Spirit, into the earthly Spirit, Image, and Life which he chose. Yet in this Earth, in this Field of the World, God hath hid somewhat, even the Everlasting Pearl; which, when man is awakened to seek, and findeth in the living Breath, in the eternal Light of Life, it is able to redeem him, it is able to overspread (he becoming subject to the Laws, Leadings, Teachings and Power of it) and leaven him into the Likeness and Image of the pure Life and Spirit.

O that men knew the Gift of God, O that men knew the Purchase of the Bloud of Christ, O that men knew that spiritual good thing, which Christ (who dyed for them) hath given to Redeem them by, that in that they might be united to Christ, and so by him be Renewed and Restored to God. For as the Father receiveth none but through the Son, so the Son receiveth none but in that gift which he bestoweth from the Father. He owneth no Faith, no Love, no Hope, no Repentance, no Obedience, but what springeth from that, and standeth in that.

Now as man is Born of this, is Leavened by this (as he becomes a Fool in his own Earthly Wisdom and excellency of the fallen Spirit, and becomes a Babe, Child, a Simple, Innocent, *&c.*) so he enters into the Kingdom, being ingrafted into the Root, through the Virtue of this which is given him from the Root, and so grows up in this, and this in him. And here's the new Nature, the new Life, the new Heart, the new Spirit, in which the Unity and Fellowship with God is again known, and the Distance with the World, the Wisdom, the Interests, the Fashions, the Customs, the Fears, the Hopes, the Delights, the Joys of this World, and whatever else is of it. For Christ, as he is not of the World, so he calleth men out of the World; and they which follow him, and become his Disciples, go out of the World after him; that is, travel in Spirit and Conversation from what is of the Earth, from what ever is *not of the Father, but of the World. They are not of the World, as I am not of the World* (saith Christ concerning his Disciples, *John* 17. *Therefore the World hateth them.*

The Laws of this Kingdom are given forth in the Kingdom, from the Covenant of Covenant of life, which is made there in Christ. They are written in the heart, in the mind, as far as it is renewed. There the *Fear* is put, there the *Eternal Wisdom* is opened, there is *Sion* known, and the *Jerusalem* which is from above, and the Laws of eternal Life issue fresh from it, and are revealed by the Life, in the heart which is turned towards the life. There sin is reproved, and everlasting Righteousnes manifested, in the Light which cannot deceive: and as the heart is made subject under the yoak, so sin is wrought out and righteousness brought in; and under the cross or yoke of life, the bloud of the everlasting Covenant runs through the Vessel, to keep it pure, sweet, clean and fresh in the life.

This then is the Government of Christ, to be subject to his Spirit, which appears and opens his Will, in the gift of Grace which comes from him: to feel his living Breath, by which the heart is begotten to God, out of the Region of Darkness; to know the movings, the stirrings, the leadings, the steps of the *Lamb*, who is *the Captain of our Salvation*; and to follow him where-ever he goes. doing all things that he commands, forbearing all things that he forbids, *without Murmuring, without Disputing.*

Who ever will be of the inward *Israel*, the spiritual *Israel*, which Christ redeems out of the spiritual *Ægypt*, and leads through the spiritual Wilderness, into the Land of Rest, must know his leader, must receive his Spirit, and follow it faithfully. *If any man hath not the Spirit of Christ, he is none of his*, he is none of the spiritual *Israel*: And if any man follow not the Spirit of Christ through all the Travels in the Wilderness, (but either sits down by the Way, or lies overcome by any kind of Enemies, and comes not to

to the end of his Journey, finishing the Warfare and Fight of Faith) he falls short of the rest. O that men were awakened to consider of things as indeed they are: For Religion is not such an outward Form of Doctrine, or Worship of any sort, as men generally (whose poor Souls are deceived through the subtilty of the powers of darkness) are too apt and willing to apprehend; but it consists in Spirit, in Power, in Vertue, in Life: Not in the oldness of any Form which passeth away, but in the newness of the Spirit, which abideth for ever; in being born of the Spirit, in abiding in the Spirit, in living, walking, and worshipping in the Spirit, yea, in becoming and growing into Spirit, and into eternal Life: For *that which is born of the Spirit, is Spirit.* O that the Sons of Men would hearkened, that they might taste of the sweetness and riches of the goodness, which the Father in his free Love hath opened in the Spirits of many, and inclined the Spirits of many into. O that men would suffer the wearing out of this earthly Spirit and Wisdom, that they might become like God, be formed into and live in his Image: How long shall the Destroyer in every Age, prejudice men against them in that age, which seek their good with their hearts! How long will the World stand in enmity against the Generation of God's choice, and provoke the Lord to Wrath against them! Surely the Spirit of this World will try it out to the very last against the Spirit of God: For indeed the Spirit of this World is not subject to the Spirit of God, nor indeed can be, and so cannot endure the Government of his Kingdom (which is not of this World) to be set up in the sight of it.

Yet the Government of Christ and his Kingdom, is not opposite to any just Government of a Nation or People. Christs Government is a Righteous Government of the heart, or inner manchiefly, which doth not oppose a Righteous Government of the outward man. Nay, those who are Christs subjects, and singly obedient to his Law of Righteousness in their spirits; are more faithful to men, and more subject to any just Law of Government, than others can be: for their fidelity and subjection is out of love, and for Conscience sake. But this is it which offends the World, men many times make Laws in their own will, and according to their own Wisdom (now the wisdom of the World is corrupt, and hath erred from the guidance of God) and are not free from self-ends and interests, not being gathered into that, which cleanseth and keepeth pure the naturals. Now that which is of God, cannot bow to any thing which is corrupt in man: it can lye down and suffer, and bear the plowing of long and deep furrows upon its back, but it cannot act that which is against its life. It cannot be disloyal to its King, to gratifie the spirit of this World; but what Practice or Testimony its King calls for, against the evil and corruption of this World, it must obey singly and faithfully.

God in every age so bringeth forth and ordereth his innocent Lambs and People, as that they are still offensive to the present age. The Lord fitteth them, and calleth them forth to be Witnesses against the evils of the present age, How can they but offend it? Can darkness chuse but hate the light, which speaks against it? How can darkness in Power and Dominion, bear to be reproved by a mean contemptible appearance of the Light, in mean and contemptible Vessels? For God chuseth *the weak, and foolish things of this World, and things that are not, to bring to nought things that are.* Look into former ages, How did God reprove the Kings and Princes of *Israel*? Not by the eminent Priests and Prophets, whom they expected to be taught by, but by Herdsmen, by Plowmen, by Prophets which they despised. How did he overcome the Heathenish World, yea, and the *Jewish* corrupted state? Was it by wise learned men (by the learned Scribes and Pharisees among the *Jews*, or by the wise *Grecians* among the Heathen) or by Fishermen and Publicans? and how shall the recovery out of the Apostacy, and the reproof of the Antichristian World be? Shall it be by wise Synods and Councils of Learned and Orthodox men among them (as they speak?) Or shall it be by the learning of the spirit in such as these contemn? When God hath the rich Treasure of the Knowledge of his Kingdom to manifest in the World, he chuses earthen Vessels, weak vessels, poor contemptible persons (he appears there, (where the eye of man least looks for him) that *the excellency of the Power* might appear to be of him wholly, and that the Vessel might rob him of none of the Glory of it. Now the Lord hath not only chosen, in this day of his great appearance in spirit to the spirits of his People, mean Instruments, but mean things also, foolish things, weak things, the keeping on of an Hat, the use of ordinary Language, the appearing in mean habits and despised gestures, yea, and in a foolish way

way of Preaching (indeed it is so, to that which hath not the savour of the Vertue and Power of the life in it) And how can the wisdom of man but stumble at it? Who would think that God should require such things, or appear in such things? O living eternal Power, how is thy mighty Presence and Appearance vailed from all, that look for it in any way of mans observation, or judge it with the eye of mans wisdom! *Verily, thou art a God that hast hid thy self from the earthly spirit in its utmost Wisdom, yea, in its utmost search after the knowledge of, and in the midst of the highest profession of Religion!* Which of the Wise, which of the Scribes in this Age can discern any of the Paths, or so much as one of thy Foot steps! Oh that men would fear before the Lord, and be sure to govern in that which is of God, and then they should harm none of his, nor hazard the shaking of their Government; but whatever is not of God, both within and without, must fall in the day of Gods power. O happy is he, who is now made willing to part with that, which God is determined to rend from man, that his standing may be in that which cannot be shaken. For there hath been a great Earthquake in this Nation, both of things without and of things within; and there yet remains somewhat to be shaken both without and within, that the Glory of God may have room to appear. O *England, Kiss the Son lest he be angry:* Let all such Laws and Customs as are not of him, fall before him, and whatever is of him, let it bow unto him (both within and without) that his Wrath break not forth like a fire, which none can quench. For the Lord hath mighty things to bring to pass, and he hath a mighty Arm of Power to effect them by, and what shall be able to stand before him, that stands in his way?

An ANSWER to that common Objection against the QUAKERS, That they condemn all but themselves, With a Loving and Faithful Advertisement to the Nation and Powers thereof.

OBJECTION.

IT is commonly Objected against us, That we condemn all but our selves, all the Protestant Churches, Martyrs, and Worthies formerly (many of whom were valiant Champions against *Rome*, and divers of them sealed their Testimony with their Blood) *and all sorts of Christians and Professors at present, who are not just of our stamp and way, though otherwise never so zealous and upright hearted towards God.*

ANSWER:

The Protestant Churches (as they are called in way of distinction from the Church of *Rome*) the blessed Martyrs, who suffered for the Testimony of a pure Conscience towards God, and all the Worthies of the Lord in their several Generations, who fought against that Scarlet Whore, were accepted of God in their Testimony against her, and are not disowned by us, but dearly owned and honoured therein: And for agreeing with them in their Testimony in several things, as against deriving of a Ministry from *Rome* (which *Luther* wrote against, and *John Hus* Propheſied of another Ministry to arise) and against maintaining the Gospel Ministry by Tythes, or any other way of forced maintainance, which (till Popery grew very strong and powerful) was known to have been free, and against swearing, &c. (*Walter Brute* said, *the perfection of Christian men is not to swear at all, because they are so commanded of Christ, whose commandment must in no case be broken, although that the City of* Rome *is contrary to this Doctrine of Christ*, *Fox* his Acts and Monuments, *Page* 460, 461. And see also *Page* 495. *Thorp's* Testimony both about Tythes and Swearing.) For these very things and such like (as for following of Christ, in not receiving or giving that honour which is out of the Faith, and for

for testifying against the Hypocrisies and Corruptions of our age) do we suffer in this our day, even as they did in their day, from the same Spirit that persecuted them; which though it hath much changed its form and way of appearance, yet still retaineth the same nature.

But all things were not discovered at once. The times were then dark; and the light small: yet they being faithful according to what was discovered, were pretious in the Lords eyes; and what through ignorance they erred in, the Lord winked at and overlooked, being pleased with that sincerity and simplicity of heart, which he had stirred up in them towards himself. But if they were now alive in these our days, and should depart from the sincerity which was then in them, and oppose the Light of this age; they would not then be accepted of the Lord, but their former sincerity would be forgotten. For the Light shineth more and more towards the perfect day: and it is not the owning of the Light as it shone in the foregoing ages, which will now commend any man to God, but the knowing and subjecting to the Light of the present age. Even as in these our days, there was (some years ago) an honest zeal and true simplicity stirring in the *Puritans* (especially among the Non-conformists of them) which was of the Lord, and was very dear to him; And had the Generations of this age abode there, they would have been able to have followed the Lord in every further step and leading of his Spirit. But departing from that into some form or other, the true simplicity withered, and another thing began to live in them; and so they setled upon their lees, magnifying the form they had chose to themselves, till at length their hearts became hardned from the pure fear, even to the contracting of a spirit of Prophaneness, insomuch as they could mock at the next remove and discovery of the Spirit as some new Light: and so by degrees have grown persecutors of that spirit in its out-goings in the people of the Lord, which they themselves had once some taste of, while they were reproached for Puritans. And the God of this World, who at first tempted them aside into the form, hath at length prevailed so far to blind them therewith, that they can neither see what spirit they themselves are of, nor what spirit it is they persecute.

Let therefore people consider the truth of the thing, as it is before the Lord: We do not cast dirt upon any, in whom the truth of God hath stirred and appeared in any measure in former ages, or in this our age: but this we testifie against, to wit, the setting up of any form without the life; for it is the erring spirit which still cryeth up the form, to keep down the power by the form, and so by the help of it to bewitch from the Spirit, wherein is the life, and not in the form. This was the painted *Jezabel* of the Apostles Age, false teachers finely dressed up themselves with the form of godliness, and then under this cover they could deny the power, and make head against it, 2 *Tim.* 3. 5. how easie is it for them who appear in the form of the Doctrines of the Gospel, in the form of zeal, in the form of holiness, to pass in a Nation for the true Church, and then to asperse them for Hereticks, who (appearing in the power) cannot but deny that form which is without the power. This is the great Witch of this age (even that spirit of Zeal and Devotion, which is best clothed and decked with the form without the power) which though men (who judge of the things of God after the flesh) justifie, admire, and much contend for in her several shapes and dresses (some being for one, some for another) yet the Lord is searching after her, and will find her out with his eternal flames, which will make her manifest, and all her lovers shall dread her burning and bed of Torment. Now as all along the Apostacy, this bewitching spirit (this spirit which bewitcheth from the power) hath crept up under a form of Church Worship and Holiness; so the other Spirit (the pure Spirit of life, (the Spirit of true zeal, and fear of the Lord) hath still appeared more and more out of the Forms. Who were the best Preachers, and most eminent Christians in the Puritan days? Were they not those who least minded the form then, nay indeed, who were most against the Form, and persecuted for their conscientious stumbling at it? And who were the greatest Persecutors then, but they who were most zealous for the Form, both of the Government and Worship of the Church of *England*? And where is the persecuting Spirit next to be looked for, but in the forms which should next appear? And where likewise is the appearance of the true Spirit next to be looked for, but in those whom the Lord should raise up to testifie against those Forms, and to be the succeeding sufferers for their Testimony, as the Puritans had been foregoing sufferers for their Testimony?

Yet if there be any persons left, among any of the Forms which have appeared (whether former or latter) that have not lost their sincerity and true zeal towards God, them we own and have unity with, so far as they keep, or rather are kept thereto. If there be any among the Episcopal sort, that in truth of heart desire to fear the Lord, and look upon the Common-Prayer Book as an acceptable way of worshipping him; we pity their blindness, yet are tender towards them, and would not have the simplicity persecuted in them because of this, but rather cherished. If there be any among the Presbyterians, Independants, Anabaptists, Seekers, or any other sort, that in truth of heart wait upon the Lord in those ways, and do not find a deadness overgrown them, but a pure, fresh, lively zeal towards God, with an unfeigned love to his people, our hearts are one with this; and we cannot fight against this good thing in any of them, though in love to them we testifie, that their form and way of Worship, is their present loss and hinderance, yet we doubt not, but that the Lord (in his time) will make manifest to such the Light of this Age, which is the very thing the People of God in many foregoing Ages have been praying for. But this is our Lamentation, that forms and ways of Worship abound, but the Puritan-Principle, the Puritan-Spirit is lost and drowned in them all; and that men are hardened against our Testimony, not from the remainders of the simplicity in them, but because they are erred from the simplicity, and fallen in League with another Spirit, which hath lain lurking in Forms of Knowledge and Worship (to tempt aside from the simplicity, and to hide the sight of the Life and Power from the panting Soul) all this night of the Apostacy.

Now mark how easie and natural it is to that Spirit to enter into a form, to cry up a Form, to set up a Form in a Nation, City, or Countrey (doubtless it had been done in this Nation long ago, had not the mighty hand of the Lord withstood it.) When the evil and unclean Spirit is detected and driven out of one Form, if it doth not get another suddenly to appear in and tempt with, it must needs lose many of its Subjects. The Strumpet or false Church is forced (as God discovers her nakedness and lewdness) to change her dresses and appearances, to new trick and adorn her Bed: And then, as if she also were changed, and were now no longer the same, she comes forth again with boldness, and tempteth the young Man again to come in unto her. *Prov.* 7. 16. And thus *she casteth down many Wounded, yea many strong men have been slain by her*, ver. 26. Who otherwise would have *pondered the Path of Life*, chap. 5. 6. had they not been ensnared by her flatteries, who *forsaketh the guide of her Youth, and forgetteth the Covenant of her God*, chap. 2. 17. There is no more certain and ready way to suppress truth, and to betray the honesty which is singly searching after it, than to present a form of Godliness or Worship, as the proper way of meeting with it: For hereby the Soul is lulled asleep with a false hope, until the freshness of its desire begins to dy, and its Life to wither; and then the fleshly part easily grows into unity with, and zeal for that Form which indeed is of the flesh, though it appeared and tempted as if it had been otherwise. And how many have gone a great way towards Hell, and have been deeply entangled and distressed in the Chambers of death, by entring into this Strumpets Church or House which they then (through the subtilty of her deceit) took for the House or Church of God? *Pro.* 7. 27. Consider the thing a little seriously. When the evil Spirit is driven out of his strong Hold of gross Popery, whither should he run but into *Episcopacy*? When he is driven out of *Episcopacy*, whither should he run but into *Presbytery*? When he is driven out of *Presbytery*, whither should he run but into *Independancy*? When he is driven out of *Independancy*, whither should he run but into *Anabaptism*? When he is driven out of *Anabaptism*, whither should he run but into *a Way of Seeking*? And what is his end of running into *Episcopacy*, but to save alive that Spirit which was hunted out of *Popery* (and could abide no longer there) and so the better (and the safer from being discerned) to reproach and persecute the other Spirit (where-ever it appeared) under the Nick-names of Puritans, Separatists, Brownists, Round-heads, *&c.* And what is his end afterwards of running into *Presbytery*, but to save that alive which was hunted out of *Episcopacy*, and to persecute the former truly zealous Spirit (where it should further appear afterwards) by means of that Form? Thus the forms and appearances of things change, but the sight is still the same, the evil Spirit still getting uppermost, under a form of Godliness, and from thence shooting forth its Arrows at those that seek after purity of heart, and cannot but testifie against those forms where the impure one lodgeth.

This

This then is the sum of our answer in this respect; we are not against the true Life and Power of Godliness, where-ever it hath appeared, or yet appears under the Vail of any Form whatsoever. Nay all persons who singly wait upon the Lord, in the simplicity and sincerity of their hearts, whether under any form, or out of forms (that matters little to us) are very dear unto us in the Lord. But we are against all Forms, Images, Imitations, and Appearances, which betray the simplicity and sincerity of the heart, keep the Life in Bondage, and endanger the loss of the Soul. And too many such now there are, which hold the immortal Seed of Life in Captivity under death, over which we cannot but mourn, and wait for its breaking off the Chains, and its rising out of all its Graves into its own pure Life, Power, and fulness of Liberty in the Lord.

A Loving and Faithful Advertisement to the Nation and Powers thereof.

O *King*, O *Parliament*, O *Nation* of *England*, consider before the Decree come forth, before the ruine of the Nation (with the Powers thereof) be irrevocably sealed: for the Lord hath a controversie with this Nation, and he will plead with thee O *England*, who desirest not; nor canst not bear a Government in Righteousness, for the suppressing of the evil, and encouragement of the good, but the good is still suppressed in thee, and cannot grow as it ought, because of the Lust of the Nation against the purity of the life of God, and because of the corrupt wills, ends, and interests of those who still are in Power.

After King *Henry* the 8.th had renounced and shaken off in part, the *Pope's* Authority in this Nation, he did not let it fall to the ground as an evil thing, but took upon himself the exercise of it, assuming to himself the Headship and Government under Christ in all Ecclesiastical Causes and Matters in his Dominions. The same course his Successors followed, keeping the very Title which the *Pope* gave to him of Defender of the Faith. And so Parliaments in their days (as if the Government of the Church were a right and priviledge of the Nation, and not peculiar to Christ) have taken upon them to make Laws and Orders, about the Government of the Church and People of God in Spiritual things, as well as about matters of State.

Now it would fairly and honestly (with the Spirit of Meekness, and in the Fear of the Lord) be enquired into, *Whether the Pope's Power and Authority in this Nation, was a true Church-Power and Authority?* That is, Whether it was such a Church-Power and Authority as Christ had instituted, or of another Nature, even of a Nature contrary to Christ, and to his inward Government in the Spirits of his People? For if the *Pope's* Power and Authority was a true Church-power and Authority, then it may be lawful in another hand, though not in the *Pope's*: But if it was an usurped kind of Authority and Government in it self, then it cannot be lawful in it self, nor serviceable to Christ in any other hand, but will prove an Instrument of War against him, in whose hands soever it be put. And let it be singly considered, whether the Church Power in this Nation hath not been a curb to the rising of the purity of Religion, even a sharp check upon the tender Conscience, but such as the loose (yea prophane Spirit) would take pleasure in and contend for?

The true Church-Power is only the Power of the Spirit of Christ. That converts men to God, and that alone is able to govern them (in the affairs of his Kingdom; being converted. Man medling with Religion and Church-Government in his Wisdom, is but a Beast: and must govern like a Beast; namely, with Force and Cruelty over the Spirit and Conscience which is tender towards God. As the Lord God of Heaven and Earth, never gave the converting Power to any, so neither did he ever give this Governing Power to any, further than as they were endued with his Spirit: For that is the Scepter of his Church and Kingdom, which is a Scepter of Righteousness, which leads on in the love and gentleness of the Spirit, that which is to be dealt gentle with, and spiritually cuts off by its severity and sharpness that which is to

be cut off. And here are Christs limits of Government, which that Spirit and Wisdom which exceeds, errs, and does hurt both to it self and others.

Now if in the mist of darkness, which hath long overspread the Earth, (for though there brake out a little Light to discover the thick blackness of *Popery*, and to cause some Reformation out of it, yet the mist was not expelled) this Nation hath erred, her Princes, her Teachers, her Parliaments, and all sorts of Persons, in laying hold on and establishing a wrong Church-Power, which Power hath had a bad effect, namely, in suppressing the progress of the reforming Spirit, and raising up a formal Spirit (if not a Spirit of loosness and prophaneness) which ran backwards towards *Popery*, and not forwards from it: Yet let them not love error, and so strive against the Light which shineth forth to discover the error to them. But let them humble themselves before Christ the Lord of all, and restore unto him that which is his due, lest they provoke him to Wrath, and cause him to take from them what they look upon as their due. For is it not just with Christ to take that power from men, which they (so long as they have it) will not forbear managing and making use of to keep him from his power? Consider these things, O *England*, for they belong to thy peace, and toward the mitigation of thy sorrow and misery in the day of thy calamity.

This is from one who hath mourned over thee, while thou hast been rejoycing,
Isaac Penington *the Younger.*

O that thou couldst know, at least in this last hour of thy day, how to make thy peace with the Lord, and not begin that controversie afresh with him, which he hath already so much shattered and broken thee about, that the dregs of the Cup (wherof thou hast already so largly drunk) might pass from thee.

An Explanatory POSTSCRIPT.

WE read of the setting up of another Power than Christ's in the Church, after the dayes of the Apostles, 1 Thes. 2. 4. Rev. 13. 2. *Which Power was to last 42 months, even all the time of Antichrist's Reign; by which Power the Beast should make War with, and overcome the Saints in all Kindreds, Tongues and Nations,* ver. 5, 6, 7. *And all this wickedness and persecutions of the Saints should be committed, under a pretence of righteousness, as if it were for Christ and the well-government of his Church, from a true and rightly-derived, and well-ballanced Power,* 1 Thes. 2. 8, 9. *Now this Power will last in one form or other, even till the very coming of Christ: and then shall that wicked Spirit (in all his workings, in all his various appearings and transformings, as if he still were for God, and for the right and orderly Government of his Church and Temple) be discovered, by degrees consumed, and at last destroyed,* ver. 8. *And then the Kings or Powers of the Earth, which give their power and strength to the Beast (helping him to cause men to worship,* Rev. 13. 15, 16.) *making War with the Lamb and his suffering Saints by their Laws, Whips, Prisons, Fines, &c. shall be overcome by him, who fighteth against them with* the Spirit of his mouth, *and by his* Truth, Meekness, and Righteousness, *which shines in the Hearts and Conversations of his* Called, Faithful, *and* Chosen, *Rev.* 17. 13, 14. *Psal.* 45. 4, 5.

The power of Christ cannot hurt any of his Lambs (it never forced the weak ones, the tender conscienced, but he carrys the Lambs in his Bosom, and gently leads those that are with Young, Isa. 40. 11.) *He had rather have many Hipocrites spared, than one Ear of Wheat plucked up,* Mat. 13. 29. *That power therefore in the Church which spares the Hypocrites (who can easily comply with an outward Conformity in Worship, without feeling an inward Life or Virtue) but lights heavy on that which is tender and shy in matters of Worship (knowing that it must give an account thereof to Christ) that is not the true Church-power, but at best but a counterfeit of the true.*

Printed, 1660.

THE

The Great Queſtion

Concerning The

Lawfulneſs or Unlawfulneſs

OF

SWEARING

Under the GOSPEL,

Stated and Conſidered of;

For the Satisfaction of ſuch as deſire to ſcan the Thing in the Weight of God's Spirit, and to ſee the true and clear Determination of it in his Un-erring Light.

By ISAAC PENINGTON *the Younger.* 1661.

Queſt.

WHether it be lawful for Chriſtians (who know Chriſt, the ſubſtance of all the Shadows under the Law, and are in the New Covenant) to Swear upon weighty occaſions, as it was lawful for the Jews *to do under the Old Covenant?* Or, *Whether* Chriſt *alloweth his Diſciples to ſwear in ſolemn Caſes, as* Moſes *did allow his Diſciples.*

Anſw. For the clearing of this weighty Controverſie, to all ſuch as ſingly deſire to know the Truth (as it is in Jeſus) in this particular, that their hearts may bow to Him therein, and not be overtaken with the Reaſonings and Subtilties of the Carnal Mind (which never knew nor can know the Power, but hath always been, and ſtill is ſetting up dead Images, of God's Truths and of his Worſhip, out of the Power) theſe few things following would be conſidered of; Firſt, *What an Oath is?* Or, *The nature of a right and true Oath under the Law.* Secondly, *The ground or occaſion of its Inſtitution.* Thirdly, *The Caſes wherein an Oath was to be uſed.* Fourthly, *The proper end and ſervice of an Oath.* Fifthly, *the ſuitableneſs of its Nature, to its End and Service.* Laſtly, *The perſons to whom the uſe of an Oath was proper in it's ſelf, and intended and allowed by God; and whether there be any perſons to whom it is not proper, and to whom the Lord doth not allow it?* This laſt is the main, and will of it ſelf determine the thing, but yet a brief Conſideration of the former may not be unprofitable, to make way for a clearer leading and inſight into it.

First, As touching *an Oath, what it is,* or *the Nature of it.* A true and lawful Oath under the Law was an Engagement or Bond upon the Soul (*Numb.* 30. 2.) by the Name of the Lord (*Deut.* 10. 20.) to the ſpeaking of Truth in things *Affirmed,* and to the performance of Truth in things *Promiſed.* It was as a Seal to bind fallen man (man fallen from the Truth, from the Uprightneſs) to Truth in his *Words* and *Promiſes,* either to God or Man. This is the nature and uſe of *an Oath,* to wit, to bind the Soul to Truth, to be ſuch an Engagement upon the Soul, as if there be any fear of God there, it cannot

cannot but dread to break, knowing that *the Lord will not hold him Guiltleſs, that taketh his Name in vain.*

Secondly, *The ground or occaſion of an Oath*, is the Fall of Man from Truth, from Innocency, from the Uprightneſs which engaged him to Truth before his Fall. This made the *Jews* ſtand in need of this Bond under the Law, in their Purpoſes and Promiſes towards God; and the ſame thing likewiſe made them ſtand in need of it one from another, to Ratifie and Confirm Truth between them.

Thirdly, *The Caſes wherein an Oath was to be uſed*, which were chiefly theſe four:

1. In caſe of a promiſe or Vow to God.
2. In caſe of Promiſe to man.

} That the Truth, Integrity, and plain Intention of the Heart might ſtand, and there might be no departing therefrom, in the thing promiſed, either to God or man; an Oath in that ſtate was found uſeful to bind the ſoul thereto

3. In caſe of Pronouncing or Declaring the Truth of a Thing, which was weighty, that there might be a clear and ſatisfactory ground of belief.

4. In caſe of Controverſie between Parties, where the Controverſie could not be determined, but by taking the Confeſſion of the one Party for Truth; there that Party was to ſeal his Confeſſion with an Oath, and ſo the other to reſt ſatisfied therewith, and the Controverſie thereupon end.

Fourthly, *The end of an Oath*, which is, for final Confirmation, and avoiding of all further Strife and Contention about the Thing ſworn to: By binding the Thing (promiſed or affirmed) with an Oath, the thing is confirmed; and now there is no more ſtrife in the heart concerning the thing, if relating to God, or between man and man in things relating to them, but the ſtriving nature is bound down by the Oath of God, wherewith the Thing is ratified, and ſo the Doubt and Uncertainty removed, and the Conteſt ended. Thus of right it ought to be, and is where the Oath is forcible and in its proper ſervice.

Fifthly, *The ſuitableneſs of its nature to the end aimed at by it.* Man out of the Chriſtian Life, can go no further, than to engage himſelf by the fear and dread of that God, whom he profeſſeth to Worſhip and ſerve, and who cannot but be jealous of his Name and Honour, and ready to vindicate the taking of it in vain. Man under the Law, could not bind himſelf to God, in any promiſe or ſervice more than thus; nor can there be any greater Bond or Seal of Truth given by one man to another, in the fallen ſtate, than this. And he that will venture to break this, what but Deceit and Treachery can be expected from him? inſomuch as no other Engagement from him can be of weight, he hereby manifeſting the want of that in his mind and ſpirit, whereupon all ties are to faſten.

Sixthly, *The perſons to whom the uſe of an Oath was proper and lawful, and for whom it was inſtituted; and whether there be any perſons to whom it is not proper and lawful, and for whoſe uſe it was not inſtituted?*

To find out this diſtinctly and truly, we muſt conſider the ſeveral Conditions of Man ſince the Creation, and obſerve to which of thoſe it is uſeful and proper in it ſelf, and allowed by God; and to which it is not uſeful in it ſelf, nor allowed by God.

There have been four Eſtates or Conditions of Mankind ſince the Creation:

1. *An Eſtate of Innocency*, an Eſtate of Integrity, of Purity, of Righteouſneſs, wherein man could not lye or deceive; but his Promiſes to God, and his Words to Men, muſt needs be *Yea* and *Amen*: for it was impoſſible to man, who was made in Gods Image (which is Truth) to lye or deceive, until the Deceit entred him, and drew him out of the Truth.

2. There was (and ſtill is) *an Eſtate of deep Captivity*, wherein this Truth and Innocency was wholly loſt, and man wholly corrupted in his ſpirit and nature, and wholly degenerated from God. This was the Eſtate of the Heathen, who knew not God generally, nor deſired after Him, but walked in the vanity of their minds, and were given up to their own hearts luſts. Yet among ſome of theſe the Eternal Principle of Life was ſtirring, which did check them, and offer to guide them out of this Eſtate, which they that hearkened unto, did not remain in the Fall with the reſt, but felt the Power of that, which reproved and checked them, circumciſing their Hearts, and, in their Obedience thereto, juſtifying them in their Conſciences before God.

3. There

3. There was *an Estate of shadowy Redemption*, which was not the true Estate of Redemption it self, or they the true People which were to be redeemed, but a shaddow of the Redemption, a shaddow of the Redeemed People, a shaddow of the Way and Path of Life, wherein were Figures of the Heavenly Substance, the Heavenly People, the Heavenly Things, the Heavenly Inheritance, the Heavenly Food, *&c.* But all these Figures, in and under the Law, were not the true Heavenly and Invisible Things themselves, but Outward and Visible Signs and Representations of them.

4. There was, and, blessed be the Lord, now at length (after the great, long, and dark night of Apostacy) again is brought forth *an Estate of True Redemption*, wherein the Soul is brought back from the Death, from the Captivity, from the Fall, from the Deceit, and from the Shaddows, into the Truth, into the pure Life, into the Innocency, into the Uprightness; Wherein Christ (the Power of God) is witnessed, and the Soul new formed in his pure Image, and become a new Creature, having a new Eye, a new Ear, a new Heart, a new Nature, a new Life and Spirit (in the newness of which Life, it is to live and walk) a new Course and Conversation, a new Place to walk and have its Conversation in, even in that very Heaven, from whence it looks for the Saviour; wherein also all old things, which came in by the Fall, and all the old Shaddows of the Law are to pass away, and in this state all things to become new. And this is not only to be expected in the perfection of this state, but belongs (in its measure and degree) to the very beginning of it: for even so soon as a man is engrafted into Christ, even then he is a new Creature, and all things then begin to become new unto him, and he is then to begin, departing from all the old things, both of the Natural or Heathenish state, and of the *Jewish* state, until he hath left them all behind. The Apostle saith expresly, *If any man be in Christ, he is a new Creature: Old things are passed away, all things are become new.* Christ, the Lord and Master of all Believers, who himself was not of the World, calleth all his Disciples and Followers out of the World: How, out of the World? Doth He call them from having any being or commerce in the Earth, or in the World? Nay, not so, but to come out of the *Evil and Corrupt state, Practices*, and *Ways* of the World; out of the *Earthly Ways* of the Heathens, out of the *Earthly Ordinances* and *Observations* of the *Jews*; Yea, even out of every thing in both, which was not of the Father, but of the World; and this made them a gazing stock to both, and the scorn and hatred of both, where-ever they came.

These are the four Estates or Conditions of Man-kind since the Creation: In one of which, all men that ever were, have been to be found; and according to the Estate and Condition wherein Man is found, is the Law of God to him, and his requirings of him.

Now let any Man, in the Fear of the Lord God, weigh and consider. to which sort or sorts of these an Oath was useful in it self, and allowed by God, and to which not. Was it useful in the Innocent state? Or, did God appoint it there, when man could not but speak Truth? Or, is it useful in the Redeemed Estate, where a greater Bond is received, and professedly held forth, than the Innocency of Man's Nature was? Is not Christ the Truth, the Substance? Is not he that is in him, the New-Creature? Were not all the *Oaths* and *Shaddows* of the Law, to last till Christ the *Substance* came? Is not this the Bond of the Gospel? And doth not this seal Truth, and keep to Truth more firmly than the *Oath* under the Law could? And the greater Bond being come, doth not the lesser Bond which signified it) flee away and vanish, and the use of it now become both needless and unlawful? Men may reason subtilly, and perswade strongly against the Truth, but we know certainly and infallibly in the Light of the Lord, that the use of an *Oath* was not for Man in Innocency, nor for Man under the power and vertue of the Redemption by Christ (which brings Man back into the Truth, into the Innocency, and into that Life and Strength, which preserves in the Truth and Innocency) but for fallen Man, for Man erred from the Truth and Covenant of God: And it is very manifest to us, that for a Disciple of Christ, who hath received the Law from his Lips against *Swearing*, to be brought back again *to Swearing* (the Bond of Man in the fallen state, and under the Law) is no less than a denial of Christ, who is his Life and Redeemer out of the fallen state, and who also is the substance, which ends the Oaths: and he

that

that hath ever known the *pure Power* of His Life, and received the *pure Law* thereof in the clear Openings of his Spirit, muſt not depart from thence, from the feeling of that, into the fleſhly reaſonings, into conſultations with the fleſhly-wiſe part, which will be ſure to give ſuch Interpretations of Scriptures, as may avoid the Croſs; but keep to that Power which begat him, and to that Principle wherein he was begotten; and there he ſhall never be able to get beyond the *Yea* and *Amen* in Chriſt, beyond the Confeſſing of the Truth in the Preſence and Life of it, which is the end and ſubſtance of *Swearing* under the Law; and therefore the Apoſtle *Paul*, who ſeveral Times, and in ſeveral Caſes relates to the Prophecies of the Prophets (who foretold of things under the Goſpel, in Law-phraſes) renders the word *Confeſs*, inſtead of *Swear*, as may appear by comparing, *Rom.* 14 11. and *Philip* 2. 11.. with *Iſa.* 45. 23. That which the Law called *Swearing*, the Goſpel calls confeſſing (each of them ſpeaking of the ſame thing, in the proper dialect of each:) which Confeſſing in the Life, in the Truth, in the renewed Principle, is the weight and ſubſtance of that, whereof the Oath was but a ſhadow. For what is the ſubſtance and intent of an Oath? is not the intent of it to bind to the ſpeaking or performing of Truth? And what is it that binds? is it the ſhadow or the ſubſtance? is it the words of an Oath, or the ſenſe and weight of the thing upon the ſpirit? It was not the *form* of an Oath, but the *weight* and *ſubſtance* hid underneath, which bound the *Jew* under the Law; and if there be more weight and ſubſtance in the *Yea* and *Nay* of a Diſciple under the Goſpel, it muſt needs be more binding to them, and hath alſo more true ground of ſatisfaction in it (to other Chriſtians at leaſt) than a *Jew* or *Heathens* ſwearing; yea, and if the Men of the World would but freely ſpeak their hearts, it would be acknowledged to be of more weight with them alſo. Who of thoſe who have obſerved and known our Converſation, and upright ſpeaking and behaviour for theſe many years (both towards the various Rulers and Authorities of the Nation, and alſo towards all men of all ſorts) would not prefer our *Yea* and *Nay* before the Oaths of others.

Object. *But though a Chriſtian may not ſwear in relation to himſelf, yet why may he not ſwear in relation to the ſatisfaction of others, ſeeing God himſelf ſware in that reſpect, whose as much in the Power and Virtue of that Life which binds from Swearing, as a Chriſtian can be?*

Anſw. 1. God (being not bound Himſelf by the Laws, wherewith He binds the Creature) may either Himſelf, or by an Inſtrument (in his immediate Life and Power) do that, which the Creature hath not liberty from Him to do; but that is no warrant in general, but the Diſciple is particularly to eye the Rule from his Maſter *CHRIST JESUS* (who is Lord over the Houſhold of Faith, and who was as faithful in all his Houſe as a Lord, as *Moſes* the Servant was in his Houſe) by whom the ſame God, who once allowed Oaths to the *Jews*, hath now wholly forbidden *Swearing*. And let the Diſciple diligently and faithfully eye the Laws of the New Covenant (which are written by, and received from the ingrafted Word of Faith in the heart) he ſhall find Oaths excluded there as a part of the Old Covenant, even as a *literal* and *ſhadowy* Confirmation of Truth among the *Jews*, under *Moſes* his Diſpenſation, for the time of the Law; but the *Grace* and *Truth* it ſelf is the ſubſtance, and the *Faith received* is the ſeal of Truth under the Goſpel, both towards God and man.

Anſw. 2. A Chriſtian may not ſwear in relation to the ſatisfaction of others, Becauſe he is to hold forth his Light, his Life, his Principle in the eye of the World; He is to teſtifie to the Worth aud Excellency of it, that it is a greater and firmer Bond to him both towards God and man) than any Oaths either of the Heathen, or of the *Jews* can be. Now his entring into their way of Confirmation of things, which is ſhort of his own, is an undervaluing and diſparagement of the worth and weight of that Principle of Truth, which God hath given him and raiſed up in him: It is indeed a denying of it; for, entring into the Law-bond, is a laying of the Goſpel-bond by, and an offering of that as a Bond, which indeed once was ſo, but is now excluded by the Law of Faith from being a Bond any longer, and hath loſt its vertue. And if men would but open their eyes, they might eaſily ſee how little Oaths bind, and how unprofitable they are to the end and uſe for which they are intended: but the *Yea* and *Amen* in Chriſt (the Principle of Life) cannot be broken, but he that abides in Him, muſt perform the *Yea* and *Amen*, which is firm in him.

Anſw.

Anſw. 3. A Chriſtian or Diſciple may not ſwear under the Goſpel, Becauſe Chriſt hath brought in Confeſſion or Affirmation of the Truth, from the Principle of his Life, inſtead of Oaths: which is made good, not only by the Apoſtle *Pauls* rendring of *Swearing* in the Law-time, *Confeſſing*, in the fulfilling of it under the Goſpel; but alſo by Chriſts bringing in the *Yea, Yea,* and *Nay, Nay,* inſtead of the Laws Swearing. In the *Jew* the Oath was the Seal or Confirmation under the Law; in the Diſciple, who is in the Life, and hath learned the truth of Chriſt the Life, the *Yea, Yea,* the *Nay, Nay,* is appointed him by Chriſt inſtead of the Oath. And though the ſubtilty and fleſhly wiſdom ſtrive hard, to wreſt that place out of the hands of the Simplicity, yet they ſhall never be able to do it; but he that looks on it with a ſingle eye in the Light of that Spirit wherein it was wrote, ſhall plainly ſee Chriſts drift to be to take away the ſhadow, even to aboliſh that uſe of *Swearing* which was proper and allowed to the *Jews* under the Law, and to bring the Confeſſion or Denyal of the thing, the *Yea, Yea,* and *Nay, Nay,* (from the Goſpel-Spirit and Principle in the Diſciple) in the ſtead of it; Which, to make more manifeſt to the honeſt, ſimple, and naked heart, which is willing to take up the Will and Truth of God in every thing, with all the Croſſes that attend it, let theſe few things following be uprightly conſidered of.

Firſt, that ſlight, trivial and frequent Oaths were not allowed under the Law, but forbidden by the Law, as a taking of Gods Holy and Dreadful Name in vain.

Secondly, That though vain Oaths were then forbidden, yet ſolemn Oaths, weighty Oaths (ſuch as were needful and uſeful to the thing intended) were allowed under the Law. So in all thoſe Caſes before expreſſed, Oaths were allowed and juſtifiable, ſo that they were but careful to perform them, and did not forſwear themſelves.

Thirdly, Chriſt brings in an Exception againſt the uſe of this lawful Swearing under the Law, as the Word *But* doth plainly ſignifie, and forbiddeth Swearing wholly, altogether, or at all. The Law ſaith, *Thou ſhalt not forſwear thy ſelf* (that's the ſubſtance of what the Law forbids: it allows *Swearing*, but forbids *Forſwearing*) But I ſay unto you, Ye ſhall not only avoid *Forſwearing*, but *Swearing* alſo, and that wholly or altogether: *But I ſay unto you, Swear not at all.*

Fourthly, Chriſt brings in another thing inſtead of Swearing (a thing far more ſuitable to the truth, plainneſs and ſimplicity of the Goſpel) which is Confeſſing the thing, or ſpeaking the thing in truth, juſt as it is, either by way of Affirmation or Denyal; *But let your Yea be Yea, and Nay, Nay:*

And there is liberty enough left to a Diſciple, to ſatisfie any man concerning the truth of a thing by Confeſſion, as much as by an Oath: For is it not full as weighty, under the Goſpel to confeſs the Preſence of God, or that He is Witneſs, or that we ſpeak the thing in his Fear, and in the feeling of his Life and Power, as it was under the Law to Swear *by his Life, by his Fear, by his Power,* or the like? Is not the Confeſſing of God by a Chriſtian, of more weight, than the Swearing by Him from a *Jew* or Heathen? O Nations and Powers of the Earth, ſeek Truth, ſeek Righteouſneſs, and do not ſet up a Form or Image of things in your own wills (and according to your own wiſdom and inventions) above the Power of God.

And let it be duly conſidered, whether the Powers of this Nation deal kindly with the Lord, in exacting an Oath from his People, who not in the leaſt diſaffection to them, but only in fidelity of Conſcience to Chriſt their Lord and Maſter, cannot but refuſe it.

The Queſtion is, concerning their Fidelity and Obedience to the King, that is the thing which an Oath is required to ratifie and confirm. Now the Swearing it ſelf (or formal taking of an Oath) is of little value; but to be obedient, to be faithful, is the thing of value. The caſe then ſtands thus; The Lord hath ſo formed them, that they cannot but be faithful and obedient. The Lord hath raiſed up that Principle in them, which cannot hurt the King or any man, nor cannot ſtand by and ſee him or any man hurt, without endeavouring to prevent it. Here is their ſtrength of performing good and avoiding evil; and their *Yea* and *Nay* from this Principle, is the beſt Security which they can poſſibly give to any man (and he who hath thus formed them in the *pure Principle* of his Life, hath likewiſe forbidden them to Swear) But this cannot be accepted for want of the other Confirmation, to wit, *of Swearing*, which came in by the Fall, and was allowed among the ſhadows of the Law, but is forbidden by the Goſpel.

Now, O King, ſhal not Gods People be faithful and obedient to the Lord as well as to thee? ſhall they not be true to the Principle of Life, wherein they are begotten and brought forth, in the Love and Good-will to all, and out of enmity to any? Hath God raiſed up in them a Principle which cannot deceive, and will not the *Yea* and *Nay* of that ſerve (after ſo much experience, through ſo many changes) but they muſt either break Chriſts Command, and hazard their Souls, or elſe loſe their Liberties and Eſtates?

O that men would wait on the Lord, for his pure Fear to be written on their hearts by the finger of His Spirit, that they might come out of the fleſhly wiſdom into the Womb of the Eternal Wiſdom, from whence our Principle came; that they might be able to ſee and juſtifie the Purity, Righteouſneſs, Nobility and Worth of it, and that they might feel its ſecurity from all that is out of the Good-will, out of the Love, out of the Life, and out of the Peace, that ſo there might be an end of all Strife, Rebellion, Heart-burnings, Plots, and all manner of Wickedneſs and Ungodlineſs, which have no place in it, but daily waſte and wither where it is ſown and grows, even till they come to an end, and till Righteouſneſs and pure Innocency fill the room and place which they had, both in the heart and mind within, and in the life and converſation outwardly.

And let every one that nameth the Name of the Lord, depart from Iniqity, and look well to his goings: for the darkneſs of the thick night of Apoſtacy is already paſt, and the True Light now again ſhineth. Bleſſed is the Eye which ſeeth it, and the Heart which is eſtabliſhed in it, in the midſt of thoſe terrible and dreadful ſhakings and confuſions, which muſt not end here, but go over all Nations. O that this Nation could but bow to it, that it might be happy, and its rents and breaches healed for ever.

Somewhat ſpoken TO A Weighty Queſtion. CONCERNING

The Magiſtrates protection of the Innocent, wherein is held forth the bleſſing and Peace which Nations ought to wait for and embrace in the latter days.

With ſome conſiderations for the ſerious and and wiſe in heart throughout this Nation to ponder, for diverting Gods Wrath (if poſſible) from breaking forth upon it.

Alſo a brief Account of what the People called *Quakers* deſire, in reference to the Civil Government.

With a few words to ſuch as by the everlaſting Arm of Gods Power have been drawn and gathered out of the Apoſtacy into the living Truth and Worſhip.

By ISAAC PENINGTON *the Younger.* 1661.

And in that day will I make a Covenant for them with the Beaſts of the Field, and with the Fowls of Heaven, and with the creeping things of the Ground, and I will break the Bow, and the Sword, and the Battel out of the earth, and will make them to lye down ſafely. Hoſ. 2, 18.

Somewhat ſpoken to a Weighty Queſtion, concerning the Magiſtrates Protection of the Innocent, wherein is held forth the Bleſſing and Peace, which Nations ought to wait for, and embrace in theſe latter days.

Queſt. *WHether the Magiſtrate in Righteouſneſs and Equity is engaged to defend ſuch, who (by the peaceableneſs and love which God hath wrought in their Spirits, and by that Law of life, mercy, good will, and forgiveneſs, which God by his own finger hath written in their hearts) are taken off from fighting, and cannot uſe a Weapon deſtructive to any Creature to defend him?*

Anſw. Magiſtracy was intended by God for the defence of the people, not only of thoſe who have ability and can fight for them, but of ſuch alſo who cannot, or are forbidden by the Love and Law of God written in their hearts ſo to do. Thus Women, Children, Sick perſons, Aged perſons, and alſo Prieſts in Nations (who have ability to fight, but are exempted by their function, which is not equivalent to the exemption which God makes by the law of his Spirit in the heart) have the benefit of the Law and of the Magiſtrates Protection, without fighting for the defence of either: And is it not moſt righteous and equal, that fighting, which came in by the fall, ſhould come to an end in ſuch, whom God draws out of the fall; and that Magiſtrates (who have power given them to rule by God, and ought to rule under him) ſhould not require fighting of them, whom the Lord of Lords hath redeemed out of the fighting nature, and choſen to be as examples of meekneſs and peaceableneſs in the places were they live? how can he fight with Creatures in whom is love and good will towards thoſe Creatures, and whoſe Bowels are rowling over them, becauſe of their wandrings in the Luſts, in the Strife, and in the Wars? Fighting is not ſuitable to a Goſpel Spirit, but to the Spirit of the World and the Children thereof. The fighting in the Goſpel is turned inward againſt the Luſts, and not outward againſt the Creatures. There is to be a time, when *Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more.* When the power of the Goſpel ſpreads over the whole earth, thus ſhall it be throughout the earth; and where the power of the Spirit takes hold of and overcomes any heart at preſent, thus will it be at preſent with that heart. This bleſſed ſtate, which ſhall be brought forth in the general in Gods ſeaſon, muſt begin in particulars; aud they therein are not prejudicial to the World (nor would be ſo looked upon, if the right eye in man were but open to ſee with) but Emblems of that bleſſed ſtate, which the God of Glory hath promiſed to ſet up in the World in the days of the Goſpel. And though by this means, there may ſeem to be a weakning of the ſtrength of the Magiſtrate, and of the defence of that Nation, wherein God cauſeth the vertue and power of his Truth to ſpread in the hearts of people; yet in truth it is not ſo, but a great ſtrengthning. For if Righteouſneſs be the ſtrength of a Nation, and the Seed of God the ſupport of the Earth, then where Righteouſneſs is brought forth, and where the Seed of God ſprings up and flouriſheth, that Nation grows ſtrong; and inſtead of the Arms and Strength of man the eternal ſtrength overſpreads that Nation, and that wiſdom ſprings up in the Spirits of men, which is better than Weapons of War; And the wiſdom which is from above is pure and peaceable, and teacheth to make peace, and to remove the cauſe of Contentions and Wars, and uniteth the heart to the Lord in waiting upon him for Counſel, Strength, and Preſervation in this ſtate, who brought into it. Now is not this much better and ſafer, then the preſent eſtate of things in the World? Firſt, to have the cauſe of Wars removed, and a ſweet, peaceable, righteous Spirit in the ſtead thereof? Secondly, to have a peaceable and a righteous Generation (whom the Lord hath made and preſerved ſo) breathing to the Lord for Peace, Good and Proſperity to the Nation, and Magiſtrates thereof, and to ſtretch forth his Arm to be a defence about them? Thirdly,

to have the God of Heaven engaged by his Power to defend that Power and Magiſtracy, which defends Righteouſneſs in general, and particularly his People in their Obedience unto him, whom it is moſt Righteous for them to obey, and for the Magiſtrate (who claims his Rule and Dominion under God) to protect them in? Were not this much better both for Magiſtrates and People, than the preſent Eſtate? O that that were awakened in men, which can rightly diſcern and judge.

Object. *But this is an Utopian ſtate, or a World in the Moon? Is it poſſible that ever there ſhould be ſuch a ſtate here on Earth?*

Anſw. 1. When the Principle of God, which lies hid in the hearts of men (over which the corrupt nature hath grown, and upon which the Spirit of darkneſs in men tramples) ſhall be raiſed and come into Dominion; Righteouſneſs Peace and good will ſhall ſpring up as naturally among men, as Wars, Strifes, Diviſions, Emulations, heart-burnings, *&c.* now do.

2. There is a promiſe of ſuch a ſtate, *When the* Lion *ſhall eat Straw like the Ox, and lie down with the Lamb, when the Earth ſhall be filled with the knowledge of the Lord, as the Waters cover the Sea, and nothing ſhall hurt or deſtroy upon God's holy Mountain*, but the Nations, who have been full of War, ſhall throw away their Weapons, become ſubject to the Spirit of Peace and Righteouſneſs, and learn War no more; When the Wiſdom of the Wiſe and Strength of the Strong ſhall be broken in pieces. and the little Child ſhall play on the Hole of the *Aſp*, and at the *Cockatrice's* Den, and lead all. As certainly as the Lord God is true, ſo this muſt be in the Lord's ſeaſon: And will it not be happy when it comes to paſs? Who would hinder it? Who would ſtrive to keep the old Heavens and the old Earth ſtanding, which muſt be diſſolved, before the new Heavens and the new Earth (wherein dwells Righteouſneſs) can be formed and brought forth?

3. This ſtate was in a fair forwardneſs once, before the univerſal Apoſtacy from the truth and power which God had ſown in the Earth, upon the breathing of and ſending forth his Spirit among his Diſciples, according to his promiſe. Precious was that Seed, great the growth of it, the Woman (or true Church) full of Beauty and Glory, and brought forth the Man-child, which was to rule all Nations; but it hath pleaſed the Lord to adjourn that day till after the night of Apoſtacy, catching up the Man-child to Heaven, and cauſing the Woman to flie into the Wilderneſs, where ſhe hath been hid ever ſince from all but the inward eye of the inward *Iſrael*; And the World in the Heathenish nature hath been crying up holy Church, holy Church, to her who hath ſate upon the Beaſt, and been drunk with the Bloud of the Martyrs of Jeſus; But the tender Spouſe, the Lambs Wife, the Mother of all the Lambs hath been baniſhed from the Earth, and a cruel bloudy Step-Mother ſet over all the tender-conſcienced ever ſince. O woful, woful hath been the ſtate of the true Church and of all the Children of Truth all this dark night of Apoſtacy, but the Lord is putting an end to it; And though this filthy Woman ſeem to be recovering ground, and ſetting her Feet over the Necks of the Lambs again, and begins to think ſhe ſhall prevail, and ſit as a Lady and Queen over the Conſciences of God's Heritage for ever, yet ſhe ſhall find that ſtrong is the Lord God who hath begun to judge her, and into the Sea which ſhe raiſeth ſhall ſhe ſink like a Stone, and her fall ſhall be great and ſpeedy, for even in one day ſhall her miſery overtake and devour her.

4. After this long night of Apoſtacy, the Lord hath begun to make ſome preparations towards this ſtate again. He hath opened his Treaſuries, he hath let forth the Power of his Truth, he hath poured down of his Spirit to ſanctifie and gather a people unto himſelf, he hath opened the Principle of Life in the hearts of many, and in a great meaſure drawn them into it, who ſo far as they are renewed thereby (and found there) are made peacable, pure, meek, gentle, innocent, upright-hearted, and tender-conſcienced, both towards God and Man. And though multitudes of reproaches have been caſt upon them, yet the Lord hath pleaſed to cauſe their innocency and integrity to ſhine, to the wiping of them off in a great degree, and will in due time bring forth their Righteouſneſs as the Light, and their Judgment as the Noon-day. And what remains toward the carrying on of this Work, but the Lord's proſpering of this Principle, and blowing upon the other? As the Lord doth this ſo will it go on, and the Nations, Kings, Princes, great Ones, as this Principle is raiſed in them, and the contrary Wiſdom, the earthly Policy (which un-

undoes all) brought down, ſo will they feel the bleſſing of God in themſelves, and become a bleſſing to others. O that there were an ear to hear, for this is the only way of healing this Nation (which hath been ſo grievouſly torn) as will be acknowledged when woful experience makes it manifeſt. But man in proſperity cannot hear, and that enforceth from the *Lord* (by the turning of his hand) the bringing upon him the day of his adverſity, which could he have hearkened in the day of his proſperity might have been eſcaped: For God doth not afflict willingly, nor grieve the Children of men; he is neceſſitated to it for his own glories ſake, the preſervation and defence of his Truth and People, and for the carrying on of his Work.

Object. *But if all men were of this Mind, and none would fight; Suppoſe a Nation ſhould be invaded, would not the Land of Neceſſity be ruined?*

Anſw. Firſt, When ever ſuch a thing ſhall be brought forth in the World, it muſt have a beginning before it can grow and be perfected. And where ſhould it begin but in ſome Particulars in a Nation, and ſo ſpread by degrees, until it hath overſpread the Nation, and then from Nation to Nation, until the whole Earth be leavened? Therefore whoever deſires to ſee this lovely ſtate brought forth in the general, if he would further his own deſire, muſt cheriſh it in the Particular. And O that men would not ſpend their ſtrength, and hazzard the loſs of all in cheriſhing pretences and names of Chriſtianity, but would pray to the Lord at length to open that eye in them, which can ſee the lovelineſs of the Truth, Power, and Vertue of Chriſtianity, that they might cheriſh that tenderneſs of Conſcience, wherein the Truth grows and ſprings up in its Vertue and Power. (And then perhaps they would ſoon acknowledge the happineſs of the World to depend upon the growth of that Principle and of that People, who are now deſpiſed by the World, and cannot but be ſo, by the Spirit and Wiſdom of the World, which lies in Wickedneſs, they being drawn out of and teſtifying againſt it.)

2. It is not for a Nation (coming into the Goſpel, Life, and Principle) to take care before-hand how they ſhall be preſerved, but the Goſpel will teach a Nation (if they hearken to it) as well as a particular perſon to truſt the Lord, and to wait on him for preſervation. *Iſrael* of old ſtood not by their ſtrength and wiſdom, and preparations againſt their Enemies, but in quietneſs and confidence, and waiting on the Lord for Direction (*Iſa.* 30.15.) and ſhall not ſuch now, who are true *Iſraelites*, and have indeed attained to the true Goſpel-ſtate, follow the Lord into the peaceable Life and Spirit of the Goſpel, unleſs they ſee by rational demonſtration before-hand, how they ſhall be preſerved therein? I ſpeak not this againſt any Magiſtrates or Peoples defending themſelves againſt Forreign Invaſions, or making uſe of the Sword to ſuppreſs the violent and evil doers within their Borders (for this the preſent eſtate of things may and doth require, and a great bleſſing will attend the Sword where it is born uprightly to that end, and its uſe will be honourable; and while there is need of a Sword, the Lord will not ſuffer that government, or thoſe governours to want fitting Inſtruments under them for the managing thereof, who wait on him in his fear to have the Edge of it rightly directed:) but yet there is a better ſtate, which the Lord hath already brought ſome into, and which Nations are to expect and travel towards. Yea, it is far better to know the Lord to be the Defender, and to wait on him daily, and ſee the need of his Strength, Wiſdom, and Preſervation, than to be never ſo ſtrong and skilful in Weapons of War.

3. If the Lord God ſhall undertake the defence of a Nation by his Spirit and Power, what can hurt that Nation? What Power of man reach it, to diſturb the Peace of it? *The* Egyptians *are Men, and not God, and their Horſes Fleſh, and not Spirit*, Iſa. 31. 3. What could *Senacherib* with his Army do againſt one Angel in the time of the Law? How many of his Hoſt were ſlain in one night? And what power then ſhall be able to prevail over a Nation brought into the peaceable Spirit of the Goſpel, and defended therein by the mighty power of God himſelf? Will not God be as ſure a defence over the true *Iſrael*, in the way and diſpenſation wherein he leadeth them, as ever he was over the repreſentative *Iſrael*, in the way and diſpenſation wherein he led them? Will he not preſerve and defend that Nation, whom he firſt teacheth to leave off War, that they ſhall not be made a prey of, while he is teaching other Nations the ſame Leſſon?

God promiſed *Iſrael* of old, that when they went up thrice in the year to appear before

fore the Lord, according to his command, he would keep it out of the hearts of the Nations from ſo much as deſiring their Land, much more from entring and taking it from them in the mean time, though they might ſeem watchful after, and ſufficiently greedy of ſuch an opportunity, they being caſt out of the Land, and having had it taken from them before, *Ex.* 34. 24. The Lord alſo can now keep it out of the hearts of the Nations, from invading or prejudicing that Nation, which he ſhall firſt draw into the peaceable Spirit: Or if he ſee not good to do that, he can defend thoſe that have followed him out of the earthly Spirit, Wiſdom, and Strength, by ways that man knows not of; nor may it be fit for him to know, till the Lord bring it forth. *Iſrael* of old was not to know the deliverance before-hand, but to truſt the Lord; under the Goſpel the *Lord* giveth more Faith than to *Iſrael* of old under the *Law*, and therefore may juſtly require greater confidence in greater ſtraits. And awaken O Earth, behold the *Iſrael* of the *Lord*, whom he hath begotten and brought forth in the Earth, after the long dark night of Apoſtacy, and ye ſhall ſee what hearts the *Lord* hath given them to truſt him, in all the Straits and Tryals wherewith he pleaſeth to exerciſe them, and what the *Lord* will do for them when they are brought to the brink of the Pit, and when it ſeemeth impoſſible for them to eſcape utter ruine and deſtruction, The eye which the *Lord* hath given them, ſeeth the *Lord* and his Strength; and the heart which he hath created anew in them, naturally feareth the everlaſting Power, which reacheth both to the Body and Soul for ever: But as for whole multitudes of Nations, they are but as *the drop of a Bucket*, and (in their greateſt Wiſdom and Strength) but as *vanity, as the ſmall duſt of the Ballance, as nothing before him, and leſs than nothing to him.*

Conſider this O ye great men, O ye Wiſe men, and deep Polititians; all ye have done or can ever do, in relation to overturning any thing that God hath purpoſed, what are ye therein? Or what will your Work come to? It is juſt like *The ſmall duſt of the Ballance*, it hinders not at all the Weight of his Power on the other hand, but he will carry on his Work, bring to paſs what he hath purpoſed in himſelf and promiſed to his people, and all your Councils, Wiſdom, Strength, Hopes, Reſolutions, and preſent or future advantages againſt him and his Work, ſhall hinder him no more than the ſmall duſt in the Scale of a Ballance, which the Wind blows away, and it is not. Be Wiſe therefore O ye Sons of Men, fear before your Maker, wait in his Fear for his Counſel, that ye may not be ſuffered by him to undertake any thing againſt him, left before ye are aware ye fall before him. O let every one in fear remember that paſſage. *Lo, this is the man that made not God his Strength, but truſted in the abundance*, &c. Forgetting the Lord in the day of Proſperity, cauſeth much increaſe of the anguiſh and ſorrow of heart in the day of adverſity. O ye that are in preſent Power, conſider how unwilling ye would be to have the Lord turn his hand upon you, and bring you under again: O provoke him not, for he is able to do it, as he was to overturn thoſe which went before. It were far better for you, now to fear the Lord and prevent it, then to bewail and repent afterwards. O reject not the Love and Counſel of the Moſt High (which would now preſerve you) as thoſe which went before you did.

There is a deſire in all men (in whom the Principle of God is not wholly ſlain) after Righteouſneſs, which deſire will be more and more kindled by God in Nations, before Righteouſneſs and Peace meet together and be eſtabliſhed in them. Now ſuch and ſo great hath been the kindling of this deſire in this Nation, and ſuch is the ſtate thereof, that nothing can ſatisfie the heart of it but Righteouſneſs; this it longeth after at the bottom. This the governours which were before might have, and the governours that now are (by asking counſel of the Principle of God in themſelves, and keeping cloſe thereto) may anſwer the Nation in. But if the conſultations be not with the Lord, in the principle of life which came from him, but with the Wiſdom and Policy which is of the earth, and from beneath, and not from above, that will incline to ſelf and to corruption, and never bring forth Righteouſneſs, nor can the Bleſſing of God attend it, nor the Peace which accompanieth Righteouſneſs be reaped from it.

Some Conſiderations for the ſerious and wiſe in heart throughout this Nation to ponder, that they may ſend up earneſt Prayers to Almighty God, and uſe their beſt endeavours in their ſeveral Places and Stations, to prevent that dreadful ſtorm of Wrath which hath long hung over this Nation, that at length it break not forth like a Fire which none can quench, or like a Floud which none can ſtop.

1. DID not God, by the power of his Spirit in the Apoſtles days, gather a people out of the World unto himſelf, and by his Wiſdom (and according to his Heavenly Will) build them up into a Church or Holy Temple, for his Spirit to inhabit and dwell in, and for himſelf to be Honoured and Worſhipped in Spirit and Truth, according as he ſhould teach them and require of them?

2. Did not the ſame Spirit, which built this Church, not only ſignifie that the love ſhould wax cold, and there be a falling away from the Truth, and warn the Churches of *Aſia* of the removal of their Candleſticks; but alſo foretel of the total diſſolution of that building as to its outward ſtate [upon the cloſe of the ſharp Battel by the Dragon and his Angels, or falſe Miniſters, with *Michael* and his true Church and Miniſters] inſomuch as the Church her ſelf ſhould fly into the Wilderneſs, and her Seed be made War with, and perſecuted up and down the Nations, all the time of the Apoſtacy afterwards? ſee *Rev.* 12.

3. Was not this deſolate eſtate of the Church to remain and laſt all the allotted time thereof, which is expreſſed to be 42 months, 1260 days, or a time, times, and half a time, wherein the Beaſt ſhould rule, Antichriſt ſit in Gods Temple, and the Dragon be Worſhipped there inſtead of the living God; and alſo the Lambs of Chriſt and Witneſſes of Jeſus (who retain the Worſhip in Spirit and Truth, and cannot joyn with any of the falſe ways of Worſhip ſet up in the Nations) torn and rent, by the Woman which appears inſtead of the true Church, but is not? (*Revel.* 11. 2. and 12: 6. 14. and 13, 4. and 17. 6.)

4. Doth not this Woman continue deceiving the Nations and Kings of the earth (whom ſhe cauſeth to drink of her Cup of Knowledge, Worſhip, Doctrine and Diſcipline, whereby ſhe blindeth their eyes, bewitcheth their hearts, and maketh them take her for the true Church; who, notwithſtanding all this her glorious appearance, is but *Babylon in a myſtery*, and notwithſtanding all her pretences for Chriſt, doth not drink the bloud of his true Saints and Witneſſes) I ſay, doth ſhe not continue her deceit till the very hour of her Judgement, and until ſhe hath brought the dreadful Vials of the Wrath of God, both upon her ſelf, and upon all that continue joyning with her? *Rev.* 17. 2. &c.

5. Is there not to be an end of this night of Apoſtacy, and of the falſe Church, with all her various habits, and dreſſes and new paints and arts of deceit (though both have continued long,) wherein Chriſt the Lamb comes forth in his power to fight with the Beaſt, and the Woman which rides thereon, and to ſmite the earth which remains infected with her Fornication (which withdraw and ſteal away the heart from the pure life and ſpirit of Chriſt, and from his pure, living, ſpiritual worſhip, into a falſe, invented, dead, formal Worſhip) that ſo he may reſtore, and ſet up his pure Spiritual Worſhip again, *Rev.* 19. 11.

6. Are not the Kings, Powers and Inhabitants of the earth in great danger of fighting againſt the Lamb, in defence of this falſe Church againſt his true Church (when he again comes to ſet it up in Nations, after the expiration of the long night of Apoſtacy) even to the hazard of utter ruining themſelves thereby? For thoſe that fight againſt the Lamb, muſt needs be overcome by him, his inviſible ſtrength and Armies being much ſtronger than the viſible Armies and all the outward ſtrength in Nations, though to the outward eye ſuch may appear very great and invincible? (*Rev.* 17. 14.)

7. Shall not *the Kings of the Earth* and the remaining powers at laſt (after the overthrow

throw of many for joyning to her, and ſtriving to uphold her) *hate the Whore* (which hath corrupted the earth with her Fornications, drunk the Blood of the Saints and Martyrs of Jeſus, brought Miſery and Deſolation upon Nations, *&c.*) *make her Deſolate, and burn her fleſh with fire?* And were it not far better for them to do it before, rather than to hazard the ruining of themſelves by ſeeking to uphold her? (*Rev.* 17. 16.)

8. Is it poſſible for any Nation (or any power in any Nation) to hinder the ſhining forth of Gods light therein, after the long night of Apoſtacy? There is a Spiritual Day, as well as a Natural day. There was a Spiritual Day before the Apoſtacy, in the days of the Apoſtles, And there is to be a Spiritual day again after the Apoſtacy, upon the Spirit of Lifes entering into the Witneſſes, their riſing and ſtanding on their feet, and the Light of God ſhining forth from them. The Spiritual Day dependeth upon the ſhining of Gods Spirit in the Hearts of People (which did once ſhine forth, and doth begin to ſhine forth again) as the natural day dependeth upon the ſhining of the Sun. Now who can hinder the ariſing or ſhining of the Son of Righteouſneſs in the Hearts of Gods people? If ye can, then may ye prevent the carrying on of Gods work of Reformation in this Nation, and throughout the World; but it is eaſier for you to ſtop the ſhining of the Sun in the Firmament. O that the eye were opened which can ſee the way of Peace, that the preſent Governours might be bleſſed and the Nation bleſſed in them, and not the Spirit of the Nation (by a ſecret kindling, which none knows whence it comes) brought over them as a Flood, as it was over them that went before them.

In that fear which God works in the Heart (and out of the compaſs of that carnal wiſdom and ſtrength, on which man relies) is the Wiſdom, Council and Preſervation of the moſt high; both of particular perſons, and alſo of Nations. *O Lord my God, if it may pleaſe thee, open the Ear that can hear thy Voice, that miſery may be avoided, and thy Peace and Bleſſing ſought after and enjoyed, or at leaſt ſome of the force of that bitter Storm (which ſweepeth away and maketh Deſolate, even as the abomination of Deſolation hath entred, and of a long time made the Earth deſolate of the Life and Power of Godlineſs) broken, that this Nation may not be ſwallowed up in the dreadful breakings forth of thy diſpleaſure, but may be prepared by thy Correcting hand, and fitted for the day of thy Mercy.*

A Brief Account of what the People called QUAKERS *deſire, in Reference to the Civil Government.*

THere are three things which we cannot but earneſtly deſire in our hearts, and pray to the Lord for, as the proper means of ſetling aright the Spirit of this Nation, as alſo neceſſary for the growth of Gods pure Living Truth, and as juſt and equal in themſelves.

1. Univerſal Liberty for all ſorts to Worſhip God, according as Chriſt ſhall open mens eyes to ſee the Truth, and according as he ſhall perſwade their Hearts by his Spirit, who is every mans Maſter in Religion, to whom they muſt ſtand or fall in all they do therein, *Rom.* 14. 4

Now if any man Walk diſorderly, and contrary to the light of Chriſts Spirit either in Doctrine or Worſhip; that power which converts to God, is to reprove and correct ſuch an Offender with the Spiritual Rod and Sword, that he may be again reſtored to the Truth and Obedience of the Spirit: But the Magiſtrate is not for any ſuch thing to Impriſon, Fine, Baniſh, or put him to Death. For Chriſt is the Judge of his People in the things of his Kingdom, *Heb.* 10. 30. and he hath appointed to have his Spiritual Weapons in a readineſs, to revenge every Diſobedience and Rebellion againſt his Spirit, 2 *Cor.* 10 4. The bringing in and applying of the Magiſtrates Sword to this Work, was never by the True Church, in whoſe hand the Sword of the Spirit was ever found ſufficient; But the falſe Church not having the Sword of the Spirit, is fain to uphold her ſelf by the carnal Weapons, or elſe ſhe would ſoon fall. But the Lord God is wreſting theſe out of her hands, and then his light will break forth without interruption, and her ſhame and nakedneſs ſoon appear.

2. That no Laws formerly made, contrary to the Principle of equity and righteouſneſs

ness in man, may remain in force; nor no new ones be made, but what are manifestly agreeable thereunto. All just Laws, say the Lawyers, have their Foundation in right reason, and must agree with, and proceed from it, if they be properly good for, and rightly servicable to Mankind. Now man hath a corrupt and carnal Reason, which sways him aside from Integrity and Righteousness, towards the favouring of himself and his own party: And whatever party is uppermost, they are apt to make such new Laws as they frame, and also the interpretation of the old ones bend towards the favour of their own party. Therefore we would have every man in Authority wait in the fear of God, to have that Principle of God raised up in him, which is for righteousness, and not selfish, and watch to be guided by that in all he does, either in making Laws for Government, or in governing by Laws already made.

3. Seeing this Nation is in such a shattered Condition, and there have been so many Breaches, Parties, and Factions in it, that no Party might be bolstered up in enmity and opposition against another, but that every Party might be considered, in what might be done for their Ease and Benefit, without danger and detriment to any other party. And if I might be hearkened to, I would perswade those now in Power, not to deal with their Enemies as they formerly dealt with them, but as they would have been dealt with by them when they were in Power.

I would also dehort and dissuade all people from Plotting or contriving against this present Government (for they must have their day, do all men what they can) but instead thereof to pray for them, that they may see the former errours in Government, humble themselves before the Lord, and (by their Meekness, Gentleness, and Righteousness towards all) shew forth the Fruit of his Long afflicting-hand upon them. But if they shall over-look, forget, and neglect the Lord, who hath shewn so great mercy to them, and not in his fear wait on him, to preserve for them the ground and interest he hath given them, and think that now they are able to stand on their own Leggs, and by their own Wisdom and Strength, and so assay to carry on things according to their own Will, and in the strength of their own Wisdom, and so not mind for what end the Lord brought them in again, and what he expecteth to have effected by them, but strive again to settle the Principles and Practices which he hath been shaking, according to what seems right and good in their own Eyes (measuring things by their own corrupt reason, selfish Wisdom and Interests, and not by the Principle of God, common Equity, and right Reason) I say, if it come to be thus with them, ye shall not need to Plot against them: for the Lord God Almighty, who with ease removed their Enemies and made way for them, can with as great ease remove them, and put the power into another hand

Therefore, all People, be still and quiet in your Minds, and wait for righteousness, for that is it which the Lord is making Way for in this Nation, and which he will set up therein; and he whose desire is not after that, and whose interest lies not there, will find himself disappointed, and at unawares surprized with what he expects not.

This is given forth that the Powers and People may see what is the desire of our hearts in these respects, and how upright our hearts are towards them in what is just and right, and that we are not at all against Magistracy, Laws, or Government, though we cannot flatter or bend to them in that which is selfish and corrupt, and indeed against God and not for the good of men. It was written long since, and intended then for service to the Lord and this Nation, and his People therein, but the Lord ordered it otherwise: If he please now to accompany it with his blessing, and make way for the reasonableness, Equity, and Righteousness of it, to enter into the Minds and Hearts of them that are in Power, it will be a good season for it, and they will find cause to bless the Lord, for putting of it into my Heart at first, and for the publishing of it now.

A few Words to such as have felt the power of the endless Life drawing, and have faithfully followed the Leader of the Flock of Israel, who hath of late led his Sheep in such Paths as hath not been known all the night of the Apostacy.

O Ye Children of the most High, who hath felt the breath of the eternal Spirit begetting you in the pure Life, and drawing you out of this World, out of the vanities, out of the corruptions, out of the course and fashions, out of the invented Ways and Forms of Worship (yea out of the very Root and Principle thereof) into the Worship and Spirit of Truth, and into the fear of the most high, which is Wisdoms Place and Habitation, where the pure Law of Life is received, and the Salvation begun, wrought out, and perfected. O ye dear Plants of the right hand of Eternity, fear not what is to come to pass in this visible Creation (to break the corrupt state thereof, and to make way for the springing up and spreading of his pure Life and Righteousness, which the corrupt Estate, Spirit, and Principle of the World cannot but oppose, until it be broken and subjected) but sanctifie the Lord of Hosts, and let him be your fear and dread, that he may compass you with the Arm of his Power, and hide you under the shadow of his hand, until he hath Planted the Heavens, and laid the Foundations of the Earth, and say to *Sion*, in the sight of all her Enemies, *Thou art my People. The Lord my God watcheth over you Night and Day*, and preserve his living Principle pure and fresh in you, and you in perfect subjection unto it; that he may delight in what he hath begotten and preserved in you, and ye may be satisfied in the openings and overflowings of the love of his heart towards you. *Amen*, saith my Soul.

From Alisbury *Prison in* Bucks: *where my Life breath for the Consolation and Redemption of God's* Israel, *and for the turning of the captivity of the whole Creation* 1661.

A few Words about the present Work of God in the World.

WOULD any know what God is now on doing in the Earth, and what changes he is making therein? Let him sink out of the earthly Part, even from that which blinds the pure eye, and waiting to have the understanding and eye of his Spirit opened in the Lord, let him read these things following.

The Lord God of Bowels and Compassion, and of everlasting Power and Strength, hath heard the Groans of *Israel*, whose Consciences have been burdened, and whose Souls have been bowed down under the Power of the Beast, under the hard Yoak of Antichrist for these many Generations; And he is arisen in his jealousie, in his indignation, and in his fury, to break the Yoak, and let oppressed *Israel* go free.

He hath already stretched forth the Arm of his Power, the Eye of *Israel* hath seen it, and hath in part felt the Redemption (both inwardly and outwardly) which he hath brought to pass by it; and *a Song of Praise* hath been sung to him, who hath begun to deliver his People, and who is able perfectly to accomplish the Work he hath begun, notwithstanding all the opposition he can meet with, whether from within or from without.

Lift up then the Eye of Faith, and behold a great part of *Israel* already passed out of the Land of *Ægypt*, and the Spirit of the Lord awakening and rouzing the rest, to leave their dark Habitations in the Land of Darkness, Oppression, and Bondage, and to travel towards the good Land of Light, Rest, and Peace:

Arise

Arise O *Israel*, shake thy self from the dust O Captive Daughter of *Sion*, behold the Courage of thy Leader, let thy heart consider the Arm of his Strength, and the Rod of his Power, wherewith he is able to dash in pieces all his Enemies. Fear not, Worm *Jacob*, because of thine own weakness and unworthiness: thy Strength is in thy Leader, and thy Comliness (not in what thou now appearest, but) in what thy Husband will put upon thee, when he shall circumcise thee throughly, and rowl away thy reproach for ever.

Was all the strength of *Pharaoh* able to keep *Israel* in the Land of *Ægypt*, or to drive them back after God had brought them forth? Were all the Enemies in the Wilderness able to stop their passage forward? Were all the Enemies in *Canaan*, or the Strength of their Cities (though their Walls might seem to reach to Heaven, and the Inhabitants thereof were Tall and Mighty) able to keep them out of the Inheritance which God alloted them? Thy God, O Worm *Jacob*, is the same for ever: he hath the same Arm of Power to stretch forth, yea and his heart loveth his inward *Israel* ful as dearly, as ever he did the outward. O wait on the Lord, believe in his Name, trust his Love, hope beyond hope for the appearance of his power, and the Red-Sea shall divide, and the Waters thereof stand on heaps, yea, *Jordan* shall be again driven back; the Mountains shall skip like Ramms, and the little Hills like Lambs; Yea, the whole Earth shall tremble at the presence of the Lord, at the presence of the God of *Jacob*: and Glory, Glory, Glory, everlasting Glory, Power, rich Praise, and endless Life, shall sound through all the Tents of *Jacob* in the Wilderness, and through all the Habitations of *Israel* in the holy Land, to the King of Glory, Power, and life, even to the Lamb that sits upon the Throne, who was, and is, and is to come; who hath reigned, doth reign, and will reign on his holy Hill of *Sion*, over all the Powers of darkness for evermore, *Amen*, *Hallelujah*.

O ye Sons of Men, how long will ye run after vanity, and seek to a Refuge of lies for succor and stability, and so lose your share in the everlasting Riches and Glory, which God is preparing for the Souls of his Chosen! Why will ye dy? Why will ye perish? why will ye undo your Souls? why do ye so greedily sow Misery, Anguish, Perplexity, and Wrath for your poor Souls to reap? O God of love, who knowest the value and price of Souls, pity thy poor Creatures, and put a stop to this course of perishing, wherein so many multitudes are overtaken and pass down to the Pit unawares: O thy Bowels, thy Bowels, thy wonderful Bowels! Let them rowl in thee, and work mightily, and in the strength of thy compassions bring forth thy judgment and thy mercy among the Sons of Men. Build up the Tents of *Sem*, perswade *Japhet* to dwell therein, and let *Canaan* become a Servant. Preserve the feet of thy Saints for ever: shut up and silence the wicked one in the darkness; let not his strength or subtilty prevail against thee or thine any more: but let the fresh Power of thy life, and the virtue of thy incomprehensible love redeem, fill, possess, and make glad the heart of thy Creation for ever, *Amen*, *Amen*.

J. P.

Printed, 1661.

CONCERNING

PERSECUTION:

Which is,

The Afflicting or Puniſhing that which is GOOD, under the Pretence of its being EVIL.

Which Practice is contrary to the very Nature of Mankind (ſo far as it is drawn out of the Corruption and Depravation) which would *be Good* and *do Good*, and have Good *Cheriſhed* and Evil *Suppreſſed*, both in it ſelf and others.

It is contrary alſo to all Equal and Righteous Government, which is for the *Suppreſſing of Evil*, and *Cheriſhing of Good*, and not for the afflicting and cruſhing of that which is *Good*, upon pretence of its being *Evil*.

Yet this unhappy Error will always be committed in Nations and Governments, until the proper Right and juſt Liberty of Mens Conſciences be diſcerned, acknowledged and allowed.

LIKEWISE,

There are ſome *Anſwers* given to that *common Objection*, againſt affording CONSCIENCE its due Liberty, becauſe Evil Perſons may pretend *Conſcience* to eſcape the juſt Puniſhment of their Evil Deeds.

With a brief Account of that ſuppoſed STUBBORNNESS, which by many is objected againſt the People called QUAKERS.

Given forth in love to this Nation, that at length the true bottom and foundation of a *laſting Peace* and *Settlement* may be eſpied, the Spirits of the *Governors* and *People* fixed thereon, and that dangerous Rock of *Perſecution* (whereon both the Powers and People of this Nation have ſo often ſplit) carefully avoided by all.

By ISAAC PENINGTON *the Younger.* 1661.

The PREFACE.

THere hath been an Enmity in the Seed of the Serpent, againſt the Seed of the Woman, from the time of the Promiſe even until now. God in mercy to Mankind, hath given unto him ſince the Fall, a Seed or Principle of Life, in the Light and Strength whereof he is to War againſt, and ſubdue the Corrupt Principle, and ſo be freed from the Curſe, and become Heir of the Bleſſing. Againſt this Principle all the Powers of Darkneſs fight (even in every particular Man and Woman) until they be overcome and ſubjected there: And againſt thoſe in whom this pure Principle Reigns, all the Powers of Darkneſs in the World fight alſo, ſtriving to make it miſerable, and to bring it into Death and Captivity, that they might keep up the content and happineſs of the Corrupt State. All the Nations of the Earth have always warred againſt the Principle of God and the People of his choice. In the time of the Law, the Jews were the object of the Envy and Hatred of all the World: in the times of the Goſpel, the Jews in Spirit were hated and hunted, in that day and hour, not only by Heathens, but alſo by ſuch as were Jews according to the Letter; and ever ſince

ſince the Apoſtacy by Chriſtians alſo, according to the Letter, who are as great enemies to the Spirit and Power as ever the Jews were.

Now all the Miſery of the World, as it at firſt came by departing from the Principle of Life; ſo it hath been ever ſince continued by mens joyning with the Principle of Death and Corruption, to oppoſe and withſtand the workings of the Principle of Life, both in themſelves and others. What man is there that hath not in him a Witneſs againſt that which is Evil? But where is that man, who joyns with this Witneſs in him againſt the Evil, and not with the Evil againſt this Witneſs? Oh how doth Gods Witneſs reprove for Sin, making the heart (which is not ſenſual and bruitiſh, but ſeriouſly conſiders its latter end) ſad becauſe of it, This is Gods way of making the Creature weary thereof, of weaning him from it! delivering him out of it, and ſo reſcuing him from the Wrath and Everlaſting Burnings, which are the portion and inheritance of the Wicked. But who is it that doth not ſtrive to ſtop, ſilence and ſuppreſs this Witneſs in himſelf, that he might enjoy his Luſts, eaſe and content in the fleſh, by keeping the ſight and remembrance of the Evil-day far from him? And if he can do ſo, then he rejoyceth and maketh merry over the Teſtimony of the Witneſs in himſelf; and when he hath ſo far prevailed, then he is in a good capacity to perſecute others, who hear and obey the Voice and Teſtimony thereof in themſelves.

That which is to redeem the World out of Miſery, is the Power of the Goſpel: and precious is the Peace which comes thereby, after the work of the Spiritual Sword (with the trouble thereof) is finiſhed. O how bleſſed would the Principle and Power of Life make the World, might it but have its free courſe therein! O how happy is that man, who bears the Condemnation becauſe of Sin, follows the guidance of the Living God, and waits for the day of his Salvation! O the ſweet inward Peace of Spirit which is enjoyed after the Storm, and after the Judgment of that which is to be judged and deſtroyed! And that which makes one perſon happy, the ſame muſt make Nations happy. There is no true ſettlement nor abiding ſecurity, but in the ſetled and abiding Principle. God is ariſen to ſhake the Earth, and it can ſettle no more upon the old Foundations: yea, the ſame God hath ſhriveled up the old Heavens, and they can no more be ſtretched forth again. Behold, I make all things new, *ſaith the Lord in the days of the Goſpel, when he ſtretcheth forth the Arm of his Power: And who is he which ſhall venture to eſtabliſh the old Heavens and the old Earth, which the Lord God is removing and cauſing to paſs away, and aboliſh the new Heavens and the new Earth, which the Lord God hath Created and Formed and is eſtabliſhing? O that men knew the place of Wiſdom, that they might be Wiſe and not fight againſt their Creator, from whom their ſtrength comes, and againſt whom their ſtrength cannot prevail. O that men could ſee how induſtrious they are to keep up Miſery, and to keep out Happineſs. The eye of man (in the fallen and corrupt eſtate) cannot ſee aright: and miſ-ſeeing, how can he chuſe but miſ-aim and miſ-act? and miſ-aiming and miſ-acting, how can he attain his end? But the Lords Counſel ſhall ſtand, and he will fulfil all his pleaſure in every heart, and throughout the Earth. Happy is he who is weaned from himſelf, and begotten in the light of life which is incorruptible, he ſhall ſtand and be Bleſſed, when all fleſh falls before the Breath of the Lord and becomes miſerable; and the fall of all the fleſhly Will, Wiſdom and Strength haſtens apace; Happy is he who is delivered from them before the day of their ruine, which is nearer than man is aware of, or can believe.*

I. P.

Concerning

Concerning PERSECUTION, &c.

BEcauſe men, generally, in Perſecuting know not what they do (neither whom it is they perſecute, nor how they Sin againſt God therein, nor what danger they are expoſing themſelves to, and what miſery they are drawing upon themſelves thereby, both in this World and for ever) even as Chriſt ſaid concerning the Jews, who were Perſecuting him even to Death, *Father forgive them, for they know not what they do*: and afterward to *Saul*; *Saul, Saul, why Perſecuteſt thou me?* Therefore, in love to thoſe, who are at unawares running into this great error, that they may find the good hand of God ſtopping them therein for their own good, are theſe things following concerning Perſecution Written, wherein are manifeſted,

First, *What it is that is Perſecuted.*
2. *Who it is that Perſecutes*, or is the Perſecutor.
3. *The Nature of Perſecution.*
4. *The Grounds or Cauſes of Perſecution.*
5. *The Ways and Means of Perſecution.*
6. *The Ends of Perſecuting*, what men aim at therein, or rather what that Spirit in men, which puts them upon Perſecuting of others, aims at thereby.
7. *The Colour or falſe Pretence of the Perſecuting Spirit.*
8. *The Bleſſedneſs of the Perſecuted.*
9. *The Miſery of the Perſecutors.*
10. *The Way and Means whereby men may come to avoid this great evil of Perſecuting others:*

Whereunto (in the Laſt Place) are added, *Some ſad Effects of Perſecution*, to kindle in men a Deſire of avoiding ſo great an Evil in its ſelf, and ſo Pernicious an Enemy, (to all that is good in General, and Particularly to the Peace and Welfare of Mankind) as the Perſecuting Spirit is.

1. *What or who it is that is Perſecuted.*

The Perſecuted in all Ages, is that *which is born after Gods Spirit*, Gal. 4.29. He that is new-created in Chriſt Jeſus, who is formed in the Image and by the Spirit of God (which is contrary to the Image and Spirit of the World) and who follows Chriſt in the leadings and teachings of his Spirit (which is out of and contrary to the courſe, faſhions, ways and cuſtoms of the World) This is the man that is Perſecuted in all Ages. He that is of another Spirit and Principle than the World, and ſo cannot be as the World is (being made otherwiſe by God) nor walk as the World walks, nor Worſhip as the World worſhips, being taught and required of God to do otherwiſe, This is the man who is afflicted, reproached, hated, hunted, perſecuted. And ſo the Apoſtle lays it down, not only as a thing to be in his Age, but in after Ages alſo, 2 *Tim.* 3. 12. *Yea and all that will live Godly in Chriſt Jeſus ſhall ſuffer Perſecution.* Men may talk of Chriſt, profeſs Chriſt, worſhip Chriſt according to the way that is ſet up in Nations, and avoid Perſecution; but come under the new Principle, come into his life, live Godly in Him, become really ſubject unto the Power and direction of his Spirit; then there is no longer avoiding of Perſecution. That which comes into the Life of Chriſt, comes preſently into a proportion of Suffering from that which is contrary to his Life.

2. *What or who it is that Perſecuteth, or is the Perſecutor.*

The Perſecutor, in all Ages, is that which is after the fleſh. That Spirit and Principle in man which is from beneath, puts the men in whom it is upon perſecuting the other Principle, and the perſons in whom it appears; Or more plainly thus; That which is of the World, that which loves the World and preſent ſtate thereof; that which lies in the darkneſs, is in unity with it, loveth it, and the corrupt ways thereof; that hates the Light, and Perſecuteth the Children of the Light, who are witneſſes againſt, and reprovers

vers of the darkneſs, *John* 3: 20. *He that was born after the Fleſh, Perſecuted him that was after the Spirit.* So it was formerly, ſo it is alſo now, ſaith the Apoſtle, *Gal.* 4. 29. Now there are ſeveral ſorts and ranks of theſe, as ſome in the way of open prophaneneſs and wickedneſs, ſome more civilized, and of a more Gentle, Noble, and Conſiderate Spirit and Temper, ſome more Religious and Devout in worſhips (though not rightly principled and guided, but turned aſide to ſome inventions or other of the earthly Spirit, all which are pleaſing to the earthly Spirit.) But all theſe, though they are different one from another, and agree not well among themſelves, but are full of diſlikes one toward another, yet they all agree in this, to wit, in a willingneſs to have that perſecuted and ſubjected, which is of a contrary Spirit and Nature to them all. They are all againſt this more or leſs, though not all againſt it in the ſame degree of heat and vehemency.

3. *The Nature of Perſecution, or what it is to Perſecute.*

Perſecution is the oppoſition of the Fleſh againſt the Spirit. The fretting or daſhing of the earthly Spirit, or Spirit of man corrupted, againſt that which is born of God. The fighting of the unregenerate and unrenewed Spirit in Man, againſt the Spirit of Man renewed by the regenerating Power of the Spirit of God. The fighting, the oppoſing of this Spirit againſt the other, is Perſecution. Whatever any man does in his own will, according to his own wiſdom, and after the inclination of his own heart, againſt another who deſires to fear the Lord, (who waits on him for the counſel and guidance of his Spirit, that he might obey and worſhip him aright) is Perſecution. The Principle of God teaches to fear the Lord, not according to the fear which is taught by the Precepts of Men, but according to the fear which God puts into the heart; It teaches likewiſe to worſhip the Lord, not according as man invents and thinks good to preſcribe, but as the Lord inſtructs and requires; It teacheth likewiſe not to conform to the World, but to deny it and come out of it: Now the hating, oppoſing, and puniſhing of that which is thus taught, becauſe of theſe teachings and its obedience thereto, this is Perſecution. The riſing of the heart againſt ſuch, is Perſecution in the heart. The Reproaching, Scoffing at, or ſpeaking evil of ſuch, is Perſecution with the Tongue. (So *Iſhmael's* mocking of *Iſaac*, Gen. 21. 9, 10. is called Perſecuting of him, *Gal.* 4. 29, 30.) The Smiting, Fining, Impriſoning of ſuch, *&c.* in relation to any thing that they do from this principle, is Perſecution with the hand, or lifting up of the power either of a particular Perſon, or of a Magiſtrate againſt ſuch.

4. *The Grounds of Perſecution, or what are the things that cauſe the one Spirit and Principle to Perſecute, and the other to be Perſecuted.*

The Grounds and Cauſes which expoſe the one to Perſecution, and kindle the heat of Perſecuting in the other, are chiefly theſe three enſuing.

1. The enmity of the Birth of the Fleſh againſt the Birth of the Spirit. There is enmity in the Serpent againſt the Woman, and in the Seed of the Serpent againſt the Seed of the Woman. That which is born of the corrupt Principle cannot endure that which is born of the pure Principle. That which Walks and Worſhips in the Will, and according to the Inventions of Man's Wiſdom, and in Shaddows and fleſhly Forms, pleaſing to the Fleſh, cannot endure that which Worſhips in Spirit and Truth.

2. The contrariety of that which is born of God and drawn out of the World, to that which is of the Fleſh (or of corrupt Man) and left in the World, this is that which incenſeth, and draweth forth the enmity in the corrupt Principle. *They are not of the World, even as I am not of the World,* John 17. 16. *Therefore the World hateth them,* v. 14. They are of another Spirit, of another Image, of another Make, of another Heart, of another Deſire, of another manner of Carriage and Demeanor, of another Principle, and have other Ends in all they do, than the World. And their whole Courſe and Converſation being in the Light, and in the Love, and in true Purity of Mind) reproves the World, which lies in the darkneſs and in the enmity, and walks in the Wickedneſs. And how can the World bear this, in the midſt of all their height, glory, and greatneſs,

to

to be continually reproved by a poor and contemptible Generation, as God's choice in the World have for the generality of them always been, even looked upon by the World as the off ſcouring thereof, as not fit to be ſuffer'd to have a being in it, but rather as deſerving to be ſcowred off from it?

The Light, whereof the Children of Light are born, and which they hold forth (or rather which God holds forth by them) condemns the World. The evenneſs, ſweetneſs, and ſtraitneſs, of their Converſation and Practices condemns the unevenneſs, crookedneſs, and perverſneſs of the Spirit of the World. The integrity, ſeriouſneſs, and ſpirituality of their Worſhip (with the living power and preſence of God, appearing among them) condemns the deadneſs, formality, and hypocriſie of the Worſhips of the World, who draw nigh to God with their Lips, when it is manifeſt, that their Hearts are far from him, being enſnared, and captivated with Vanities and Self-intereſts, and love of the World and Earthly things. Indeed the whole courſe and manifeſtation of the Light and Power of God in them, is a continual upbraiding of the Principle and Ways of darkneſs in the men of the World. And how can the men of the World forbear making an unrighteous War, even a War of Perſecution againſt that which invades their Territories, and makes War with them in Righteouſneſs? Can darkneſs chuſe but fight to ſave its own Dominions? It muſt put out the light or it cannot ſave its own, but will be loſing ground daily.

3. Becauſe of the Children of Light leaving and coming out of the World. They were once of the World, as well as others; Of the ſame Nature, of the ſame Spirit, of the ſame corrupt Will, of the ſame corrupt Wiſdom, walking in their way, worſhipping according to their worſhips, approving and obſerving their cuſtoms, faſhions, and vanities. But when the Spirit of Chriſt called them out of the World, and created in them that which could hear his voice and was willing to follow him, then they left all theſe, and ſtood witneſſes (in God's Spirit which called, and in that Life which was begotten in them, and in the fear, love, and power of that God who quickned them) againſt all theſe. And this mads the World, in that they were once of them, but left them. Had they ſtaid in the World, and been ſtill of the World, the World would have loved them, as it doth the reſt of its own: but departing from the world, travelling towards another Countrey, ſubjecting themſelves to another Spirit, and teſtifying againſt that Spirit which formerly led them, and ſtill leads the world, and againſt thoſe ways and practices wherein formerly they walked, and wherein the world ſtill walks; this fills the worldly Spirit with rage againſt them.

5. *The Ways and Means of Perſecution.*

The Ways and Means of Perſecution are very many. Who can want Inſtruments to afflict the Innocent and Helpleſs, who can neither reſiſt the evil which is offered them, nor harm that which offers it? I ſhall only here mention three general heads, to which many particulars may be referred.

1: One great way of Perſecution is, by making uſe of Laws already made, either according to their proper tendency to that end and purpoſe, or by bending them aſide from their proper Intent, to reach thoſe whom they have a mind to afflict and perſecute. Thus the *Jews*, when they had a mind to have Chriſt put to death, told *Pilate*, *We have a Law, and by our Law he ought to die*, John 19. 7.

2. Another way is, by making new Laws fit for their purpoſe, whereby they may catch, enſnare, and ſuppreſs that which is contrary to their Spirit and Principle, and which will not bow thereto. This is a certain way to take that which is born of God and which cannot but be true to Him, and ſo cannot bow to the corrupt will of Man, nor to any Law made in the corrupt will, to ſtrengthen the corruption, and againſt the holy pure will and mind of God. Thus *Daniel* and the *Three Children* were caught in the Snare by Laws, *Daniel* for praying to his God, againſt the Royal Statute and firm Decree of the King, ſigned in writing, according to the deſire and advice of all the Preſidents of the Kingdom, the Governours, Princes, Counſellors, and Captains, *Dan.* 6. 7, 8. And the *Three Children*, for not worſhipping the Image *Nebuchadnezzar* had ſet up, accordinh to the Decree of the King. (obſerve this by the way, and conſider it well: what hath been ſet up all this night of the Apoſtacy, but Images of the true Worſhip

worſhip? and what compelling hath there been thereto?) Thus have Articles been framed, and Statutes made here in *England* (as in King *Henry* the 8*th*. and Queen *Mary*'s days) which have been great Engines of Perſecution: And thus have there been ſome late Laws made in *New-England* to the ſame Effect, though better might have juſtly been expected from them. And this is not only a certain way, but a very plauſible way likewiſe, whereby the Perſecutor hides himſelf from the imputation of Perſecution, and appears as a juſt Executer of the Law; and ſo repreſents him who is upright before God, and innocent in the ſight of God, as an Offender and Breaker of the Law, and ſo juſtly puniſhable. But this will not always cover the Unjuſt Spirits Perſecution of the Juſt. He that ſhall Perſecute the Lord of Glory (as he that Perſecuteth the leaſt Member of his, how contemptible ſoever he appears to his eye, doth no leſs, *Acts* 9. 4 *Matth.* 25. 40, 45. when Chriſt ſhall call him to account therefore, it will be a vain plea for him to ſay, there was a Law for it, and he acted according to Law. It is fit for all Men and Laws to bow before the Lord, and not to diſturb any in their Obedience to the Lord, or hurt the Principle of his Life in any, but cheriſh and nurſe it up as much as in them lies) in that tenderneſs which Chriſt begetteth in it, and in that ſpiritual Liberty which Chriſt allows it.

3. A third way of Perſecution is by the hand of Violence, without either Law, or ſo much as pretence to Law. Thus the perſecuting Spirit, when it hath power in its hand, and is out of fear, ſmiteth (with the open fiſt of wickedneſs) that which is an Enemy to, and ſtands a Witneſs againſt its wickedneſs.

6. *The Ends of Perſecution, or what the perſecuting Spirit aims at in its Perſecuting, and would fain attain thereby.*

1. The main end of Perſecution, is, to bring the Children of Light, (who have left the Evil, Darkneſs and Corruption of the World) back to the World again. That which they perſecute them for, is, for leaving the World, both in its *Principle* and *Practice*, and for profeſſing Obedience and Subjection to another Spirit: That which they drive at in Perſecuting them, is, to force them back from under ſubjection to that Spirit which hath led them out of the World, into ſubjection to the Spirit of the World again. There is a great Fight between the Spirit of God and the Spirit of the World, in the two Seeds; the Spirit of God ſtriving to bring the Spirit of the World under, and the Spirit of the World ſtriving to bring the Spirit of God under. This is well known in the heart, where the new Birth is witneſſed. O what ſtriving there is by the powers of darkneſs, with all manner of ſecret temptations and forcible oppoſitions (ſo far as the Lord permits) to bring the Heart (which the Lord hath begun to redeem, and in ſome meaſure ſet free from them) under their power again! And the ſame that ſtirs up the Darkneſs in the Heart againſt the Seed and Birth of Light there, the ſame ſtirs up in the darkneſs in other men againſt it alſo. The Lord knows what bitter Fights we have had with the Enemy in our own Hearts, before we could leave our *Principles, Paths, and Practices* of Darkneſs, how hard it hath been to us to deny the World, and come out of it: and yet when the Lord hath conquered and ſubjected the Darkneſs in our own hearts in any meaſure, then we meet with a new fight abroad in the World, the ſame Principle and Power in them fighting againſt us, as did at firſt in our ſelves. And as this was the aim and work of the Power of Darkneſs in our ſelves (and ſtill is, ſo far as any of it is left in any of us) to bring us back under the Darkneſs again, even from the Light and Leadings of the Spirit, and from ſingle Obedience thereto: So it is the aim and endeavour of the ſame Spirit in others. And if they could but bring us back from our God into the World again, they would be at peace with us as well as with other men, and love and cheriſh us as they do the reſt of the World.

2. A ſecond End of Perſecution in the Spirit that perſecuteth, is, to keep the Children of Light from gaining further ground. The Kingdom of God and his Truth is of a growing ſpreading nature. It is like *Leaven*, like *Salt*, like *the Light of the Morning*; Its Nature is to Leaven, to Seaſon, to Overſpread, and Gather Mankind from the Evil, from the Darkneſs, from the Corruption, from the Death and Deſtruction. Now the Spirit of the World, and that Spirit which ruleth the World, is loth to loſe

ground; and therefore hunts and ſeeks to deſtroy the Veſſels wherein the Light appeareth, and from whom it ſhineth forth, and to make them appear as odious as they may, that they may keep all their own Territories and Dominions in a perfect deteſtation of them, and diſtance from them. Thus though the people of God have ſtill been an innocent people, and ſimple as to the ſubtilty and deceit of the Serpent, and weak and fooliſh in compare with the wiſe and ſtrong ones in the worldly nature and ſpirit: yet they are ſtill repreſented as moſt dangerous, moſt ſubtile and pernicious, as ſhrewd Deceivers, Witches, Jeſuites, *&c.* yea, any thing that is hateful and hated.

3. A third end of Perſecution, is, to afflict, grieve, vex, diſturb and torment thoſe, whoſe Principles and Practices are diſpleaſing to them. There is enmity in the nature and ſpirit of the World, againſt the holy pure Spirit and Seed of God; and if it cannot overcome and get its will one way in bringing back, yet it will ſtrive to have its will another way, even in vexing and afflicting. It is the pleaſure of hatred or enmity to do any thing which may hurt that, againſt which its hatred is. Thus the evil ſpirit *rejoyceth in iniquity*, in grieving and afflicting that which is good. As the Spirit of love delights in Love, and in doing good even to thoſe which perſecute: ſo the ſpirit of enmity delights in hatred and doing evil, even in vexing and oppreſſing thoſe which ſeek their good, becauſe they are not, nor cannot be one with them in their *dark Principles* and *evil Practiſes*.

7. *The colour or pretence which men put upon their Perſecutions of that which is good.*

Perſecution is ſo hateful (and hath ſuch a blackneſs of ſpirit in it) that it cannot endure to appear in its own colour. Where is the man that would appear to perſecute that which is good in men, or men becauſe of their goodneſs? Therefore all Perſecutors, though they ſtill perſecute that which is good, and thoſe which are good; yet they ſtill repreſent and charge them as evil, that they might thereby hide the badneſs and unjuſtneſs of their Perſecutions from their own eyes, and from the eyes of others. Thus the true Prophets of the Lord were always miſrepreſented by their Perſecutors, even as falſe Prophets, as *Troublers of Iſrael*, as mad men, as men not fit to be tolerated in the Kingdom or Common-Wealth of *Iſrael*: (ſee *Jer.* 29.26, 27.) And thoſe which condemned their fore-fathers, for perſecuting the true Prophets in former days, yet could alſo perſecute the true Prophets in their own days. Chriſt himſelf, when he asked the *Jews*, for which of his good works they ſtoned him? They ſaid, *Not for a good work*, or *as a good man*; but *for his doing evil*; for his *Blaſphemy*, in that he *being a man would make himſelf God*, Joh. 10. 32, 33. And the *Phariſees* did not repreſent him as a good man, as an Holy Teacher from God (as indeed He was, though his Doctrine and Converſation differed very much from theirs) but as a Deceiver, a Seducer of the people, a mean man, the Son of *Joſeph* the Carpenter, one whom none of the wiſe Scribes owned, but only ſuch ſilly people as knew not the Law (*John* 7, 49.) yea, as a very bad man, as one that was againſt the Worſhip and Ordinances of *Moſes*, againſt Gods Temple and Prieſts in his Doctrine and Principles, and a prophaner of Gods Holy Sabbath in his practices; yea, more than this, they repreſented him as a man that *had* a Devil; and when the mighty power of God appeared in him, they ſaid it was the power of the Devil, and that He was able to do ſuch great things beyond them, through the help of *Beelzebub* the Prince of Devils. Could the *Jews* think they did otherwiſe than well in deſiring ſuch a man as this to be put to Death? might they not well prefer *Barrabbas* before a man thus repreſented by their chief Prieſts and Teachers, who knew and could expound the Law, and were beſt able to judge (as they might well think) both what was the Truth, and who were Deceivers?

8. *The Bleſſedneſs of the Perſecuted.*

The Diſciple of Chriſt, who is perſecuted for Conſcience ſake, who ſuffers from men and their Laws for the uprightneſs of his heart towards, and for his obedience unto Chriſt, that man is precious in the eye of Chriſt, and hath his bleſſing with him; yea, the more men diſeſteem and hate him upon this account, the greater is his bleſſedneſs.

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Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of Evil againſt you falſly for my ſake. Rejoyce and be exceeding glad, Mat. 5. 11. 12. He is bleſſed in ſeveral reſpects.

1. That man is in that Spirit and in that way which God hath choſen, and ſo he is in a happy ſtate and condition at preſent. He is in the path of Life, in the way of Peace, under the Leadings of Gods Spirit. The World loveth and cheriſheth that which is its own, that which is of it and walketh with it, but is at enmity and War with that which is of God. Therefore the Worlds diſlike, enmity and perſecution is an evidence of Gods choice, and of a Removal from it towards God. It is an happy thing in the eye of man, to be at unity with the World, to have the love and friendſhip thereof, to have all men ſpeak well of one, to be found doing that which is pleaſing in the eye of the World, and to be enjoying the pleaſures and profits thereof: but in the eye of God it is happy to be in unity with that which is contrary to the World, and procureth its ill will. *Love not the World, neither the things that are in the World. If any man love the World, the Love of the Father* (which begetteth out of the World) *is not in him.* But he that loſeth the love of the World (for the principle of God and his ſubjection thereto) is in that which the Father loveth, and feeleth the Love of the Father opened in him, and revealed to him: and this is truly an happy ſtate.

2. The Recompence, which God will give to them in the World to come, who cleave to Him and his Truth, for all the perſecutions which they endure in this World for his Truths ſake, is exceeding great. *Great is your Reward in Heaven,* Mat. 5. 14. *Our light Affliction, which is but for a moment* (but at moſt, for the time of this World) *worketh for us a far more exceeding eternal weight of Glory,* 2 Cor. 4. 17.

3. The Reward is great in this world alſo. There is an hundred fold Recompence to be reaped in this life. The peace of God in the Conſcience, the preſence of God, the Life of God, the Vertue of God, the Glory of the Spirit of God (which accompanieth, reſteth with, and abideth on the heart which is faithful, and waiteth upon God for patience, meekneſs, innocency and ſtrength to carry through Sufferings) may well be valued at above an hundred fold Income and Recompence, for all the Hardſhips and Tribulations which are undergone for his Name ſake. *If ye be reproached for the Name of Chriſt happy are ye; for the Spirit of Glory and of God reſteth upon you,* 1 Pet. 4. 14.

9. *The grievous miſery of the Perſecutors.*

It is a miſerable thing to be deceived about that which is good, to put *Good* for *Evil*, *Light* for *Darkneſs*, *Sweet* for *Bitter*, and ſo (under a miſtake at leaſt) become a Perſecutor of the *Good*. All *Good* is of God, and he that is againſt *Good* is againſt God; and it is a dreadful thing for the Creature to ſet himſelf in Battel againſt his Creator, and to engage the Power and Wrath of the Omnipotent One againſt him, though while the eye is ſhut, it doth not appear to men, either that they are againſt God, or that their danger is ſo great thereby, as indeed it is. The Children of God are as the Apple of his Eye: Who can touch them, and He not be deeply ſenſible? yea, and they are moſt dear to God in that, for which the World moſt perſecutes them. And therefore their danger and miſery muſt needs be great, which may further appear in theſe three reſpects.

1. In reſpect of the weight of Wrath, which their Perſecutions of others here will bring upon themſelves in the World to come. Then every hard word, with every thing they have done againſt any Lamb of Chriſt's, ſhall come upon them. There is a time of Judgement for all that is ſowed in this World; and then every one ſhall reap what he hath ſowed. And if he that hath not viſited the ſick and impriſoned for Chriſts ſake, ſhall hear that Sentence, *Go ye curſed*, &c. what will his portion be, who hath impriſoned them and cauſed their ſickneſs? Now is our time of trouble; but the Lord hath prepared a day of reſt for that Spirit which is troubled in this World by the ſpirit of this World, and then ſhall the troubleſom Spirit, which troubled the peaceable ſpirit (and would give it no reſt in its following and obeying the Lord) be troubled by the Spirit of the Lord, 2 *Theſ.* 1. 6, 7. And what ſhall the miſery of that ſpirit be, whom the Spirit of the Lord troubleth and filleth with anguiſh, and torments in his Fire and with his Brimſtone! Oh that men would awaken and conſider in time, and not fell away their

everlaſting Inheritance for a meſs of Vanity, and tranſitory Luſts and Pleaſures.

2. The hand of God doth often overtake them in this World, and the Lord doth many times curſe their very Bleſſings to them, inſomuch as they cannot enjoy this World with that ſweetneſs and content they might, were it not for the rage and bitterneſs of their ſpirits againſt Gods people, and their provoking of God againſt them thereby. How many of his own people did *Pharaoh* loſe, and how did he break the ſtrength and glory of his Kingdom, by perſecuting Gods *Iſrael* of old? How did *Amalek* cauſe his name to be rooted out from under Heaven? How did the Nations and mighty Powers of the earth fall upon this account, one after another? And in this Nation how many powers have already fallen thereby! *Jeruſalem is a burthenſome ſtone* (it was ſo in the Type, it is much more ſo in the ſubſtance) which lyes in the way of every earthly ſpirit and power, which they know not how to build with, neither can they rear up their own building becauſe of it, and therefore every power ſtrives to remove it out of their way; but they know not the weight of it, nor who it is that hath ſquared it, and how firm it is fixed upon the Rock. The earthly ſpirit is never to enjoy any true or laſting peace and ſettlement (which is the gift of God) until it leave off perſecuting Gods *Iſrael* (which are the people whom God calleth out of the World) and leave them free for God to enjoy, command and diſpoſe of; and whatever holds *Iſrael* in Bondage, either within or without, muſt either be ſubject to the Lord, or be broken by that Arm of Power, which the Lord putteth forth to redeem *Iſrael* with.

3. By all their Perſecutions and Afflictions they ſhall but increaſe and cauſe to grow, that which they ſtrive to ſuppreſs: This is miſery indeed, for a man to hazard his Soul eternally, and his Peace and Proſperity in this World, to cruſh and ſuppreſs a People, and yet not be able to effect that neither, but even thereby occaſion their growth and encreaſe; and yet ſo it is in the day that God putteth forth his hand to redeem *Iſrael*. The ways that man takes to bring them back into Captivity ſhall be the means of perfecting their Redemption. *Come*, ſaid *Pharaoh*, *this People multiply too faſt, they grow more and mightier than we; let us deal wiſely with them, and keep them down by hard labour, leſt they grow over-numerous and joyn with our Enemies againſt us, when they ſee their advantage*: But they grew and ſpread the more, upon his wiſe plotting and contriving to diminiſh them. And what did he get by ſtriving to keep them from going forth of his Land and Idolatrous Worſhips, to worſhip the Lord aright, but Plagues and Judgments upon himſelf and his People from the Lord? Can the Powers of the Earth withſtand God any more now, than they could formerly? ſhall he not redeem and bring forth his People from the Land of *Babylon*? His ſpiritual *Iſrael* from the ſpiritual *Egypt*? Shall he not break the Antichriſtian Yoke from their Conſciences, that they may be free in ſpirit to ſerve the Lord? Can any hinder God from breathing his ſpirit upon People, and from begetting them in the Image and likeneſs of his Spirit unto himſelf? And ſhall not theſe be the Lords? ſhall not the ſame Spirit teach them to Worſhip the Lord? ſhall God call them to Worſhip him openly, and ſhall they not obey him, but worſhip him according to mans Inventions and Commandments, or not at all publickly? Oh ye ſons of men be wiſe, do not contend with the Lord; be not bewitched by the *Cup of Fornications*, from the *pure ſpiritual Worſhip* of the living God, into *Mans Inventions*, which the Lords Soul loaths; nor do not ſtrive to hold any back from the Lord, whom the Lord draws after him; but conſider his power, wait to know his Work in the World, and do not intrench upon his Dominions, but be thankful for and content with your own; and do not provoke him againſt you, who can more eaſily take yours from you, than ye can his from him. And conſider this *Watchword*, in that which can open and ſhew the truth of it; *The Lord hath put forth his Arm to recover his Poſſeſſions from out of the hands of Antichriſt*: and who ſhall be able to force it back again, to make it return into his Boſom without effecting what he ſtretched it forth for?

Therefore, O Magiſtrates of this Nation, do not make uſe of the Sword to ſuppreſs the Plants of God, but to cut down that which manifeſtly is not of God. Look abroad throughout this Nation, behold how much evil there is to grieve and provoke the Lord, and to divert good from the Nation, and to bring wrath upon it and the Government thereof; ſtrike at that in righteous and true Judgment, and with Mercy to Creatures Souls and Bodies; but that which certainly is of God, meddle not with; and that which may be of God, for ought ye know, be circumſpect in meddling with, leſt ye engage

gage God againſt you. It were better to let many Tares grow, than pluck up one Ear of Corn. Chriſt hath abſolutely expreſſed it to be his Mind, that he would not have that done, which may ſo much as hazzard the plucking up of an Ear of Corn (*Mat.* 13. 29.) But oh how are the Laws and Governments of this World to be lamented over (and oh what need there is of their Reformation) whoſe common Work it is to pluck up the Ears of Corn, and leave the Tares ſtanding! The chief Cauſe of this miſery (from whence it principally ariſeth) is mens meddling with thoſe things which God hath reſerved for Himſelf, and aſſaying to do that carnally, which God once did ſpiritually, and will do ſpiritually again, in his due time, when he hath ſufficiently ſhewn how untoward and improper mans hand is to effect it. The Chriſtians in the Apoſtles days, were *of one Heart and one Mind*, which proceeded from the Power and Work of God upon them, and then they ſoon came into one Way and Worſhip; but men will have Unity and Uniformity in a way of Religion and Worſhip, before there is one Heart and one Mind. Now this is contrary to the Spirit of God, and to the very Nature of Religion, and the cauſe of much Cruelty upon mens Conſciences: And this hath been and will be the conſtant effect of it, even the cruſhing (as much as lies in man) of that which is tender, and of and for God, and the increaſing of that which is formal, dead, and earthly. Now if ever Chriſt appointed or intended ſuch a Church-Government, which naturally produceth this effect, let all that fear God, and are of ſober Spirits, judge.

10. *The Way and Means to avoid Perſecution.*

VVhere is the Man (in whom there is any good, who hath any love to Goodneſs and Righteouſneſs, who hateth Cruelty and Oppreſſion over mens outward Liberties and Eſtates, and much more over the Conſciences of People) that could not with his heart deſire to have this grand Enemy removed, both from Particular perſons, and alſo from Governours and Governments, that peace and ſettlement might be known, Righteouſneſs reaped, all Cruelty and hardneſs in one man towards another removed, and there be *no more complaining in our Streets*, either becauſe of *Oppreſſions from Men*, or fear of *Wrath from God* upon thoſe Governments which oppreſs? And who would not earneſtly pray to God for the diſcovery of that VVay and thoſe Means, and be very induſtrious in the uſe of them, whereby this perſecuting Spirit and Temper might be waſted and dryed up in him? Now the VVay and Means whereby the perſecuting Spirit may be ſubdued, are divers. As,

1. *By a true Aw and Fear of God in the Heart.* The Fear of God teacheth to depart from Iniquity, and to ſeek the crucifying and bringing under of the worldly Spirit in a man's ſelf, and to wait daily to have God's VVill revealed, and likewiſe to be made obedient thereunto. Now he that is in this temper of Spirit, will hardly be drawn to perſecute another, but rather rejoyce to ſee a tenderneſs of Spirit in him, and true ſubjection of heart to what he believes to be the Mind and Will of God; and dares not ſo much as judge him for differing, either in apprehenſions or practices about VVorſhip, much leſs perſecute him therefore. But that Man who is of a prophane Spirit, or comes eaſily by his Religion (even by the wiſdom, induſtry, and parts of man, and not by the gift of God) and is exerciſed in that Fear of God which is taught by the precepts of men, but knoweth not that Fear which God puts in the heart (from whence the true Religion and VVorſhip ſprings) either of theſe may be drawn to perſecute, yea indeed, it will be hard for either of them to abſtain there-from.

2. *By meekneſs of Spirit.* The Goſpel makes meek, tender, gentle, peaceable, fills with love and ſweetneſs of Spirit, teacheth to love, to forgive, to pray for and bleſs Enemies: And how ſhall this Man perſecute? Can a Lamb perſecute? Can a Dove perſecute? Indeed a Wolf in Sheeps clothing may Raven and Devour, but a true Sheep cannot. As the Power of the Goſpel is known, the Devouring and Perſecuting Nature is deſtroyed: And that being taken away, Perſecution ſoon comes to an end.

3. *By a ſober and patient conſideration of their cauſe whom they perſecute, and what it is in themſelves which moves them to Perſecute them.* The ſtrength of Perſecution lies in the darkneſs, in the dark thoughts, miſ-judgings, and miſ-apprehenſions about him, whom one

one perſecutes or is inclined to perſecute, in prejudices and falſe judgments of Perſons and things received: which by a ſober hearing and conſidering of things in God's fear and in meekneſs, might be removed; and then the eager Perſecuting heat of Spirit would ſoon abate and fall, the Fewel (which kindled it) being taken away. *The* Jews *ſtopped their Ears and ran upon* Stephen, *Acts* 7. 57. This is the way of perſecuting Spirits; They take in prejudices againſt perſons, their Principles and Practices, ſtop their Ears againſt what may be ſaid to manifeſt either the equity of the thing in its ſelf, or their miſtake about it, and then run headlong in their fury of perſecuting and devouring. But he that is ſober and conſiderate and weighs the cauſe before he ingages againſt it, and obſerves what it is in him which moves ſo hotly againſt another, and which is ſo ready to believe ill afore-hand: He ſhall ſoon ſee that, which is always hid from the Eye of the Perſecutor, and find Water to caſt on this devouring Fire of Spirit in him.

4. *By a righteous frame of Spirit, which is willing to do by another, as he would be done to in the like Caſe.* Perſecution ariſeth from unrighteouſneſs and ſelfiſhneſs; Righteouſneſs and true Equity would ſoon end it. If no man would make another man's Conſcience bow by force who would not have his own ſo bowed, Perſecution would ſoon ceaſe. But this is the great Evil and Unrighteouſneſs of Man; Whoever is uppermoſt, thinks he hath right to bow all the reſt under him, and lookes upon them as guilty and offenders, if their Conſciences do not yield and bow under him. And he that newly complained of the Load laid on his Conſcience by others, yet if he can get eaſe and power into his hand, is preſently laying a Load upon others. Here is a wrong frame of Spirit within, and how can it chuſe but bring forth Injury and Perſecution outwardly?

5. *By taking heed and watching againſt the corrupt and carnal Principle, with the reaſonings, ſelf-ends, and intereſts thereof, and hearkening to the Principle of God, which teacheth and ſpeaketh right Reaſon.* Man, as he came from God and was by eſpecial favour formed in His Image: So it pleaſed God to place in him a Principle of his own Life to govern him: This Image was defaced by the Fall, and this Principle forfeited, yet for Chriſt's ſake (who is the Saviour of all Men, but eſpecially of them that believe) the Lord ſtirreth up and viſiteth all mankind more or leſs, by the pure eternal Principle of his own Light and Life in Chriſt. In hearkening to this, man's reaſon is rectified, purified, and preſerved pure; and his ſteps here are ſafe? But conſulting and contriving out of this, he meets with that which corrupts him (captivating and miſ-byaſſing his reaſon) and then all his Intents, Deſigns, and Contrivances become corrupt, and tend not only towards the prejudice of others at preſent, but alſo to his own loſs and detriment in the iſſue. He therefore that would be ſafe in the enjoyment of any bleſſing which he hath received from God, and faithful in doing him ſervice in his Generation, muſt know what of himſelf is ready to betray him, that he may watch againſt it, and turn from it, and what in himſelf is given him of God to enlighten, guide, inſtruct, and preſerve him, that he may hearken thereto, and be made happy thereby.

11. And Laſtly, To ſet it yet more home upon all that are ingenuous, and would be Worthy and Noble, and do that which is Worthy and Noble, abhorring cruelty, afflicting and oppreſſing of others, let them conſider *the Fruits and Effects of Perſecution* which are very many, and of the worſt kind, even ſuitable to the nature of the Root. At preſent I ſhall only mention theſe four.

1. In a great degree, *It hindereth the growth of the preſent good in every Age and Generation.* ſo far as the earthly Power or Sword of the Magiſtrate can well hinder. Perſecution of that which is good by the earthly Powers, in its proper tendency is an hinderance to the growth thereof in their age and day, though the Lord can overbear the malignity of it, and further the growth of his Seed thereby.

2. *It wholly tends towards hindring the ſhooting up of any further Seeds of Good, which God hath to ſow in the Earth:* For all the Seeds of Good which God hath to ſow in the Earth, at firſt they are looked upon as evil, until by God's bleſſing upon them, and opening of mens Eyes through the much ſuffering of thoſe Veſſels in whom God cauſeth the moſt excellent Seeds of his Virtue and Goodneſs firſt to appear, their innocency and beauty begins at length to ſhine in mens eyes, and be diſcerned.

3. If

3. *It occaſioneth the growth of evil.* For good withſtandeth, oppoſeth, and chaſeth away evil, even as light doth darkneſs; and therefore the preventing of the ſpringing up of the good, is a cheriſhing and ſtrengthening of the evil. Beſides, the ſame Spirit, Government or Power, which perſecuteth and keepeth down the good, under a pretence of its being evil, cannot chuſe but alſo cheriſh and nurſe up the evil, under a pretence of its being good. For the ſame Eye, Tongue, and Heart, that ſeeth, calleth, and acknowledgeth that which is indeed good to be evil, cannot chuſe but alſo miſtake the evil and think it good.

4. *It draweth down the Wrath of God upon People, Powers, and Governments,* where ſuch Perſecution is; where the evil is cheriſhed under a pretence of its being good, and the good endeavoured to be ſuppreſſed under a pretence of its being evil. If men from their hearts do acknowledge the being of God, and his diſpoſal of things: then ſurely what is truly good in Perſons or Nations is of him; and what is of him, his Eye is upon. He beholdeth the Plants which he hath Planted in the Earth, and the Plants which the envious one hath planted: and he cannot bleſs that Place, that People, thoſe Powers, that Government, where his Plants are cruſhed, under a pretence of their not being his, and where the evil Nature and Plants are cheriſhed as if they were the good.

Therefore he that would not be an Enemy to God, an Enemy to Goodneſs, an Enemy to Himſelf, an Enemy to Mankind, and a Friend and Promoter of Evil, let him wait on the Lord, for the fear of his Name and Power to be written on his Heart, and for a meek righteous frame of Spirit, *&c.* that he may conſider his ſteps and the reaſonings of his mind, and not miſtake evil for good, and good for evil, and ſo perſecute men for being and doing that, which (might it have its courſe and progreſs) would make the World happy.

Object. *But will not this undermine Magiſtracy, and interrupt its puniſhing of Evildoers, if they ſhould be thus tender and conſiderate? For what Man cannot pretend Conſcience for what he does? And if the Magiſtrate ſhould hearken to every pretence of Conſcience, the Laws would ſoon be ſilent, Government at a ſtand, and every one do what they liſt, bringing in all manner of licentiouſneſs and diſobedience to Authority, under a pretence of Conſcience.*

Anſw. 1. Conſcience is of God; and tenderneſs and conſcientiouſneſs towards him is neceſſary to the receiving of his pure fear, and towards the ſpringing up and growth of all good in the heart. The Seed of good is tender: and if it be not received into tender and well-prepared Earth (but into Thorny, Stony, or High-way-ground) it cannot grow. And it cannot reaſonably be ſuppoſed, to be the intent of God in appointing Governments, that ever their Laws or Authority ſhould hurt that tenderneſs of Conſcience, wherein his Seeds of good are ſown.

2. It is true, The corrupt Nature of Man, which is ſelfiſh, and ſeeketh covers for evil, may alſo ſeek this cover to hide Iniquity under, and may pretend Conſcience, when there is no matter of Conſcience at all, but Self-Will and Self-Ends at bottom.

3. Notwithſtanding this, God would not have the true Conſciencioufneſs and tenderneſs in any of his cruſhed; nor can it be done by any Perſon, Authority, or Law, without provoking God on the one hand, or without injury to ſuch who are ſo dealt with, *viz.* who are puniſhed by man for the exerciſe of that conſcientiouſneſs which is of God, and which he requireth and is pleaſing to him.

4. It were far better in it ſelf, ſafer for Governours, more agreeable to equity and righteous Government, and more pleaſing to God and good Men, rather to ſuffer ſome (by their craft and falſe covers) to eſcape due puniſhment, then to puniſh thoſe who (by the Goodneſs, Innocency, and Righteouſneſs which God hath planted in them) are exempted from puniſhment. Yea, it were better and much ſafer to ſpare many evil men, than to puniſh one good Man: For Mercy and Sparing (even of Offenders) is natural to that which is good, but Severity and Puniſhments are unnatural, and but for neceſſities ſake. And as for that man, who by his ſubtilty and deceit thus eſcapes mans hand, he will be no great gainer: For God, who is above all, will be ſure to meet with him. Yea

that

that Magiſtrate (who ſpares ſome evil and evil-doers meerly upon this account, leſt he ſhould hurt that which is good) the Lord will help and bleſs: whereas that Power and Government which wilfully errs herein, the Lord may ſoon cut down; and that which errs thus through miſtake (it being a grievous miſtake to cut down the good inſtead of the evil) the Lord, who loveth the good and hateth the evil, may eaſily be provoked againſt.

5. As Government came from God; ſo the righteous execution of it depends upon God. Every man needs Gods help daily, elſe he may eaſily err in his courſe: and Governments and Governours need Gods help much more, in the many intricaſies and perplexities which they often meet with: And God is nigh to them in their difficult caſes, who wait upon him for counſel and direction. If the caſe be knotty, yet if God give wiſdom, hath the Magiſtrate cauſe to complain? And will not the Lord aſſiſt that Magiſtrate, who in his fear waits on him, and is not willing to ſpare the evil, and afraid to hurt the good? If there were not ſo much conſulting with mans wiſdom and policy, (nor ſuch laying of deſigns and intents at firſt, as ſpring from man and not from God) but a naked upright waiting on him for inſtruction, who can only guide the ſpirit of man aright, Governments would not prove ſo difficult, nor the ſucceſs therein of dangerous.

A Brief Account of that ſtiffneſs, reſolvedneſs, and ſuppoſed ſtubbornneſs, which by many is objected againſt the People called *Quakers*.

Object. *That the People called* Quakers, *are an innocent and induſtrious People, that they aim at good, and might be ſerviceable and profitable to the Nation in many reſpects; this many believe concerning them, and in their hearts wiſh that the Powers would let them alone and make a Trial of them: the which they might be the more enclined to do, were it not for a certain ſtiffneſs which appears in them, they being ſo glued to their Principles and Practices that they will not bend in the leaſt, nor ſo much as meet the Magiſtrate one jot in any favour he would ſhew unto them. This is ſuch a temper as no Magiſtrate or Governour can bear, and therefore there is a neceſſity either of baniſhing or ſuppreſſing them one way or other.*

Anſ. I freely confeſs, that (looking upon them with mans eye) it may eaſily appear ſo to man, who cannot ſee either whence that is, or what that is, which is wrought in their hearts by God. And how can I blame others for judging thus of them, when I my ſelf ſhould be liable ſo to judge, if I did ſo look upon them? But yet, if I had patience to hear them, and to conſider the thing in the fear of God, (watching againſt that wiſdom, from which the knowledge of the things of God and the ſtate of his People is hid) I ſee alſo, that there is ſome ground may appear unto man, to let him ſee that this is not ſuch a ſtiffneſs and ſtubborneſs of ſpirit as he judgeth, but ariſeth from, and neceſſarily accompanieth a true tenderneſs and conſcientiouſneſs towards God; which to make the more manifeſt to ſuch as are willing fairly to conſider the thing and know the truth thereof, I ſhall thus demonſtrate.

1. Stubbornneſs, or ſuch a kind of ſtiffneſs and reſolvedneſs, ariſeth from the ſtrength and corruption of the natural will and earthly wiſdom. The wiſdom which is from above is gentle, eaſie to be entreated; and the will which is created by God is mild and flexible, and eaſie to be led (by the leaſt Child) in the line of goodneſs. And I can truly ſay this, that I never in my whole courſe and converſation (who have long been a Spectator and un-intereſted perſon both as relating to the civil ſtate and the various profeſſions of Religion, till the power of Truth and preſence of God appearing in this people drew my heart after them) yea I cannot but ſay in the ſingleneſs of my heart, I never met with a more mild, gentle, flexible ſpirited People. And he that can reach the ground of the thing, cannot but ſee it to be thus; For he that is daily exerciſed in denying his will and wiſdom, he on whoſe back the Lord lays the Croſs and Crucifies him every day, his ſelf-will and ſelf-wiſdom (with all the conceitedneſs and ſtiffneſs which ariſeth therefrom) muſt needs be much broken in him.

2. In the tenderneſs and pliableneſs to good, which God begets, there is and cannot but be an unbendedneſs to evil. Conſider this, O ye that are wiſe; In the Birth which God begets in the heart, in the immortal Seed of life, which God hath ſown and cauſeth to ſpring up in his heritage, there is a bowing to God at every appearance of good, accompanied

companied with a tenderneſs, gentleneſs and good will to man: But it cannot bow to that which is evil in any man upon the face of the Earth. Read then this Riddle with a true underſtanding: The tender one cannot yield, the ſtiffe one cannot bow, but naturally ſtandeth upright and ſtrait towards God, even in every thing he hath learned of him, and which he requireth of it. Thus in the Apoſtles days, the Chriſtians (though meek, though ſweet, though pliable to the Spirit of God and to all good, yet) could not bow to ſo much as an appearance of evil any where, but ſtood and avoid it every where. And if it were not for this kind of ſtiffneſs and unbendedneſs, the Children of God could never be preſerved in their departure out of the Worlds Spirit, Ways, Worſhips and Practices: but would ſoon be entnared and drawn back again, by the enticements and ſubtilties of the Worldly nature either in themſelves or others.

3. A ſtiffneſs then I grant, an unbendedneſs I grant; but not of the earthly, not of the ſelf-will, not according to the earthly; but ſuch as ariſeth from Truth in the heart, and from tenderneſs of Spirit towards God; ſuch as is begot in his fear, preſerved by his power, and is neceſſary towards their preſervation who are born of him, and called by him out of the World. And if thoſe who are apt and liable to misjudge of them, did but ſee the ſincere deſire of their hearts not to offend man, but to be ſubject to the utmoſt according to the will of God, and knew what breathings there are in their hearts to God (in relation to the Magiſtrate, and when they appear before him) that they may be preſerved in the pure fear, and in righteouſneſs and inoffenſiveneſs, and how they cannot but refuſe to break any of Gods Commands, becauſe He is their Supream Lord, and they dare not diſobey Him to pleaſe man, or avoid their own Sufferings from man: I ſay, if men did ſee this, ſurely they would not call it ſtubbornneſs and ſelf-willedneſs, but a pure ſubjection and denial of the ſelf-will in Gods fear, joyned with an holy and humble boldneſs in His power.

4. Let it be equally conſidered, and it will ſoon be acknowledged, That the leaſt thing which God requires (the Command being from ſo great a King, upon whom the Soul hath ſo great dependance, from whom it hath ſo great hopes, and to whom univerſal obedience is ſo due in it ſelf and ſo profitable to the Creature) is exceeding mighty: and it is impoſſible for the fear of him, and due tenderneſs towards his Commands, to be preſerved, without a ſtrict and cloſe giving up the Will to him, and ſtanding in his Strength, ſtrong and unbended againſt all temptations, provocations, allurements and affrightments to the contrary, (and how eaſily may men call this ſtubbornneſs and ſtiffneſs.) But this they receive from God, as well as the Law of obedience and power to obey; and this (which men call ſtubbornneſs) flows in upon them from him, when they are in the ſweeteſt and meekeſt frame of Spirit, moſt ready to deny themſelves and to yield up their own Wills, to whatſoever is good and righteous, and ſo of God.

5. The ſame thing, which is offended at this unbendedneſs and reſolvedneſs, which is wrought and preſerved in them by the fear of God, (calling it by way of reproach, ſtiffneſs and ſtubbornneſs,) I ſay, the very ſame thing will commend that reſolution and ſtiffneſs, which is taken up in mans wiſdom, and held in mans will. Is it not good to weigh and conſider things reaſonably, and then to chuſe and hold faſt to thoſe Principles which appear moſt reaſonable? what man, but will ſay it is? And is it not good to obey and keep to that Light which is higher than Reaſon, which comprehends Reaſon, rectifying and preſerving it, making it profitable and ſerviceable to God which made it, to the Veſſel in which it is, and to the reſt of the Creation? But *Wiſdom is juſtified of her Children.* He that knows not the Principle of the Eternal Light, who is not born of it (much leſs by unfeigned obedience and ſubjection formed into it) he cannot juſtifie it in his Paths: but he juſtifies the earthly wiſdom and reaſon of man, by its ſetting up *appearances* of *Good*, inſtead of *Good*, and would make all acknowledge and bow to them as *Good*; whereas that which is indeed acquainted with the *Good*, living in the Principle thereof, cannot bow to the falſe Appearance, but only to the Truth it ſelf. When mans ſpirit and wiſdom is wearied out of all its paths, and he broken with the miſery which will certainly overtake him therein, at laſt the Path of God will be welcome to him, and that Principle which (through the operation of God) is able to rectifie him and make him happy.

There hath long been a Peace and Proſperity throughout the World in Unrighteouſneſs; but the ſeaſon is at length come for the breaking thereof, and now there is not to be ſuch a ſettled falſe Peace in Unrighteouſneſs any longer: but Tribulation, Anguiſh, and Deſtruction is coming upon the ſelfiſh and unjuſt Spirit: and he that refuſeth the Path of Righteouſneſs, muſt not know Peace, but be overtaken with the overflowing ſcourge, and ſwept into and ſhut up in the Pit, which hath long been digging for the wicked (*Pſal.* 94. 13.) And mark this thing following, ye that would not find your ſelves deceived of your Souls hereafter, nor of your outward Peace and Proſperity here: for it deeply concerns both.

The Spirit of the Lord once raiſed up a ſpiritual Building, which the Spirit of the Dragon overturned (as to its outward ſtate, though the Gates of Hell could prevail againſt the Being and inward ſtate of the true Church) and inſtead thereof ſet up an earthly Image, agreeable to the earthly Spirit in Nations, but burthenſome to that which is innocent, pure, and ſpiritual. The Lord God ſuffered this to ſtand all its allotted time, and to have power to keep down the viſibility of his Truth and People: but the Lord hath appointed a ſeaſon to raiſe up his own Building again, and to throw down this Image. Now this I ſay to all men, in the fear and dread of the Almighty, ſtand ſtill and mark, if all the power of man be able to keep down God's ſpiritual Building which he is raiſing up; or to keep up any part of the earthly Image which he is throwing down. The Spirit of man (in various ways) hath ſhewed, what it judgeth beſt to have down, and to have up, and hath put forth its ſtrength to accompliſh its Will and Counſel. Stand ſtill a while, and ye ſhall ſee, that the Spirit of the Lord will alſo ſhew what he would have down, and what he would have up, and he will alſo put forth his Strength, to accompliſh his Will and Counſel. It is the Glory and Honour of the Lord to carry on his Work, in the midſt of all the Oppoſitions of man, and againſt the full current of his Strength and Will. This will make it to appear to be of God, and cauſe the Glory of his Name to ſhine. O that men could fear the Lord and bow before him, that he might be honoured in them, and ſee good to honour them in the carrying on of his Work, and ſo might not be forced (through their hearkening to the dark Spirit, and becauſe of their Ignorance of, and Diſobedience to the Light of his Spirit) to get himſelf a Name, by overturning their Strength and Councils, and cauſing his Glory to ſhine over them.

We have been a poor oppreſſed People, from the day that the power of the Lord brake forth upon us, and his Light ſprang in us, even until now: And now we are brought lower than ever, and are in greater danger (to the eye of man) than ever. Yet our confidence is ſtill in our God; and this we are certain of, that our Principle (and Practices there-from) ſhall ſtand, and man ſhall not be able to prevail againſt it: for God will preſerve his People in his Life and Power, and the heads of all that wait upon him in his fear, ſhall be lift up above all the ſwellings of the Waters; yea, a Song of praiſe is already prepared in the heart of God's Choſen, againſt the day of his Deliverance. We look not out, but give up our backs to the Smiter, as if their Stroaks were never to have an end: and yet we wait on our God and hope in him, as if Deliverance were ſpringing up every moment. And, Oh that God would ſmite the Spirit of Enmity and Darkneſs in Men and Powers, and then there would be Love, Peace, purſuing after God and Righteouſneſs, and no more *Perſecuting* and *Smiting* of God's People for the Uprightneſs of their hearts, and for their Obedience and Faithfulneſs to him. But be it known throughout all the Earth, We are the Lord's, and we muſt worſhip and ſerve him. He hath redeemed us, (even all of us in ſome meaſure, who have known Unity with his living Truth) in Soul, in Body, and Spirit: and they muſt all be his in the firſt place, and cannot bow to man (in the leaſt) againſt his Will, or contrary to the Law of his pure Life, and leadings of his Spirit in the Heart. Here is our ſtanding, in the ſtrength of our God, whatever become of us. And here we ſtand in love and good-will to mankind, yea, to theſe preſent Powers, however they judge of us; and have been praying for them, and mourning over them, while they have been ſmiting of us. And when they have drawn the Hand of the Lord upon themſelves; if the Lord ſhall pleaſe to open their Eyes, to ſee what we have been towards them (and how fain we would have had them ſet footing there, where they might have ſtood firm and have been preſerved) they will bewail as much their dealings with us, as what will befal themſelves

ſelves: The Lord will manifeſt all things in his Time, and give his Truth a paſſage in the Earth, and his People a quiet Habitation therein, how black ſoever the Face of things now appear, as relating to them.

O how happy will the Day be when the Lord ſhall have wrought down the ſelfiſh Spirit in Man, and ſhall have raiſed up His own Noble and Equal Principle. Then ſhall Righteouſneſs ſpring up and ſpread abroad throughout the Nations: and the Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs Quietneſs and Aſſurance for ever.

Some DIRECTIONS to the PANTING-SOUL, which hath been long travelling in the Letter, but hath not yet been acquainted with the Power, nor hardly ſo much as entred into the Miniſtration of the endleſs Life (which is the Miniſtration of the GOSPEL) that it may feel the Spring, and come to drink there of the living Waters.

MATTH. 11. 28, 29, 30.

Come unto me all ye that Labour and are heavy Laden, and I will give you Reſt. Take my Yoak upon you, and learn of me, for I am Meek and Lowly in Heart, and ye ſhall find Reſt unto your Souls. For my Yoak is eaſie, and my Burden is light.

Some ſweet Meditations ſprang in my Heart concerning this Portion of Scripture, with breathings of Spirit for, and rowlings of Bowels towards thoſe that Labour and are heavy Laden, which I find drawings to Communicate.

1. *IN the Goſpel* (which is the power of God unto Salv ation) *is the Soul's Reſt.* It is the Doctrine of the Kingdom, wherein is Life, Joy, Peace, and everlaſting Reſt to the Soul in God: The Law had the Shadow of the good things to come, but under it was not the poſſeſſion of the good things themſelves, but only a labouring after them, and a mourning and load becauſe of the want of them: but in the Goſpel is the Subſtance, the Enjoyment; Life and Immortality is there brought to Light, and an Entrance miniſtred into the everlaſting Kingdom, where they are felt, poſſeſſed, and enjoyed. *The Kingdom of Heaven is at hand,* ſaith the Fore-runnner: It is come, ſaith the Meſſiah: And in it there is Righteouſneſs, and Peace, and Joy in the pure Spirit of Life.

2. *It is the Will of the King of Saints, that his People ſhould enjoy the Reſt and Peace of his Goſpel.* He would not have them always labouring and heavy laden, as under the Law: but he would have their Souls feel and enjoy the Eaſe, the Liberty, the ſweetneſs, the pure Power and eternal Reſt of his Life. The Spirit of the Lord was upon him to preach glad Tidings to the Meek, Liberty to the Captives, Life to the Dead, the Opening of the Priſon to the Priſoner of Hope, the binding up of the Broken-hearted, the Pouring in of Oyl upon the Wounded: and he would have the Souls of his People enjoy that which he came to bring them.

3. *Chriſt hath plainly chalked out the Path of his Reſt to every weary panting Soul, which he that walketh in cannot miſs of.* He hath *caſt up, caſt up,* he hath *made the way plain* in the Goſpel, ſo plain that the wayfaring-man, though a Fool, yet keeping to the Light of the Goſpel, cannot err therein, or miſs of the bleſſed Reſt thereof How is it? Why, *Come unto me; Take my Yoke upon you, and learn of me.* He that walketh in this

Path, cannot miss of it: The rest is at the end of it, nay the rest is in it: *He that believeth entreth into the rest.* The true Faith, the Faith which stands in the Power, and which is given to the Birth which is born from above, is the substance of the Rest hoped for, and there is a true taste and some enjoyment of it given to him that truly believeth.

4. *The rest was once felt and injoyed, when the Gospel was known in Power.* Believers, in the first day of the Gospel, before the night overtook that glorious dispensation, found *Peace and joy in believing*, yea they could rejoyce in the Lord always. They felt the Power and the Life, which stood over all the powers of Darkness, and brought good to them out of every Affliction, and out of every Temptation, and out of every Distress: so that they standing in the Life and in the Power which had quickened them and was present with them, they could *count it all joy when they fell into manifold Temptations*, knowing the advantage which would accrue to them thereby, and possessing their Souls in the pure patience, till God wrought it out for them. *They had an entrance ministred to them into the everlasting Kingdom: They received the Kingdom which could not be shaken, and in it had fellowship with the Father and with the Son, and in the eternal Life the bloud ran in their Vessels, which cleansed them and kept them pure; and they sate down with Christ in the heavenly Places, even every one in the particular mansion which God had built in them by his Spirit. The Fear of the living God was put in their hearts; The Spirit of the Lord was within them, and there his Law was writ, and read in the Spirit, and the Treasures of his Kingdom were opened by the Key of* David *in the hand of the Spirit, and their Souls had true satisfaction and rest in measure, and were travelling on towards fulness.*

5. *There is no rest to the Soul, to be enjoyed in the Gospel, from under the Yoke.* This stands Eternally, That which yoaks down that which would be at ease and liberty out of the Life, that is the Souls true rest, there is no other; and under the Yoke it is enjoyed, and not otherways: only, when that which is to be yoked down is consumed and destroyed, it is then no longer a Yoke, but perfect Liberty. But the same thing which is the Liberty, is the Yoke: And under the Yoke, the sweetness, the ease, the lightsomness, the safe possession of the Life is enjoyed. Mark this therefore diligently; The Yoke is not one thing and the Liberty another, but one and the same. The Power of God, the Life Everlasting, the pure Light, the divine Nature is a Yoke to the transgressing Nature; but it is the ease, the pleasure, the rest, the peace, the joy, the natural center of that which is born of God.

Now to the Soul that hath felt breathings towards the Lord formerly, and in whom there are yet any true breathings left, after his living presence, and after the feeling of his eternal vertue in the heart, I have this to say. *Where art thou? Art thou in thy Souls rest? dost thou feel the vertue and power of the Gospel? dost thou feel the ease which comes from the living Arm, to the heart which is joyned to it in the Light of the Gospel? Is thy labouring for life in a good degree at an end? and dost thou feel the life and power flowing in upon thee from the free Fountain? Is the load really taken off from thy back? dost thou find the captive redeemed and set free from the power of sin, and the captivity broken, and he which led thee Captive from the life and from the eternal power, now let captive by the life, and by the redeeming power, which is eternal? Hast thou found this, or hast thou missed of it? let thine heart answer.* Ah do not imagine and talk away the rest and salvation of thy soul. The Gospel-state is a state of substance, a State of enjoying the Life, a State of feeling the Presence and Power of the Lord in his pure holy Spirit, a state of binding up, a state of healing, a state of knowing the Lord, and walking with him in the Light of his own Spirit. It begins in a sweet powerful touch of Life, and there is a growth in the Life (in the Power, in the divine Virtue, in the Rest, Peace, and Satisfaction of the Soul in God) to be administred and waited for daily: Now art thou here, in the living power, in the divine Life, joyned to the spring of Life, drawing Water of Life out of the Well of Life with joy? Or art thou dry, dead, barren, sapless, or at best but unsatisfiedly mourning after what thou wanteſt?

Well, ye that are dry, dead, barren, as it were without the living God (that know not the shining of his Sun, nor the descending of his Dews from on high on his tender Plants, nor the care, diligence, and circumspection of the Husbandman over his Husbandry.) Oh wait for the quickening virtue, for the visitations of the day-spring from on

on high; that ye may be quickened again to God, that ye may find his Life visiting you, his Spirit breathing upon you, that the Seed of *Jacob* may be raised in you to travel out of this barren state, even out of this Land of Darkness, and from under the shadow of Death, to the Land where Life lives and flourishes, and daily distributeth plentiful nourishment and refreshment to all its off-spring, who are taught to wait for it, and to feed on it in the holy place, out of the sight of the eye of the fleshly Wisdom.

And ye who are still gasping after the living God, on whom the breathings of Life still abide, (who remain unsatisfied inwardly for want of the presence of the Lord, and whose hearts still mourn and lament deeply after him) Oh consider what is the matter, that ye have mourned so long, and sought so long, and yet to this day are at a distance from the thing ye have mourned and sought after.

Strait is the Gate, narrow is the Way that leadeth unto Life, and few there be that find it. The way of unbelief is broad, yea the way of belief is broad also. It is easie for a man so to believe concerning Christ, or in Christ (as his heart may call it) as to miss of the nature of the true Faith, and of the sweet and blessed effects which accompany it. It is easie likewise to miss the Yoke (to take up a wrong Yoke, in the self-will, self-wisdom, self-interpretation of Scriptures) or easie starting aside from the true Yoke: but it is hard coming under the Yoke of the Life, and hard abiding under it. Again, It is easie mis-learning: A man may so read, and so hear, as that he may be always learning, and never come to the knowledge of the Truth; never come to the Truth as it is received and held in Jesus; but may so get and hold the Knowledge of the Truth, as man in his Wisdom may get and hold it from the Letter. And if a man thus miss the way, how can he attain the end? If a man begin not in the true Faith, in the living Faith, how can he attain the Rest which the true Faith alone leads to? If a man miss of the Yoke, or abide not constantly under the Yoke, how can he meet with the true ease and rest which is in it, and which it alone can administer? If a man learn not the Truth aright of the true Teacher, how can he ever reap the effects of the true Knowledge? Ah poor hearts! It is not enough to have breathings after God, nor to be very diligent and industrious either in outward Ordinances, or inward Exercises of Spirit, but the way of the Gospel must be cast up by God, and the Soul led into it by him, and daily preserved by him, and must walk in the path which is proper for it to walk in, or it may mourn and cry all its days, and never meet with that injoyment of God and satisfaction in God, which it waits for and cries after. It is one thing to mourn after a Gospel-state, but another thing to be brought into it by the Power. With my heart I own those that mourn after and feel the want of God, where-ever they are: But this I know certainly, that they can never come to the injoyment of him, but in that living Path which the Scriptures testifie of to be in him who is the Life, and which his Spirit is now found manifestly leading into. Blessed be his Name.

Quest. *But how may my poor Soul, who have long mourned, and groaned, and been sick of Love after my Beloved, but could never attain to the satisfactory enjoyment of him, come to walk in this Path, that so I may meet with, and lie down in that power of Life and Salvation, which the Gospel holds forth to the true Believer, and which I have been long sensible of the deep want of?*

Answ. Thou that wouldst enjoy thy Beloved, and feel the Rest of his Gospel, and walk in that Path which leads thereto, wait to learn of the Spirit these things following.

1. *Know what it is that is to walk in the Path of Life, and indeed is alone capable of walking therein.* It is that which groans, that which mourns, that which is begotten of God in thee. The Path of Life is for the Seed of Life. The true knowledge of the Way, with the walking in the Way, is reserved for Gods Child, for Gods Traveller. Therefore keep in the Regeneration, keep in the Birth. Be no more than God hath made thee. Give over thine own willing, give over thy own running, give over thine own desiring to know or to be any thing, and sink down to the Seed which God sows in the heart, and let that grow in thee, and be in thee, and breath in thee, and act in thee: and thou shalt find by sweet experience that the Lord knows that, and loves and owns that, and will lead it to the Inheritance of Life, which is its Portion. And as thou takest

up

up the Croſs to thy ſelf, and ſuffereſt that to overſpread and become a Yoke over thee, thou ſhalt become renewed, and enjoy Life and the Everlaſting Inheritance in that.

2. *Know in what Light it is to walk*, which is the Light of the Spirit. There the Child is begotten (not in Satans Darkneſs, or higheſt Transformings into the likeneſs of Light, which is but Darkneſs; nor in the light of mans wiſdom, ſearching Knowledge or comprehenſion) and there it walks: in that Light it fetcheth every ſtep and motion towards the Land of Life. Therefore hold no knowledge out of the Spirit. If any knowledge concerning the things of God be held out of the freſhneſs of the Spirit, it preſently proves dead and unprofitable. The Spiritual *Iſrael* cannot travel without a Spiritual Light, which Light is Eternal and incomprehenſible, and cannot be held by mans ſpirit, but ſhineth freſh into the renewed Spirit every day, and ſo is daily gathering it more and more inwards into it ſelf, comprehending it in it ſelf, and preſerving it in its own Purity, Clearneſs and Brightneſs. Oh this is it hath undone many, even catching at Light from the Spirit, tranſplanting the Image of Divine things into the Earthly Principle, and there holding of them in the Earthly part, growing wiſe by them there, and making uſe of them from thence as man ſees good, and not ſeeing a neceſſity of depending on the Spirit for freſh Light and Life every day, to every ſpiritual motion. Thus the Traveller ſoon comes to loſe the true path, and inſtead thereof travels on in a Road of his own wiſdoms forming: and ſo though he ſeems to himſelf to make a large Progreſs, yet makes no true Progreſs at all, but is exceedingly run out aſide in a by-way, all which ground he muſt traverſe back again, ere he can come to the Truth of his former State, or proceed in the true Travel.

3: *Know and keep to the Power*, which alone began any true work in the heart, which alone alſo can preſerve it, and which alone can carry it on. Chriſt was made a Prieſt, *not after the Law of a carnal Commandment, but after the Power of an endleſs life*: and every Sacrificer under him (which every true Believer is) is ſo made by the ſame Power. The Powers of Darkneſs are continually at hand, which nothing can ſtand its ground againſt (much leſs walk on ſafely) without being in that Power which is above them. The firſt coming to Chriſt muſt be in the Power of the Fathers drawing: and no believing afterwards is of the true nature, nor will avail the Soul in its progreſs and travel towards Life, but what abides in, and goes forth in the ſame Power. So the taking up the Yoke and drawing in it, muſt be by the Power of the new Life. And ſo muſt the Diſciples learning be. As the Maſter teacheth in the Power of the Spirit, the things which alone can be ſeen with the new eye, heard with the new ear, and received into the new heart: ſo the Scholar muſt learn and receive his Leſſons of Life in the ſame Power. Let any Diſciple of Chriſt be from under the ſhadow of the Power, believe out of the Power, walk out of the Power, act out of the Power; he is from that wherein his Life ſtands, and wherein alone is his Preſervation, and ah, how liable is he then to falls, bruiſes, ſnares and temptations of the enemy.

4. *Watch againſt the ſelfiſh Wiſdom*, in every ſtep of thy growth, and in every ſpiritual motion, that that come not between thee and thy life; that that deceive thee not with a likeneſs, a ſhadow, making it appear more pleaſing to the eye than the ſubſtance. Every ſtep of thy way it will be laying baits for thee, and it is eaſie for deceit to enter thee at any time, and for that Wiſdom to get up in thee under an appearance of Spiritual wiſdom, unleſs the Lord tenderly and powerfully preſerve thee: and if it prevail, it will lead thee from the path of the true wiſdom; It will cozen thee with a falſe faith inſtead of the true faith, with falſe praying inſtead of the breathings of the true Child, with diligence and zeal in thy falſe way, inſtead of the true zeal and diligence; yea it will hurry thee on in the path of error, ſhutting that eye in thee which ſhould ſee, and hardening thy heart againſt thy boſom-friend. And being thus deceived, thou mayſt be as zealous in thy Age and Generation againſt the Truth, as the *Jews* were in theirs: and as certainly as they put Chriſt to Death, and perſecuted his Apoſtles, though they cried up the former Prophets; So certainly thou (under this deceit) canſt not but act againſt the preſent diſpenſation and appearance of Chriſt's Spirit, and wouldſt perſecute either the Prophets, Apoſtles or Chriſt himſelf, were it their preſent day now ſo to appear as formerly they did.

5. *Le*

5. *Let not thine judge in thee* (concerning thine own heart, or concerning others, or concerning any way or truth of God) *but only the begotten of God* in the heart. Let the light in which thou art begotten to God, and which shines upon his begotten, be the only Judge in thee, and then thou canst not err in judgment. Be not hasty, be not forward in Judgment, keep back to the life, still waiting for the appearance and openings of the life. A few steps fetched in the Life and Power of God are much safer and sweeter than an hasty progress in the hasty forward spirit.

Indeed this is the true Religion, to feel God beginning the work, and to wait on him for his carrying it on. The feeling of Gods Spirit beginning somewhat in the heart, the hearts waiting on him for more of his Spirit, and walking on with him in his Spirit, as he pleaseth to quicken, lead, draw and strengthen, this is the spiritual and true Religion: and there is no Duty or Ordinance of the Gospel out of the Spirit, but it is easie crying up, and observing the likeness of any of them out of the Spirit, into which observance a strange Spirit easily enters, and then that which was of God in the heart, soon withers, and a contrary Building is raised, and the state of the heart changed: Oh wait on the Lord, that he may give you to understand these things: for the Apostacy from God is very deep, and more provoking among the Protestants than among the Papists, yea most of all provoking, where it is most inward and spiritual.

Quest. *But how may I know and keep to the begotten of God, and to the Light and Power of the Lord, and keep down the fleshly Wisdom and Comprehension concerning the things of God?*

Answ. When God begets life in the heart, there is the savour of it in thy Vessel, and a secret living warmth and vertue, which the heart in some measure feels, whereby it is known. Lie low in the fear of the most high, that this leaven may grow and increase in thee. This is the leaven of the Kingdom, this is it which must change thy heart and nature, and make thy Vessel (which perhaps hath been long and much corrupted) fit to receive the Treasure of the Kingdom. Now while the savour is upon thee, while the vertue of the Life is fresh in thee, thou findest some strength towards God, with some little taste and discerning of the things of his Kingdom, know thy weakness, and go not beyond thy measure, but in what thou hast received bow before the fulness, worship God in that, and be patient in what he exercises thee withal, waiting for more from him. And when the night comes upon thee, and thou perhaps art at a loss, missing the savour and presence of the Life, and not knowing how to come by it again, Be patient and still, and thou wilt find breathings after a fresh visitation, and a meek humble, broken Spirit before the Lord. Thou wilt see thou canst do nothing to recover his presence again, nay thou canst not so much as wait for him, or breath after him without his help; but he is nigh to the poor, nigh to the broken, nigh to the distressed, nigh to the helpless. Oh do not with thy fleshly cries and roarings think to awaken thy Beloved before his season; but in the night of distress, feel after somewhat which may quiet and stay the heart till the next springing of the day. The Sun will arise, which will scatter the Clouds; and he is near thee who will give thee to hope that thou shalt yet see God, and find again the quicknings and leadings of his Spirit. And in the day of his Power thou wilt find strength to walk with him: yea, in the day of thy weakness his Grace will be sufficient for thee. And he will nurture thee up in his Life by his pure Spirit, causing thee to grow under his shadow: and he will be teaching thee to live, and to speak, and to move and act from the Principle and within the Compass of his light and life eternal. Only be not wise to catch the notions of things into the earthly part, where the Moth can corrupt, and where the Thief can break thorow and steal: but know the divine Treasury, where all the things of life are Treasured up by the Spirit: and handed forth to the living Child with fresh life, according to its need of them. And thus thy heart being kept close to God, and thy spiritual Senses continually exercised about the things of God, it will be easie to thee to know the Shepherds Voice, and to distinguish the sound of the Spirit in thine own heart. And that which tries spirits and motions in thine own heart, will also give thee the discerning of Truth and Error abroad, even of the Spirit of God, and the Spirit of Satan in others, so that thou wilt be able to try not only Words, but *Spirits*, becoming acquainted with the anointing, which savours all things, and will give thee to judge, not by the Words, but by the Power: for thou thy self being in the power, in the anointing, in the savour, it will become

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natural to thee to feel, to taste, to know and unite with what is one with thy life, what comes from the same spirit in others, and to turn from the contrary. And thus thy life, thy growth, thy path will be sweet, safe, clear, certain, demonstrative in the Spirit, and past all reasonings of flesh and blood, either in thy self or others. The beginning of life eternal is in an higher Principle, than man can come at. Mans Wisdom and knowledge of the things of God, is but brutish before it. As thou comest into that Principle, abidest and growest in that Principle, thou art beyond mans Judgement, and art able to judge man, and fathom his whole course as with a span, but art quite out of his reach in the lowest of thy motions, thoughts or actions, I mean such as flow from and are comprehended in the life.

Isaac Penington the Younger.

Concerning the Worship *of the* Living God, *which he teacheth* Israel *his People, who know him to be the only true to God, and the* Worship *which he teacheth them, to be the only true Spiritual* Worship.

With some Questions *and* Answers *relating* Conversion, *and to* Tenderness of Conscience.

BEcause the *Worship of God* is a weighty thing, and there have been (and still are) so many Errors about it, and the Errors therein are of such dangerous consequence, both in relation to mens Eternal Estate hereafter, and to their right Constitution, Peace and Welfare in this World; and because I have had deep experience concerning the *Worship of God* from a Child, having travelled in Spirit with my God in the right knowledge thereof, and in singleness of heart giving up unto him, according as he hath taught and led my poor, needy, depending Soul: I say, Therefore is it on my heart, to answer some few *Questions* concerning the *Worship of God*, for the service of such, as both desire and need instruction therein.

Quest. 1. *Who is the Worshipper, the acceptable Worshipper in the sight of God? Or whom hath God chosen out, to hold forth his Worship in the sight of the World, since he rejected the Jews with their Worship?*

That God hath appointed a chosen People to Worship him, that I presuppose: though if need were, the proof thereof might be ready at hand. It is not every man that would thrust himself upon the Lord, whom the Lord will accept: but *the Father seeketh such to Worship him*, John 4. 23. There is a capacity to be found in man, to make him a Worshipper, even such a capacity, as may enable him to perform that Worship, which God requireth of him. Now that is the thing to be enquired into, *What this capacity is, and who are the persons that are found in this capacity?*

Ans. The Worshipper in the times of the Gospel, the Worshipper under the New-Testament *is he that is born of God.* He that is drawn out of the dark spirit of this World, and formed anew in the light of Gods Spirit. He that is a Jew inward, he that hath the Uncircumcision of his heart cut off by the power of God. This is the Worshipper, whom *the Father seeks to Worship him.* This is the sort of Worshippers God chose, when he cast off the Jews. God did not chuse any one Nation, or many Nations, instead of that one which he cast off: but he sent his Apostles and Ministers among all Nations, to gather a Spiritual seed instead of the natural. And these alone are capable of setting up, and holding forth his spiritual Worship unto the World, and to provoke them to wait for, and

and press towards the capacity of coming into the same spiritual Worship with them.

Quest. 2. *Which is the place of Worship?*

Answ. The only place of Worship in the New-Testament, is where the spiritual Worshippers meet together. The place is spiritual. As the Worship is spiritual: so is the place where it is to be offered. It hath a spiritual consideration, not outward as under the Law. It is to be offered in the Spirit, that's the place. Where doth my Soul offer its private Worship to God? Hath it relation to any outward place? Or is it in the building, which God hath reared up in my heart by his Spirit? Which building stands in, and is comprehended in his Spirit. And I can offer his publick Worship in no other place, but in a building of the same Nature, in an house built of more of the same Stones. This then is the way of Worshipping in the true *Light*; Divers living Stones meeting together, every one retiring in Spirit into the living Name, into the Power which begat them, they all meet in one and the same Place, in one and the same Power, in one and the same Fountain of *Life*: and here they bow down to the Father of *Life*, offering up living Sacrifices to him, and receiving the Bread and Water of Life from him, and feeding in the rich Pastures of his infinite Fulness: In the holy City, in the living Temple which is built by God, of the Stone which all other builders refuse, is the place of the Worship of the living God, where the true *Jews* meet to offer up their Spirits, Souls, and Bodies, a living Sacrifice to the Father of *Life*, and where they meet with such a glorious Presence and Power of the Father, as none but the true *Jews* were ever acquainted with.

Quest. 3. *What is the Worship, or what are the Sacrifices, which the true Worshippers offer up to God, in this holy place?*

Answ. The Gifts of his Spirit. These they offer up, and nothing else. The breathings which the Father gives into the heart of the Child, they are breathed back unto him in the same Spirit of Life, in the living Sense, in the quickening Power. Nothing of Man's Wisdom, nothing of Man's Invention, nothing according to Man's Will, nothing that would please the Flesh, or seem glorious in its Eye, is offered up here: but the Exhortations, or Directions, or Reproofs that spring up in God's Light, in God's Wisdom, they are given forth in the Leadings, and by the Guidance of his Spirit, and they reach to the hearts of those, to whom he pleaseth to direct them. And this is the ground of such meltings, and breakings, and convictions of Soul (and such like inward operations) as are frequently found in such Assemblies. For the living God is there, and the dread of his power overspreads the hearts of such, as are gathered into and assembled in his Name; and the Life springs in the earthen Vessels, and the savour is precious to all that have their spiritual Senses.

Quest. 4. *What is the season of offering up these Gifts?*

Answ. The seasons of the true Worship stand in the Will of God. They are Gifts, and the time of them stands in the Will of the Giver. *Prayer* is a Gift. A man cannot pray when he will: but he is to Watch and to Wait, when the Father will kindle in him living breathings towards himself. So the *Word of God* (whether of Exhortation or Instruction) is a Gift, which is to be waited for, and then to be given forth in the life and strength of that Spirit, which causeth it to spring. Indeed it is an hard matter either to speak the Word of the Lord, or to hear the Word of the Lord. A man may easily speak what he invents, and another may easily hear and judge of such Words: but to speak the Word of Life, requires the Tongue of the Learned in the Language of God's Spirit; and to hear the Word of Life, requires a quickened ear: and to know the times and seasons of the Spirit, requires both being begotten of the Spirit, and being acquainted with it.

Quest. 5. *Was this the Worship of the Former Christians in the Apostles days?*

Answ. Search the Scriptures: Were not they come to the *New-Jerusalem*? And where did they offer their Sacrifices? Did they offer them in the Old-*Jerusalem*, or at *Samaria*, or the Mountain where the Fathers Worshipped? Or did they not rather offer them at the Mount *Sion* to which they were come; where the Male of the Flock (even the Lamb without spot) is known, and the bloud of sprinkling felt? *Heb.* 12. 22, 23, 24. and 1 *Pet.* 2. 5. O read, read in the Life of God, the nature of the things themselves, and do not feed upon your own imaginations, or the imaginations of any other men concerning them. Sweet is our God: His living presence is exceedingly nourishing to the Soul: precious is his power felt in the heart: it is no less than life Eternal

to Worship him in his Spirit. O let not the Enemy of the Soul cheat your Souls any longer of the Precious Things of his Kingdom, with husky and dry Food instead thereof, which only gratifieth the earthly part, but nourisheth not the immortal Life.

Quest. 6. *How came the Worship of God to be transformed, and changed so from the Living Power, into such dead formal Ways, as generally Worshippers in the World are found in?*

Answ. The Enemy hath done this, by God's permission. The Lord pleased to suffer him thus far to prevail against the Truth; even to get into the Form of it, and there to beget men into the Form, and then deny and turn against the power. And this is the Way of Antichrist in Kingdoms and Nations, even to set up a formal way of Worship, and by it to fight against the true Power.

Quest. 7. *How long hath this been done, and how long is it yet to last?*

Answ. From Antichrist's beginning, all the time of his Reign, until his overthrow. The formal way of Religion will never be overturned, nor the power of Religion find place in the Earth, but there will be still countenancing of formal ways of Worship, and turning head against the power and life of the Spirit, until Antichrist's time come to an end, and the Lord consume him by the Spirit of his Mouth, and destroy him by the brightness of his coming.

Quest. 8. *When shall this be?*

Answ. The Lord is about this Work. He hath already raised up that, which hath not been raised up for many Generations: and the Lord hath sorely smote down the Spirit of Antichrist in many hearts already; and he is fetching a great and universal blow at him: which stroke, when it cometh from the Throne of God, the Nations shall tremble before him; and it will be as honourable to wait for the movings of his Spirit, and to Worship him alone therein, as now it is reproachful.

Some Questions *and* Answers *relating to* Conversion, *and to* Tenderness *of* Conscience.

Quest. *What is the way of Conversion?*

Answ. To turn men from Darkness unto Light, and from the power of Satan unto God.

Quest. *When is a man Converted?*

Answ. When he is gathered into the Light and into the Power: out of the Darkness of Sin and Dominions of Satan.

Quest. *How is man Converted?*

Answ. By the operation of the Light and Power of God upon his Conscience.

Quest. *In what condition is the Conscience, before God works upon it?*

Answ. Hard and corrupt: hardened by selfish reasonings and dark imaginations, against the convictions of the Light and operations of the Power of God, and corrupted with the sin and iniquity that dwells in it.

Quest, *What doth God make it, in his Working upon it?*

Answ. Gentle and tender, fit to receive the impressions of his Spirit. By the influence and power of his Spirit on the Conscience, he openeth the ear to hearken to his Voice, and prepareth the heart to follow him in his leadings.

Quest. *How doth God carry on his Work in the converted Soul?*

Answ. By keeping it low and tender, out of the self-wisdom and hardening reasonings of the humane understanding: by this means he keeps it pliable to the light and power of his Spirit.

Quest. *Is only the tender Conscience then fit to be wrought upon by God?*

Answ. Yea indeed, that alone. The heart that is hard is inconsiderate of the Voice of God, and stiff and stubborn against it, having ever at hand some Wisdom or Will of the

the Flesh, to withstand the voice and leadings of God by.

Quest. *Who is it that preserves the Conscience tender?*

Answ. The Lord of the Conscience. He, who made it, knoweth the proper temper of it, and his light and power is alone able to preserve it in that tenderness, which he formeth it in.

Quest. *What is it that hardens the Conscience?*

Answ. The Wisdom of the Flesh. Man having gained a Wisdom out of the light of God; by the imaginations, reasonings, and strength thereof, hardens himself against God.

Quest. *What is most necessary for a man to be vigilant in, that desires to have the Work of Conversion to go on in his heart?*

Answ. To be careful to turn from and avoid the reasonings of mans Wisdom, and to have his eye and ear open to the light and voice of Gods Spirit, that his Conscience may be kept upright and clear before the Lord.

Quest. *What stains the Conscience?*

Answ. Any Disobedience to Gods Spirit, any hearkening to or following the voice of a strange Spirit. This lets in the Darkness, which defiles, even as the Light cleanses.

Quest. *Is it a man then to expect such a thing as the Leadings of God's Spirit in his Conscience?*

Answ. A man cannot inherit the Kingdom of God, but he must be first born again, even *born of the Spirit*, (so saith the Scripture, and so saith the experience of every one who feels the new Birth) And when he is born of the Spirit, he is to abide with him, and learn the law of the new life, and receive power from him daily; or the Spirit of darkness will soon get ground upon him, and by degrees be recovering him back again into his Dominions.

Quest. *Surely if it be thus; Hard is the way of Religion, and few there be, who are found in the truth of it.*

Answ. The Way of Religion is hard indeed, and wholly contrary both to Man's Wisdom and Will, insomuch as he cannot enter into it nor walk therein, but as they are cut down. He that will be a Disciple of Christ, and follow the leadings of his Spirit, must deny himself wholly, and become another, and be content to stand or fall to his own Master. He cannot please men, no not in his worshipping of God, but must turn from that which is glorious in their eyes, and sacrifice that which is to them an abomination. So that he must look to be condemned by men, who will be approved in the sight of God.

Quest. *Why hath God put his People upon such hardship, as still (in all Ages and Generations) to walk in a way contrary to the World, and still to be the Object of its hatred, scorn, and Persecution?*

Answ. How can it be otherwise, He begetting them in a Spirit contrary to the World, and which testifieth against the World, shewing that the deeds thereof are Evil? How can the Spirit of the World but still turn against such, and Hate and Persecute them?

Quest. *How long shall it be thus?*

Answ. Till Truth be raised by the power of God, into Dominion over the Spirit and Power of Darkness. The Spirit of Life now suffers under the burden of man's corruptions, in love to them striving to save them therefrom. There is somewhat in every Sinner, that at seasons groans under the weight of his Sins, and in some proportion strives against the Burthen thereof. This shall not always lie underneath, but in the Day of the Lord rise over the Transgressor: And in that Day shall *Israel* be Glorious with his God, and receive praise of him, and be eased of all that hath oppressed him.

Quest. *Is there such a day to be?*

Answ. The Scriptures testifie of such a Day, wherein the Lord *alone shall be exalted*, and wherein *He will take away the Rebuke of his People from off all the Earth*, and bring down *all that is High and Lifted up* above the Fear and Spirit of the Lord. And in this our Age, the Lord hath chosen many Messengers to run up and down and Proclaim this Day. And as sure as the Lord liveth, what he hath spoken shall come to pass, and not a tittle of it fall

to the ground. God did not make man for him to serve his own Lusts; nor this Creation to serve the Lusts of man: But he made man to Fear before and serve his Creator; and he made the Creatures to be ordered by man in the Fear and Wisdom of God to the Glory of God. The Spirit of God now groaneth under Man's Iniquity, the Spirits of his People mourn and sigh also, yea and the very Creatures groan under *the Bondage of Corruption*: And the God of Bowels heareth their Cry, and a day, even a mighty day of Redemption and Deliverance is determined, wherein the Spirit of the World shall be sunk down, with all its weight of Wickedness, and the Spirit of life and righteousness rise in its Glory.

Amen, Halelujah. Everlasting Praises to the Omnipotent One, *Who was, and is, and is a coming*; Who hath reigned, doth reign, and will reign over all the Powers of Darkness, in the pure power and glory of his Life for evermore. Let all the Lambs skip for joy, let all the Stars of the Morning shout: For, the darkness vanisheth and is passing away, and the light of life shall cover the Earth, as the Waters cover the Sea. *Amen, Halelujah.*

Happy is the Eye that seeth this, and the heart that prepareth for it, overlooking all that stands between, This is the Hope of *Israel*, and the Expectation of all that wait for the Lord, which he is hastening upon the Earth.

Isaac Penington.

SOME QUESTIONS AND ANSWERS,

For the opening of the Eyes of the JEWS NATURAL, that they may see the Hope of *Israel*, which hath so long been hid from them.

WITH

Some *Questions* and *Answers*, for the Direction, Comfort, Help, and Furtherance of God's Spiritual *Israel*, in their Travels in Spirit from Spiritual *Egypt*, through the Spiritual Wilderness to Spiritual *Canaan*, which is the Land where the Redeemed Soul flourisheth in the Life, walking with God, and worshipping him in Spirit and Truth.

By Isaac Penington *the Younger.*

The PREFACE.

SEveral things hath the Life, begotten by the Eternal Vertue, breathed in me towards my Father for, in relation both to my self and others, from my Childhood. As touching my self; First, *that I might be a Vessel for him, that I might be freed from the bondage of Corruption and brought*

brought forth in the Image of his Life. Secondly, that I might be filled with his Life, that I might be satisfied in the Presence and with the Fulness of the Spring of my Life: Even that I might have enough of my God in my heart continually. Thirdly, that he would of his own meer Goodness both preserve the Vessel and dwell in it for ever: that so my Tenure and Possession of him, and fulness for him might be of his Grace, of his Love, of his Good-will, of his own Nature, depending wholly and altogether on him, and not at all on any thing that can be expected from the Creature-hood in its pure State. And likewise, that if he pleased to use me in any service, it might be of him, and for him, and to him: That he would bring me so low in my self, that I might not be able to detain any of his Glory and Vertue from him, but the meanness of the Vessel might still so appear to me, and also be so sensibly discerned and acknowledged by all other eyes also, that the excellency of the Power and of the Glory might run back entirely into his pure Bosom.

Besides these, there have been vehement desires in me concerning others also. First, towards Mankind in general, that they might have an exceeding merciful and powerful day of Visitation, even that the whole Earth might be touched with the Power of Life and drawn out of the Darkness. O how hath my Soul breathed for poor lost Mankind, and how hath my Spirit travelled (with unutterable pangs and earnestness) for unheard of, unthought of, and altogether unexpected Mercy and Good-will towards the Sons of Men in general! Secondly, towards my Brethren in Spirit, that they might know the day of Redemption and Power in Spirit, and not always lie groveling on the Earth, and groaning and mourning because of the Lusts and Corruptions, but might know Deliverance in Power, and might sing the Song of Moses and the Song of the Lamb (because of their feeling Victory over Pharaoh and the Dragon) and might serve and worship the living God in Spirit and Truth, without fear of Interruption and Captivity from the Enemy any more. Thirdly, towards the Jews after the Flesh, that their Iniquity might be blotted out, their Wound healed, the pure Eye opened in them, and the pure Glory revealed to them: that they might know the Shepherd of Israel in Spirit, the Spiritual Tents of Jacob, the Beauty of the Footsteps of the Spiritual Flock, and might Travel out of their Darkness, Earthliness, and literal Knowledge into the Land of pure Life, Rest, Peace, and fresh Joy in the living God, (whereof their Land of Canaan, with all the good things thereof, was but a shadow) and might be anointed with the fresh Oyl of the Salvation of the Messiah, and might become indeed an holy Nation, yea a Kingdom of Priests to offer up spiritual Sacrifices on God's spiritual Altar.

My Soul still breatheth to the Lord, and waiteth on him for all these things: and as he draweth my Spirit forth, so am I ready in Spirit to be serviceable unto him therein. These present drawings and openings of my Life, in the Questions and Answers following, are both towards the Jews in Flesh, and also the Jews in Spirit, that they may meet in one, even in the one Path and Pasture of Life, where there is one Shepherd, one Seed, one Flock, one Spirit, one Beginning, one Progress, one End in one and the same Circle of Life. The Lord my God take it into his own hand, dispose of it for good, manage and bless it according to his pleasure.

I. P.

SOME

Some Queſtions *and* Anſwers *for the opening of the eyes of the Jews natural, that they may ſee the Hope of* Iſrael, *which hath ſo long been hid from them.*

Queſt: *WHAT was the Riſe of that People the Jews?*

Anſ. They came of *Abraham* after the fleſh, who was Gods Friend, whom God took from his Fathers Houſe and from his Native Country (where he was worſhipping and ſerving Idols) to be the Stock and Pattern of the Faithful, both of the Jews according to the fleſh, and of the Jews in Spirit. Of this Root, of this Stock came this People according to the Fleſh, who were an Holy Nation, a Circumciſed People, a Sanctified People outwardly: and (as long as their day laſted) were the Beloved of God, the Pitied, the Pardoned, the Redeemed Ones, even until the ſhadows were finiſhed, and the ſeaſon came, for the Subſtance to appear and be ſet up in the World; whereof they had the firſt offer alſo, and out of whom was the firſt gathering for the Spiritual building. But they generally hardening their hearts, and cleaving to the Wiſdom and Knowledge which their wiſe Ones had taught them (from their miſ-underſtanding the Letter of the Scriptures) miſſed of the Spirit, Rebelled againſt the Redeeming Power, and ſo loſt their ſhare in the Inward Glory, and by Gods Righteous hand were cut off from their outward alſo, their day being ſpent, and the Blood not only of the Prophets, but of the Son and Heir himſelf alſo required at their hands.

Queſt. *How came this People to be the choſen People at firſt, and ſo long to continue ſuch?*

Anſw. It was not for their Righteouſneſs, not for their lovelineſs, or pliableneſs to God above other people; but becauſe it pleaſed the Lord freely to love them, and to pitch upon them for the people of his choice after the Fleſh, in the free Covenant which he made with *Abraham*. *The Earth is the Lords, with the fulneſs thereof*, and he may chuſe whom he will to fill with his Inward and Spiritual Glory (even with the manifeſtations of his pure love, life and preſence) and he may alſo chuſe whom he will to make outwardly or typically Beloved, Great and Glorious: He choſe *Abraham* freely, he gave to *Abraham* an heart to follow him, he gave him the Faith and Obedience which made him accepted with him: and he choſe his ſeed after the Spirit to be his Eternal Heir, and his ſeed after the Fleſh to be his Temporary Heir. Thus of *Iſaac* in Spirit came the Children of the promiſe in ſpirit, and of *Iſaac* after the Fleſh came the ſeed of Promiſe after the Fleſh. *Sarah* after the Fleſh bare one of theſe, the *Sarah* repreſented by her (or the Free Woman which is from above) bare the other. And of *Iſaac* comes *Jacob*, Worm *Jacob*, who ſerves for his Wife, who flies from the face of *Eſau*, yet afterwards finds favour in his eyes; from this Worm do the Twelve Patriarks branch forth, who were the heads of the Tribes of *Iſrael*. Thus hath it been with that Nation according to the letter; and thus it hath alſo been and is ſtill inwardly in Spirit, as the *Iſrael* of God, the *Jews* in Spirit (who are learned in the Law of the Spirit of life) can very well read. Thus outwardly *Iſrael* was Gods Child, *Ephraim* his Dear, his Beloved, his pleaſant Son, *Judah* his Praiſe; whom his heart was towards, and to whom he ſtretched forth his Arm of Salvation all the day long: *In all their Affliction he was afflicted, and the Angel of his preſence ſaved them: and he ſaid, Surely they are my People, Children that will not lie, ſo he became their Saviour.* Thus it was with them till the day of *Iſrael* after the Fleſh expired, and the day of *Iſrael* in Spirit was to ſucceed in the ſight of the World.

Queſt. *What was the end for which God choſe that People?*

Anſ. It was to be a Veſſel for him to form, to try and experiment what his Love could

ould bring them to, and bring forth in them in that way of Manifestation and Opera-
ion. This God opens to *Jeremiah* concerning them, bidding him go down to the house
f the Potter, where, in a Parable, they might read their own State, and what they
ere to expect from God, even to be formed by God unto the utmost, until he had made
perfect tryal of them, and then to be broken and laid aside, as a Vessel that could
ever be fitted for the Masters use in this way of Dispensation, *Jer.* 18. 4. On the Lords
art there was no defect towards his Child, his Spouse, his Vineyard, his Garden of
leasant Plants (as this people was in that Dispensation:) for he was still a Father to
hem, Faithful in Covenant, Tender in Bowels, abundant in loving Kindness and Mer-
ies: Yea what could be expected from the Lord towards a people, according to that
ispensation, which the *Lord* failed in? But they were still faithless, continually break-
g Covenant, erring from his dear and tender love, and drawing down the strokes of
is Wrath upon them, forsaking the guide of their Youth, forgetting the love of their
spousals, continually starting aside from the right state, wherein God pleased at first
o set them, or at any time afterwards in any measure to reduce them.

Quest. *How did God exercise and try them to the utmost, even till at length it was plain-
y manifest, that there was no firm keeping a People to him by Vertue of that Dispen-
ation, but he must necessarily cut them off, choose another People, and take another
ourse, if he would have a People for his Heart to love and delight in, and for them
o enjoy and possess him?*

Ans. He tryed them several ways, and in several States and Conditions; as *First*, in
state of Captivity in the *Land* of *Egypt*: *Secondly*, in a state of Straits and continual
Dependance upon God, even for Necessaries, in the Wilderness. *Thirdly*, in a state of
nlargedness in the Land of *Canaan*, which flowed with plentiful provisions for the
outward man (which were also shadows and instructions concerning the inward Bles-
edness) *Fourthly*, in often Captivities. *Fifthly*, in Returns to their *Land* again, with
Settlement and Peace and many Blessings therein.

Quest. *How did God try them in* Egypt?

Ans. First, with sore Bondage and Oppression from *Pharaoh* and the *Egyptians*. *Se-
ondly*, with giving them the feeling of their state, the sence of their Bondage, and
causing them to cry unto the *Lord* for Deliverance. *Thirdly*, in raising up a Delive-
rer, and giving them a Sign of the Deliverance by the hand of the Deliverer, in his
slaying of an *Egyptian* and saving an *Hebrew*. *Fourthly*, in sending the Deliverer to
them with Promises of Deliverance, and with Signs and Symptoms of the Delivering
Power. *Fifthly*, in Pardoning their Unbelief and Rebellions against him in *Egypt*, and
shewing many Signs and Wonders for them in that *Land*, till at length he had brought
them forth by his Mighty out-stretched Arm, even against the will and mind of *Phara-
h* and their Task-masters.

Quest. *How did God find them in* Egypt *upon this Tryal?*

Ans. Very unbelieving, very stubborn, mis-interpreting his Sign of Deliverance, rea-
soning against his Promise, because it came not so soon and after the manner they ex-
pected. When he lift up his hand to them to redeem them from under *Pharaoh*, to
bring them forth of the Land of Bondage, to the good Land he had espied for them,
and bid them forsake the Idolatrous Worships of *Egypt*, and not defile themselves any
longer therewith; because he was now to become the Lord their God, and to appear
in his power for them; yet they would not, *Ezek.* 20. 5. &c. When *Moses* would have
reconciled an *Hebrew* to his Brother, he would not hear him, but upbraided him for
slaying the *Egyptian*, not waiting on God to understand the Figure, but misinterpreting
and abusing it in the Fleshly mind. When the Deliverance succeeded not according
to their expectations, they murmured against *Moses* and *Aaron*: and when God sent
them again with a fresh Promise, they would not mind it. Yet God bare with all this
in them, and did not cast them off, but asswaged his Wrath, and stirred up his Love
to make a further Tryal of them.

Quest. *How did God try them in the Wilderness?*

Ans. By many Temptations, Signs and Wonders; by powerful appearances for them
against their Enemies; by bringing them into many straits, by unexpected and impossi-
ble supplies (I mean impossible to the sight or expectation of the outward eye) as with
bread from Heaven, Multitudes of Quails, Water from the Rock, keeping their Cloaths

and

and Shoes from wearing out and decaying. Likewise he gave them an Holy and Righteous Law to inform their Minds in Equity and Righteousness, directing them in an holy way, walking with God, and one towards another, and chalking out unto them an acceptable path of Worship: and this Law was delivered in great Majesty, dread and terrour, to cause a deep impression thereof upon their minds.

Quest. *How did God find them in the Wilderness?*

Ans. Full of discontent, full of murmuring, full of self-will, full of doubts and questionings concerning Gods Power. They did not wait on him, who had delivered them out of the hand of *Pharaoh* and from under the *Egyptian* Task-masters, but they murmured against him. They did not wait for food, or water when they wanted, but distrusted and complained, repining at *Moses* and *Aaron*, and sometimes talking of making a Captain to lead them backward. Neither were they content with the Provision on which God allotted them (that was mean in their eyes) but they would have had Though the *Manna*, the light Bread as they esteemed it) of Gods choice and with Gods Blessing, had been far better for them, than the flesh with his Curse, upon that Lust which asked it, and would not be content without it. Again, They would not go on towards *Canaan* or Fight when God would have them, and when his strength would have gone along with them: but when he forbad them, of their own will, and trusting to their own strength, they would go on and Fight. It is a sad record which *Moses* their tender Shepherd (who with the Eye of true Light had faithfully observed them) left concerning them, *Deut.* 9. 24. *You have been rebellious against the Lord from the day that I knew you,*

Quest. *How did God deal with them in reference to the Land of* Canaan?

Answ. First, He prepared them for it, *Secondly*, He dispossessed their Enemies, and placed them in it, giving them an Inheritance according to their own Will. *Thirdly*, He poured down Blessings upon them therein.

Quest. *How did God prepare them for the good Land?*

Answ. First, By many Afflictions and Exercises in the Wilderness, wherein he judged and wore out the rebellious Generation (who were consumed with dying) and raised up their Children in the aw and dread of his mighty Power. *Secondly*, by giving them a righteous Law to walk by in every respect, that they might not be to seek how to please God, or how to walk one towards another, or towards the Heathen among them, or round about them but in every thing might be rightly instructed. *Thirdly*, By working them of their own proneness to err from God, and of the Danger thereof, both in Relation to the loss of Mercies and drawing down of Judgments, that they might watch against the erring Nature and transgressing Spirit in their Hearts. *Fourthly*, by appointing a way of Sacrifice and Mediation, whereby God might be attoned, either for particular Persons, or for the Land in general. *Fifthly*, By directing them to a Principle near to them, and more strong than the unrighteous Principle; whereby they might be preserved in the Obedience of the Law, and from out of the reach of the Curse.

Quest. *How did God find them in their own Land?*

Answ. That Generation which was thus prepared, thus taught, thus directed, walked sweetly with the Lord, and was a precious Savour in his Nostrils: but soon after the evil thing sprang up again in the Generations following, and they did quickly corrupt themselves, departing from the Lord, and running a whoring after their own base lusts, *Judg.* 2. 7, &c.

Quest. *How did God deal with them then?*

Answ. He brought Judgment upon Judgment, still weightier and weightier upon them, according as their need required, exercising loving kindness and mercy towards them, as much as possibly their Estate could bear. He sent his Prophets to forewarn them of the Wrath, that they might be spared, if possible: and when his Judgments and Severity came he mingled Mercy therewith, that by both he might try to the utmost, what they might be wrought to. He tryed them along while under the Judges and a long while under the Kings, often recovering them and setting them to right, expecting the Fruit of his Rod and of his Love towards them.

Quest. *What was the Result of God's trying them under the Judges and Kings?*

Answ. They wearied out God's Prophets, yea, they wearied out the Lord also in that way of his Dispensation. They chose the false Prophets before the true, lying

vinations before the openings of Life, and dead Idols before the living God. The kindnesses and Mercies of God were wasted upon them, for with his Love they were not drawn: the Bellows also were burnt, the Lead consumed, the heat of the Furnace spent upon them, and yet their tin and dross not purged away. Under the Judges they tried out the Lord's patient expectation of Good from his Delivering hand, insomuch as he resolved to deliver them no more; *Judg.* 10. 13. Under the Kings they were as unruly, (whether good Kings or bad Kings, given in Love or Wrath) insomuch as the Lord said, *Why should ye be striken any more? Ye will revolt more and more*, Isa. 1. 5: There was indeed no bending of *Israel* after the Flesh, and keeping him strait to God, in that way of Dispensation: therefore must he be cast off, even becoming reprobate Silver in the sight of the whole Earth, because the Lord would reject him.

Quest. *How came* Israel *after the Flesh to be rejected?*

Answ. His day of Flesh was out, and the day of Spirit was come, wherein the spiritual Glory (which was to succeed the shadows of the Fleshly) was to be set up; and so he not seeing that, nor entring into that, his own Sun set, and he hath abode in the darkness unto this day,

Quest. *How came he not to see the spiritual Glory?*

Answ. Because the Eye of the Flesh was open in him, which Eye cannot see it. He read the Law in a gathered Light, in the Light of the earthly Wisdom, and not in the Light of the Spring from whence it came, and then how could he possibly understand the Law aright? Could he then chuse but set up the shadows of the Law, in the stead of the substance which was vailed therein? He read *Moses* with the Eye which can see but to the Vail and not to the Glory which was revealed to *Moses*, and which *Moses* hid under the Vail. And thus likewise he beheld the Prophets, in the days of their appearance; not in the Light in which they appeared, but in the Light of his own Reason and Imaginations: and upon this ground the *Jews* still chose and cryed up the false Prophets but persecuted the true. Now not seeing *Moses* in Spirit, nor the Prophets in Spirit, how could they see him who was greater than the Prophets, he looking so contemptibly to the sight of that Eye, wherewith they expected to see him? It is the *Jew* in Spirit, who alone can see and own the *Messiah* in Spirit: yea no fleshly *Jew* could possibly discern him then, whose eternal Life (Light and Power) was hid under so mean a Vail. He must be more than a *Jew* after the Flesh: who can own so much as the Law, or any of the Prophets in Spirit: and then surely it can require no less than inward *Jewship*, to discern the *Messiah* himself. They knew by the Letter, that then he was to come and to appear; but they could not know by their observations from the Letter which was he, but alone by the pointing of the Finger of the Spirit, which they were unacquainted with.

Quest. *What did they do to him, not seeing his Glory?*

Answ. They dealt with him as they had dealt with the Prophets before him, disdained him that he should claim to be the Son of God, slighted him, reviled him, reproached him, preferred *Moses* and the Prophets above him (who all did but declare of him) yea at last they preferred a Thief and Murderer before him, and put him to Death after that manner that the Prophets had foretold they would do.

Quest. *Did the Prophets foretel that the Jews would put the* Messiah *to Death?*

Answ. Yea, very manifestly, with the manner and circumstances thereof: *Daniel* said plainly that the *Messiah* should be cut off; though not for himself, Chap 9. 26. *Isaiah* shews the Cause why he was cut off, *to wit*, *For the Transgression of my People was the Stroke upon him*, chap. 53. 8. He was the Lamb without Spot, there was no Iniquity found in his Heart nor guile in his Mouth, but he offered up his spotless Soul (through the Eternal Spirit) as a ransom for the Souls of Transgressors, and with his Bruise are they healed. *David* shews yet more particularly how he should be cut off, *They pierced my Hands and my Feet*, Psal. 22. 16. And *Zachary* saith, that afterwards in the day of their Visitation, *They shall look upon him whom they have pierced*, Ch. 12. 10. Was he not betrayed by one of his own Table? (*Psal.* 41. 9.) Did they not cast Lots for his Garments? (*Psal.* 22: 18.) Was not Gall also given him, and Vinegar to drink? (*Psal.* 69.) 21. Were not his Bones kept from being broken, according to the paschal Lamb the type; (*Exod.* 12. 46.) O that the *Jews* could read the Words of their own Prophets, in the Light of the Prophets, and not in the Light of man's Imagination, and then

they could not but bow before the Spring and Fountain of that Light, as it was revealed in Flesh according to the Scriptures, and see how that Body was prepared for the Light to shine in, and for it to do the Will in, and to offer up the Sacrifice which God would have, that so an end might be put to all the Sacrifices and Offerings which God would not have, *Psal.* 40 6. *Dan.* 9. 27.

Quest. *What was to befal the* Jews *for refusing the Day of their Visitation by the* Messiah *and for the putting of him to Death?*

Answ. They were to be cast off, to become no People, their Covenant to be broken, their Glory turned into shame, their Light set in obscurity, their House made desolate and the hand of God pursuing this desolate People, making them a scorn and reproach throughout all Nations. (*Dan* 9. 27.) And is not this come to pass upon them? For what person hath been more hateful and hated than a *Jew*, who was once the Glory and Envy of all Nations? Yea, hardness and blindness hath so happened to them, that they cannot see the plainest things written in the Prophets, concerning the Expiration of the day of *Moses* with all his Shaddows, and the succeeding of the spiritual Glory in the days of the *Messiah*, but their Eyes and Hearts are still blinded, and held Captive in the Figures of things.

Quest. *Is there any Scripture of the Prophets, which declareth that they should be thus blind and hard?*

Answ. The Spirit of the Lord in the Prophet *David* (the beloved King and Figure of the *Messiah*) prayed for this righteous Recompence to them. *Let their Table become a Snare before them, and for Welfare a Trap. Let their Eyes be darkned that they see not,* &c. *Let their Habitation be Desolate,* &c. Psal. 69. 22, &c. What is their Table? Where and on what do they Feed? Is it not on the Writings of *Moses* and the Prophets? Now all the meanings, observations and hopes which they gather from these (being under the Curse, and out of the Spirit of the Prophets) cannot but be their *Snare* and *Trap*: and that which entangleth them deeply to this day, is, their mis-understanding and mis-interpreting of *Moses* and the Prophets. *O Lord my God, in the abundant Riches of thy Goodness, at length pity them, and let the fierceness of thine Indignation abate towards them, and in thy Love open their Eyes to see their state, and what they have refused, and against whom they have lift up their heel, in their conceited Wisdom and Knowledge, which they have gathered from* Moses *and the Prophets Writings, that they may mourn after thee, and wait for thee in the way of thy Redemption.*

Quest. *How long is this Desolation and Hardness to abide upon them?*

Answ. Until God visit them with his Spirit, and open their eyes to see his spiritual Glory, and turn their hearts towards it. Then their outward expectations, and desires after an outward glorious Kingdom, will soon come to an end; and the Messiah will be known, owned, and received by them in Spirit: Yet any outward Glory that the Lord God sees good for them, they shall not want neither. This the Prophet *Isaiah* plainly relates to the Ear that is spiritual, Chap. 32. 15. (*Until the Spirit be poured upon us from on High, and the Wilderness be a fruitful Field, and the fruitful Field be counted for a Forrest.*) They must lie waste, until the Lord God please to let forth his Spirit upon them, to gather them into his spiritual Glory: For the day of their outward Glory did end, and a spiritual succeeded, which they are to be gathered into, when the days of their Distress and Tribulation are accomplished.

The spirit was once poured down from on high on the Disciples of the *Messiah*, upon his Ascending into his Glory, and the Wilderness then became a fruitful Field, and the fruitful Field was accounted for a Forrest: but over that Glory the Defence was not so stretched forth, but that a night overtook that day, and the wild Beasts made a Prey of that Vineyard and fruitful Field also, as well as of the former. But there is to be a more general pouring out of the Spirit, even upon all Flesh, and the Wilderness is more generally to be visited and become a fruitful Field, and the fruitful Field is more generally to be blasted and made a Forrest: Insomuch as all Flesh every where shall appear Grass, and the Glory thereof as the Flower of the Field, which shall fade and wither before the breath of God's Spirit. Then Judgment shall dwell in the Wilderness which is then visited, and Righteousness shall remain in the Field which is then made fruitful: and Righteousness shall be Powerfully-operative, working out the lasting Peace, and the effect of it shall be *Quietness and Assurance for ever.* No more War, no more Fighting

ing with Creatures, no more burthening and oppreſſing of the Creation, no more ſinning and offended againſt the Creator, no more being diſpoſſeſſed of his Life and Glory, but the Dwellings, which God reareth up in the laſt days for *Iſrael* his People, ſhall be peacable Habitations, ſure Dwellings and quiet Reſting-places for evermore. O let *Iſrael* feel that which is able to awaken him, and wait for this.

Queſt. *How ſhall they be viſited and gathered?*

Anſw. By the new Covenant, by the new Law of the *Meſſiah*, which is to go forth out of the new *Sion*, and by the Word of the Lord, which is to iſſue out of the new *Jeruſalem*. Not by the Covenant of *Moſes* (their Eyes may fail in hoping and looking out that way) but by the Covenant of the *Meſſiah*, where the Law of Life is written, not in Tables of Stone or outward writtings of the Letter, but in the heart by the Spirit. There they ſhall be cleanſed by inward Water, receive the inward Circumciſion and Mark of the inward *Jew*, be ſprinkled with the everlaſting Bloud of the Lamb, and taught to offer up the ſpiritual Sacrifice, and ſhall hear the Voice which will tell them of the way, and which will lead them in Paths they have not known. There the ſpiritual Seed, the ſpiritual *Iſrael* ſhall find the Shepherd of *Iſrael*, who leads into the Land of Life, puts forth his Sheep into the paſtures of Life, gives them of the living Streams do drink, begetting them as Heirs of, and bringing them up in the everlaſting Power and Dominion of the Life.

Queſt. *How may Old* Iſrael *enter into this Path, and ſo become New* Iſrael?

Anſw. By waiting on the Lord for the cloſing of that Eye, which is Wiſe according to the Fleſh; and for the opening of that eye which is at firſt weak in Spirit. There muſt be a low beginning. *Iſrael* muſt know and not deſpiſe the day of ſmall things, if ever he will grow up into the Riches and Inheritance of this Glory. There is a Light in every heart, at firſt which gives a ſound in the natural Veſſel, which is very hardly diſtinguiſhable from the natural, till (by obedience and ſubjection thereto) its living Touch, Vertue, and Power comes to be felt and diſtinguiſhed: but in the Meek, Humble, Believing and Obedient, it daily appears more and more, and makes it ſelf more clearly manifeſt to them, who are walking on unto the Kingdom and Inheritance in it, while others are diſputing about it.

Queſt. *How may* Iſrael *believe, and become ſubject to the Light?*

Anſw. When there is a drawing felt in the heart, either to good, or againſt evil, he muſt not diſpute concerning it on the one hand, nor run on in the forwardneſs on the other (for both theſe ways, the breathings of the Spirit on him, and ſpringings up of the good Seed in him, are eaſily quenched) but in the Fear he is to truſt himſelf with what his heart certainly feels in the drawing vertue, and in the humility to give up the Members to the Good, and to with-hold them from the Evil, waiting for ſtrength from the Fountain of ſtrength towards both. By this means there is a travel and removal out of the Corruption and Filth of the heart, into the pure holy Law, Nature, Image and Will of God.

Queſt. *Where doth God find the heart, when he firſt viſiteth it with his Light?*

Anſw. In *Egypt*, in the Darkneſs, in the Bonds and Captivity of Death:

Queſt. *What doth the Lord do with it there?*

Anſw. He exerciſeth it a while there, till he hath made it fit for a Wilderneſs-ſtate.

Queſt. *What doth he do with it then?*

Anſw. He bringeth it into the Wilderneſs which he hath fitted it for:

Queſt. *What doth he do with it in the Wilderneſs?*

Anſw. He prepareth it for, and leadeth it towards the Land of Life.

Queſt. *What doth he do with it then?*

Anſw. He giveth it an entrance into the everlaſting Kingdom (which is the Land of Life) according as he hath prepared and fitted it. That which is New-begotten, New-created and formed, New-born in the *Meſſiah*'s Eternal Light, findeth an entrance into, and an habitation in the Light, and is not turned back into the Land of Darkneſs, it abiding in the Virtue and Principle of its Life, although ſometimes it may be exerciſed with the Darkneſs, for its further advantage. *Thou art our Habitation, from Everlaſting to Everlaſting*, ſaith the Child of Light unto the Father of Spirits in all Ages and Generations.

Now that *Israel* after the Flesh may the better understand the Path of the spiritual *Israel* in the way of Redemption, by the powerful visitations of the Light of the *Messiah* in their Hearts and Consciences; and may know the Gospel of his Salvation, which is able to effect that which the Law of *Moses* could not, because of the weakness of the Flesh on their parts; let them in fear and silence of the natural Wisdom, and in waiting on the Lord in Spirit, consider these *Questions* and *Answers* following, relating to spiritual *Israel*.

Some Questions and Answers, for the Direction, Comfort, Help, and Furtherance of God's Spiritual Israel, *in their Travels in Spirit from Spiritual* Egypt, *through the Spiritual Wilderness to Spiritual* Canaan; *which is the Land where the Redeemed Soul flourisheth in the Life, walking with God, and Worshipping Him in Spirit and Truth.*

Quest. *What is the Gospel?*

Answ. A good Message or glad Tydings to man in the fallen Estate, concerning a Promise of Redemption out of it.

Quest. *Is man then in a fallen Estate?*

Ans. His present Temper, Constitution, Disposition and whole course, upon the least touch of God upon his Spirit, do in some measure discover his fall unto him, though the insensibleness which is come upon him by his grievous Wound, and Death through the fall, maketh him very unapt to take notice thereof.

Quest. *What was his Estate before his Fall?*

Answ. A State of Glory and Blessedness, wherein he came pure out of the hands of his Creator, was fitted for his use, service, enjoyment and delight, even for him to appear or disappear in, and exercise according to his pleasure.

Quest. *Wherein did his Glory and Blessedness consist?*

Ans. Chiefly in these four things, to wit, in the Light, in the Life, in the Liberty in which the Vessel was formed, and in the In-dwelling and appearing of the Creator there, according to his pleasure.

Quest. *Open this a little further.*

Ans. Man was made a Vessel of Light, a Vessel of Life, a Vessel of pure Freedom. He was formed in the Eternal Image, and had a pure being in that Image. He was light in the Lord, living in the Lord, free unto all good, and from all evil in the Lord. This was the state of his being at first, and thus was he made in the Image a pure resemblance of the eternal Purity and Blessedness; but besides this he had the eternal Life, the eternal Substance, the eternal Purity it self dwelling in the Vessel, shining in it, and manifesting it self from it according to its pleasure.

Quest. *How came Man to fall from this Estate?*

Ans. Not willingly, not of an inclination of his own, but he was deceived, through the subtilty of Temptation, to entertain a desire of enlarging his blessedness, out of the limits of the Will of his Creator.

Quest. *How could such a Temptation enter man, he being Pure and Holy, inclined to Good and against Evil, after the Image of his Creator?*

Ans. Man was not made to enjoy a Perfection in himself separate from his Creator, or to live of himself, but by dependance. Now though he had no inclination in him not to

to depend, or to seek a Life in himself out of the Fountain, yet there was a Capacity of so doing: before which Capacity the Tempter laid his Bait of advancing him to a greater Wisdom, Glory, and Excellency, than his Creator had placed him in; with which he consulting out of the dependance upon his Creator, fell from that which alone was able to uphold him in the pure state, wherein he was made. Thus was he taken in the Snare of misery, and brought to that loss, which all the Sons of *Adam* lie groveling under to this day, when the Lord at any time awakens the sence thereof in them.

Quest. *What was the State of man in and since the fall?*

Ans. A state of Darkness, a state of Death, a state of deep Captivity, wherein his Soul, Body, and Spirit are become dark as to the Light of God, dead as to the Life of Righteousness, and Captive unto that Spirit which hath entred them by their hearkening thereto, who dwelleth and ruleth in them in the Darkness, as God did before in the Light.

Quest. *How is man dark? How is man dead? Is his Soul or Body dead as to their being? Or how else is it?*

Ans. Man is not dead as to his being either in Soul or Body, but as to the right, pure and sanctified state of each. The Vessels still remain the same in being, but they are emptied of their proper Liquor, and filled with other Wine. The Understanding is the same, the Reason the same, the Will the same, the Memory the same, the bodily Members the same, as to their being or matter: but they are all otherwise leavened, and another King now dwells in them and reigns over them.

Quest. *Then there needs not any dissolution of mans reason, or bringing it to nothing, in relation to mans recovery, but only a changing of the Leaven.*

Answ. Man is become another thing by degeneration from the Life. He is so poisoned by Sin and Corruption, that he is to be wholly broken down and brought to nothing, even in the very Naturals, that he may be new made and built up in the newness of the Spirit. Thus he is to become as a Fool, as a little Child, or rather as a Seed to be cast into the Womb of Life, there to be formed and born of the Spirit. And as he springs up in the Life, he is to forget his own Country, living in the Spirit and walking in the Spirit: where watching to the Spirit, and against his own Reason in the pure Childishness, in the simple instinct and naturalness of the Life, he shall at length find a Reason new formed and springing up in him, which waiting on the Lord in Obedience and Subjection, shall be taken into Unity with the Life: but if the Eye of Reason open too fast, and be not kept down to the Light of Life, the Betrayer will enter again at that door, and bring the Soul into Death, after it hath had sweet and precious tasts of the redeeming Vertue and Power.

Quest. *Can Man in the Fall see his fallen Estate, and so seek after a recovery out of it?*

Ans. It is not possible for him so to do, without some Light shining upon him from the Redeemer. How can Darkness discover Darkness? That which maketh manifest the Darkness is Light, When the Vessel is dark, and the Prince of Darkness filleth it and dwelleth in it, what can that Eye see but according to the Darkness, judging Evil Good and Good Evil, Bitter Sweet and Sweet Bitter?

Quest. *But there is no man but hath some Light, no man but at some time or other seeth Good or Evil in some measure.*

Ans. That ariseth not from the light of Man's Nature, as it now stands in the Fall, (which being wholly in the Enemie's hands, and being it self become darkness, cannot at all give man notice of or light him out of the darkness) but from a fresh Visitation of the Life, which giveth all men a day of Visitation by the shining of its Light, wherein is some manifestation to man, and some certain sight by him both of the Good and of the Evil: and not only so, but there is also the living Spirit striving with him, and attracting him from the one to the other, according to the Lord's good pleasure, whose is both the light, and also the determination of the proportion of every Man's Visitation by it.

Quest. *But hath not man naturally a Light in the fallen Estate, which discovereth unto him Good and Evil?*

Ans: Not a true Light, not a true Discovery, but only somewhat which the Enemy setteth

ſetteth up in man as ſuch, to keep him in the entanglements of the Deceit, and out of the ſuſpicion of it. For the enemy entring into him, by his ſubtilty blindeth and deceiveth his Eye (that he may the better hold him Captive in the deceit) inſomuch as he diſcerneth not the falſe Image which the Enemy hath ſtamped upon him: for though the Enemy bringeth man into a ſtate of real Darkneſs, Death, and Captivity; yet theſe do not at preſent appear to man what they are, but are miſ-coloured or painted, to appear what they are not, the better to deceive, bewitch, and entangle man therein. The Enemy did not repreſent Darkneſs in its black hue, Death and Captivity in its dreadful Appearance to *Adam*, but as Wiſdom, as Light, as a better Life, as a greater Freedom. And thus he ſtill enters man, and after this manner he ſtill dwells in man, until the true Light purſue him, opening and diſcovering his Deceit, and drawing man back from this falſe Paradiſe of Pleaſure in Wiſdom and Liberty out of the Life, into a ſenſe of his want of, and breathings after the true Garden of the living God.

Queſt. *Is Man then miſtaken in his Judgement of Good and Evil ſince the Fall?*

Anſ. Yes, altogether: and by this means doth he ſo pleaſingly ſcituate himſelf and take up his Habitation in the Kingdom of Darkneſs, wherein are ſtrong Holds and wiſe Reaſonings againſt the true God, and for the falſe Appearances of Good, which the Enemy of the Soul ſtrongly makes men believe to be ſuch as he repreſents them for, in the darkneſs. Thus in particular perſons, and alſo in Societies evil is purſued after, and advanced for good, and the true good ſuppreſſed as evil, through the working of the Myſtery of Darkneſs in mens hearts.

Queſt. *What then is the proper Eſtate and Condition of man in the Fall?*

Anſ. A State of falſe Light, of falſe Life, of falſe Liberty. He ſeemeth to himſelf advanced in Wiſdom above the low, empty, naked Eſtate of Innocency, which is nothing and hath nothing, but by a continual dependance on the goodneſs of the Creator. He ſeemeth alſo advanced in Life, advanced in Liberty. He can ſpeak his own Words, think his own Thoughts, do his own Will, ſeek himſelf, pleaſe himſelf, ſatisfie himſelf. The Life of Righteouſneſs is a Yoak, a Bond in his Eye: He is free from the reſtraint of it. He hath Life in himſelf, and is exceeding wiſe in the compaſs of his own Dominions. Thus doth the Enemy transform the Kingdom of Darkneſs and Death, giving fallen man a ſhare with him in it, while he remains his willing Subject. And here the Goods of the Enemy, the heart eſtranged from God, yea, not only the Devout and Zealous Worſhipper in invented Forms but alſo the groſs Sinner, the envious, luſtful, and wicked Mind, the perverſe Tongue, the bloudy Hands and Feet are at peace, and have joy and pleaſure in their Courſe and Circuit in the Earth. But all this is but the Deceit of the Enemy, wherewith he hath cheated Man, with falſe appearances and repreſentations inſtead of the true, as man himſelf will ſee, whenever the Eye of his Soul comes to be throughly awakened by the Eternal Light, whether here or hereafter.

Queſt. *What is the Work of Redemption?*

Anſ. To purge this old leaven out of the Veſſel, to purifie the Veſſel from all the falſe Appearances of Light, to batter down all the ſtrong Holds of the Enemy in the Mind, all the Reaſonings, Thoughts, Imaginations and Conſultations, which are not of the pure nor in the pure; and ſo to New-create and New-form the Veſſel in the Image of the Wiſdom and Purity, wherein it was at firſt formed.

Queſt. *Who doth this VVork, or who is mans Redeemmer out of the Fall?*

Anſ. The Eternal Word or Son of the Father, even the Wiſdom and Power which went forth from the Fountain in the Creation, the ſame goeth forth from the Boſom of the Father to purifie the Creature, and ſo bringeth the Creature back (being purified and cleanſed) into his Boſom again.

Queſt. *VVith what doth this VVord or Redeemer redeem?*

Anſ. With his own Life, with his own Bloud, with his own Eternal virtue and purity. He deſcendeth into the lower parts of the Earth, becomes Fleſh there, ſows his own Seed in his prepared Earth, begets of his Fleſh and of his Bone in his own likeneſs, and nouriſheth up his Birth with his Fleſh Bloud and unto Life Everlaſting.

Queſt.

Quest. *What is this Life? Or how doth it first manifest it self in the Darkness?*

Ans. It is the Light of Men. It is that which gave Light to *Adam* at first, and again to him after the Fall, and to all men since the Fall: It enlightens in Nature, it enlightened under the Law: it did enlighten under the Gospel before the Apostacy, and again since the Apostacy.

Quest. *How doth the Light enlighten?*

Ans. By its shining. The Eternal Word moves, the Life opens, the Light shines: This in the least degree is a beginning of Redemption; in its fulness it is Redemption perfected.

Quest. *How doth the Light work Redemption in its shining?*

Ans. Two ways. *First*, by turning the heart from the darkness towards it self. *Secondly*, by exercising the heart being turned.

Quest. *How doth it turn the heart from the Darkness?*

Ans. The Light by its shining and enlightening findeth out its own, openeth it, toucheth it with a secret Virtue, which perswades out of, and draws the heart, from the Principle and Power of Death and Darkness, towards its own Native Spring.

Quest. *May not these Drawings be quenched, and the Work of God stopped?*

Ans. The Plant of the Lord is exceeding tender, his pure Spirit jealous, the Enemy very strong and subtil; insomuch as the Plant it self may easily be crushed, the Spirit grieved and quenched, and the Captivity redoubled.

Quest. *If Adam was betrayed in his full strength, how shall this poor weak Plant spring up and grow, without being supplanted by the Violence and Treachery of the Enemy? Or how shall the grieving of the Spirit be avoided, by an heart so full of corruption and provocations, as man in the alienated state is, when the Light first visits him?*

Ans. The Lord God is nigh to help, nigh to pity, nigh to pardon, nigh to watch over and support Worm *Jacob*, yea nigh to revive life and spirit in him freely, and to heal his backslidings and multiply Pardons, or it could never be. Yea, the Creature can never be brought so low or so far lost, but there is still help in the nature of God concerning him, though there may not be help in any revealed Promise.

Quest. *How doth God exercise the heart that is turned?*

Ans. In Faith and Obedience through very great varieties and changes of conditions. He exerciseth it in believing his voice and in obeying his voice and following him, in whatever and into whatsoever he draws and requires.

Quest. *How is the Voice of God known? Doth not the Enemy speak inwardly also, and resemble his voice? how then is the voice of the Redeemer distinguished from him, who counterfeiteth the Shepherd and his voice?*

Ans. By these two means.

First, The Soul lying low, out of the Wisdom in which the Enemy appears and forms his likenesses, in the simplicity which the Lord hath begotten, the Life opens to it, and the true Light appears, which manifests the false light and false appearances of the Deceiver.

Secondly, In that which is begotten of God there is not an hastiness or suddenness to determine, but a silent waiting on the Lord in Subjection, till the Life speak and make things manifest. Thus the knowledge and light of the Child is held in the will of the Father, and received from his hand, and according to his pleasure. Thus what he will he hides, and what he will he makes manifest, and the Child which is born of his Will is content with his Will, and lying down there, it keeps out of the Enemie's Territories, and out of the reach of his Temptations.

Quest. *What are the several Estates or Conditions wherein God exerciseth the Spirit of man in Faith and Obedience?*

Ans. The particular Estates and Conditions are innumerable, but they may be referred to these three general heads. *First*, An Estate of breaking down the former Building. *Secondly*, An Estate of Devastation or Preparation to be New-built. *Thirdly*, An Estate of Rebuilding. God doth not forget, but exercise his People in *Egypt*, even

even while they are in Bondage, before they come to receive his *Law*: he is visiting them in the dark *Land*, opening the eye that can see the Captivity, causing Groans and Sighs in their oppressed Spirits; and then holding forth to them the Promise, and preparing them for a departure from that *Land*. *Secondly*, He hath a time of stripping them, of Nurturing and bringing them up under his Discipline and close Exercises, wherein they are Desolate and ready to sin and perish every moment, but as they are wonderfully provided for and abundantly helped and pardoned. *Thirdly*, There is a State of Rebuilding the Stones, when they are prepared therefore, into a New-building for the *Life* to dwell in, and for their entrance into the *Land* of *Life*.

Quest. *Declare these Estates and the Exercises therein more plainly, and first shew VVhat is the Estate of the* Soul *in* Egypt *Spiritually, when the Lord visiteth it there with his Light?*

Ans. An Estate of deep Bondage and Groaning under the Powers of Darkness, whose bitter Oppressions thereof increase, even as the sensibleness and tyredness of the Soul increases. The Soul then sees its Captivity from the *Life*, and finds a building of Death and Corruption raised up in it, in which the Prince of Darkness dwells and bears rule: and then Oh how it groans and longs after departure from that *Land*, and waits for the Promise of Redemption out of it! But yet it is still left in the hand of the Enemy, and daily feels the bitter Bondage, from the powerful *Law* of Sin and Death springing up in the heart, and issuing out through the Members.

Quest. *How is Faith and Obedience here exercised?*

Ans. In believing the Promise, in waiting for the Promise, in feeling some remote drawings of the *Life* and uniting therewith, so far as is possible in this Dark and Captived Estate. There is an acknowledgment of the true Prince, and a bowing to him even in this Estate of Captivity, until he please to break the Bands thereof and receive under his guidance.

Quest. *VVhat is the Estate of the VVilderness Spiritually?*

Answ. It is an Estate of waiting for the guidance of the leader, of receiving Direction and *Laws* from the leader, of following the leader as he pleaseth to lead, through the entanglements, temptations, straits, and necessities which he seeth fit to exercise the Spirit with, for the wearing out of that which is not to Inherit, and for preparing the Heir for the Inheritance.

Quest. *How is Faith and Obedience here exercised?*

Answ. In waiting on the *Light* for the leadings in the Law of Life, and then in subjecting to the leader, being content with all his Dispensations therein: with the time he chuseth for standing still, and with the time he chuseth for travelling on, with the Proportion of light and leading that he judgeth fit, with the Food and Cloathing which he prepares and preserves, with the Enemies which he sees fit to have avoided or encountred with. Hereby the own Wisdom, the own Will, the own Strength, the own Desires, the own Delights, with all the murmurings, weariness and discontents, which arise from the earthly part, are by degrees worn out, and a pure Vessel prepared for the pure Birth to spring up and appear in.

Quest. *VVhat is Spiritual* Canaan, *or the Heavenly-Built State, or State of the Gospel?*

Ans. A State of regenerating or renewing in the *Life* and pure Image, where the Building is reared up which is made without hands, where there is a Sweet and Peaceable growth in the *Life*, and a Fresh and Satisfactory enjoyment of the *Life*.

Quest: *How is Faith and Obedience here exercised?*

Ans. In abiding in the Vine, in drawing from the Vine, in returning the Sap and Vertue back into the Vine, and living according to the Will and in the free Dispensation thereof. Thus Works are excluded with Self from whom they proceed, and the Vine becomes all in all.

Quest. *Are* Egypt *with the Wilderness and* Canaan *Spiritually as distinct Estates, as they were Literally?*

Ans. There are such distinct several Estates Spiritually, wherein a man may be Spiritually in *Egypt*, and neither in the Wilderness nor *Canaan*. So there is an Estate in

in the Wilderneſs, which is out of *Egypt* and not in *Canaan*: and an Eſtate in *Canaan*, which is beyond both *Egypt* and the Wilderneſs. Yet theſe Eſtates in Spirit are oftentimes inter-woven, with the Exerciſes thereof; inſomuch as the Soul may in part, or in ſome reſpect (to his own underſtanding) be in *Egypt*, in part in the Wilderneſs, and in part in the reſt, Life and Peace. But theſe things are not to be curiouſly ſought into, leaſt a wrong Wiſdom and a Knowledge get up; but abiding low and little in the little Seed, the Kingdom and everlaſting Inheritance grows dayly in the Soul, and the Soul dayly ſhoots up into it and is enlarged in it.

Queſt. *Is there any return back into* Egypt *or into the Wilderneſs, after the State of the Soul is advanced higher, the entrance into the everlaſting Inheritance being adminiſtred, and the Soul partly taken into and having found a place of reſt in the Life?*

Anſw. The Enemy lies near to deceive: and while he hath Power to tempt, if there be an hearkening to his Temptations, there is a departure from the pure Life, and a return of the Captivity or bewildering in ſome meaſure. In the Faith and in the Obedience to the Light of Life is the preſervation, out of it is Death and Deſtruction Eternally.

Queſt. *Is not the pure being untouched by Death and Deſtruction? and ſhall not the Creature, when it is Redeemed into him, be as he is?*

Anſw. The pure being cannot be impure, evil cannot enter upon him, it hath no place in him, his nature excluding it: nor can it enter into the Principle of *Life* that comes from him, and is always preſerved by him: nor can it enter upon that man, who is begotten of that Principle, abideth with it and is preſerved in it. But ſo to be in him, as to abide and not go forth is a great State, even higher then the firſt *Adam* knew.

Queſt. *But is not Light and Darkneſs, Good and Evil all alike to God? and ſhall they not be ſo alſo to him, who is in perfect Unity and Fellowſhip with God?*

Anſw. All the Light and Darkneſs, Good and Evil which can iſſue from the Creature, cannot reach God's being as it is in it ſelf, but only ſo far as he hath pleaſed to expoſe his Life (in the various manifeſtations thereof) to be reached thereby. Yet his Eye ſeeth the Evil and the Good, the Perfection and the Imperfection, and his Nature is perfectly excluded from all Evil and Imperfection, inſomuch as he cannot poſſibly lie or deceive, or be unrighteous or unmerciful in any of his Diſpenſations; and that which is gathered into him, is thus one with him. But that which can do any thing which is ſinful and evil in it ſelf, is not in the true Unity with the Eternal being, but in the deceit of that Spirit which Erreth from him, and centereth the creature in the Imagined likeneſs of his Life and Happineſs.

Queſt. *How far may Perſons go, and yet be lyable to the Enemies Snare?*

Anſw. Very far. They may come out of *Egypt*, they may paſs through the Wilderneſs, they may receive an Inheritance or Portion in the Holy Land, they may have Houſes and Vineyards which they Builded not nor Planted, they may have had deep Draughts of the Life, deep Incomes of the Love, large Riches of the Grace, and precious Taſts of the Fulneſs: They may have been in the Paradiſe of God, may have been Anointed by God, may have ſtood upon his Holy Mountain, and walked up and down in the midſt of the ſtones of Fire, *&c.* and yet the Enemy may have leave to Tempt, and may find entrance for his Temptation, advancing above this Eſtate in the Deceivableneſs, and increaſing the Glory in the Eye of the Wiſdom which he ſteals in, and ſo hold the Spirit Captive in his Golden Chains, and lead it back again to the Chambers of Death.

Queſt. *How doth or can the Enemy prevail over Perſons in ſo Glorious an Eſtate?*

Anſw. By opening a larger Eye in them, than is given them in the Life to ſee with. The Eye of Life is limited in Man, and Man is to be held within the limits and openings of Life, and his Heart and Mind to be bounded within the Deſires and Delights, which ariſe from the Life: he is to wait on the Life for its living, moving and being: all in his Being: and here he ſhall be large enough, and full enough, and wiſe enough, and happy enough. But there is ſomewhat which preſents to him a Kingdom, a Riches, a Dominion, a Vaſtneſs of Perfection in himſelf and at his own command; the which he beginning to liſten unto, the ſame opens an Eye in him to ſee the Beauty and Glory thereof, and then Immediately his Heart is taken, and he cannot avoid the Snare: nor can he henceforth know where he is, until that which he hath forſaken, again pleaſe to viſit him, and to diſcover to him his Iniquity and Errour from the true Root.

Queſt. *What is the way of ſafety, when God enlargeth the Territories of Life in the Soul, and cauſeth his Love and Grace to abound?*

Anſw. To drink the Draughts of Joy and Sweetneſs in the pure Fear and Trembling, not departing therefrom in what ever it doth for God or receives from him, till the Salvation be wholly wrought out and perfected, the Habitation of unſpotted Love prepared, and the Soul led into, and ſeated in its compleat Manſion therein. And then the Name of Fear is no more heard of in the Land of Life, though the Principle from whence the Fear ſprang, and the Birth and building (which was begotten, raiſed up, formed and perfected in the Fear) abideth for ever. So that the pure Love doth not caſt out the pure Fear (wherein is no Bondage of the Life, but the preſervation of the Life from the Bondage) but ſwallows it up and comprehends it, for the pure Fear is but Love deſcended, and the pure Love is but Fear aſcended, the Eternal Principle or Subſtance being one and the ſame in both.

Queſt. *Is there then ſuch a State of Safety, upon which the Enemy cannot Intrench?*

Anſw. There is a State of ſuch Union with the Life, as the Enemy cannot come between, where there is lying down and riſing up in the Power of the Life, and no Beaſt of prey can make afraid any more; nor can any Root of bitterneſs ſpring up from within, to trouble or make any diſturbance between the Life and the Soul any more.

Some *Queſtions* and *Anſwers* conducing towards the further manifeſtation, and opening the Path of Redemption and Eternal Life to the Eye of Spiritual *ISRAEL.*

Queſt. *HOw doth the Son of God, or Eternal Word, in whom is the Light of Life Redeem man out of the fallen Eſtate, out of the Kingdom of Darkneſs and Death, into the Kingdom of everlaſting Righteouſneſs and Peace in the Life?*

Anſw. Three wayes. *Firſt*, by wounding him in the Natural and corrupt Eſtate, and ſo breaking his Peace and Pleaſure in the Kingdom of Darkneſs and making him weary thereof. *Secondly*, By weakening him under the Teachings and Chaſtizement of the Law. *Thirdly*, By healing and binding him up with the Oyl of Salvation in the Power of the endleſs Life, which is the Goſpel.

Queſt. *How doth God wound him in the natural and corrupt State?*

Anſw. By purſuing him with his Light, which letteth him ſee what it is, diſcovering the Evil and Danger of it, and ſo weaning his heart from it, and making him look out after and long for a Redeemer. O how Burthenſome is the Captivity to the awakened Soul, when he hath a glimpſe of what man was before his fall (when he had a place and being in the Life, with a Spirit ſuitable to the Life) and what he is now in his Eſtate of eſtrangedneſs and alienation from the Life, and whither he is going in his paths of unrighteouſneſs, eſtrangedneſs and alienation! And while his heart is thus returning from the Land of Death and Captivity, and longing after the Redeeming Power and Vertue of the Life, the Enemy (the Power of Darkneſs) lays load upon him, drawing him more and more under the Chains and Bonds of iniquity to the utmoſt of its ſtrength: So that now Luſts abound, Evils increaſe, Temptations and Snares multiply; and in the Land of Captivity their ſtrength is great, the Soul weak and faint, and the Redeeming Power and Vertue ſeems very far off. Now this is the Eſtate of Converſion; when the Lord, in the midſt of the Powers of Death and Darkneſs, turns the heart from them towards himſelf, cauſing it to wait (under the Captivity) for the Appearance of the Arm of his ſtrength, to break the yoak of the Oppreſſor from off the Necks of the oppreſſed, and ſo to bring out of the Land of Death and Darkneſs, into the Travels towards the Land of Promiſe, where the Peace, the Life, the Liberty in the Lord, the Reſt, the Joy, the full Content and Happineſs is Reaped by the Soul, which follows the Lamb thither.

Queſt.

Queſt. How doth God weaken the Creature under the Teachings and Chaſtiſements of the Law?

Anſw. By exerciſing him towards Good and Evil, and correcting him for his unbeleif and diſobedience, as he finds good, juſt and neceſſary for him.

Queſt. *How doth God exerciſe him towards Good and Evil, and correct him?*

Anſ. When he hath brought him from under the Power of Darkneſs in ſome meaſure; and in ſome meaſure ſet the Spirit free there-from, by the Vertue of his Life ſpringing up in the heart, then he exerciſeth the Heart and Converſation towards the Good and from the Evil: then he giveth out Laws for, or againſt things, according as he findeth moſt proper to the Eſtate of every Particular Soul. Now upon the giving forth of the Law, (the Life being in ſome meaſure raiſed) there is that which loves its Teachings and pure Path, and there is that alſo which draws back from it, and that being yet ſtrong, there come many ſtrokes and Chaſtiſements from the Lord upon his own Dear Child. And theſe are bitter, and to be forced into the Sin which it loaths and in Heart is turned from, and to be kept from the Good which it longs after, and in heart is United to, (partly by the ſtrength of the Enemy, and partly by reaſon of its own weakneſs and negligence) this is bitter alſo: inſomuch as it eryeth out Day after Day, and findeth this Adminiſtration of the Law almoſt as heavy a yoak, as the Land of Captivity it ſelf was, becauſe of the weakneſs of it through the Fleſh, and the ſtrength and advantages which the corruption of the Heart and Prince of Darkneſs gather thereby.

Queſt. *What is the benefit of theſe Exerciſes upon the Soul?*

Anſw. They melt, they break, they make the Heart tender and fit to be moulded by the Eternal Vertue and Power, into a Veſſel for the Power.

Queſt. *What frames of Spirit do they work the Heart or Mind into?*

Anſw. Into very many Precious Ones. As for Inſtance,

Firſt, *They make the Spirit poor.* The daily inroads of Sin and Corruption daſhing againſt the Holy and Righteous Law of Life, the overbearing the ſtrong Deſires after Purity and leaving into the Defilement hindring the Soul from doing what it loves, and making it to do what it hates and would not, this makes it become poorer and poorer, and more Afflicted Day by Day. Upon ſome Viſitations of the pure Life and ſome freſh Vertue received, Oh how ſtrong doth the Soul ſeem! but when it ſuddenly Forfeits its Mercies, loſes its freſhneſs, and is Plunged deeper in the Pit than before, how poor and weak doth it then feel it ſelf, trembling at the next openings of the Life and ſpringings up of the Vertue thereof in it, not knowing what weakneſs, Captivity, Entanglements and Miſery from the Snares of Death remain to follow!

Secondly, *They bring into a mourning Eſtate.* They fill the Eyes with Tears and the Heart with Sorrow, yea they cauſe an entrance into *the Houſe of Mourning*. To be accuſtomed to Wounds, Bruiſes, Snares, grieving of the Spirit, provoking of the Deliverer, ſuffering and giving Advantages to the Enemy, *&c.* the ſenſe of this overwhelms the Heart with grief, and cauſeth continual Sorrow and Lamentation to that which is upright towards God.

Thirdly, *They bring into a meek, Merciful and Tender-hearted frame towards others.* He that is tempted, he that often falls, and is ſo often wounded and made miſerable, he pities thoſe that err, he mourns over the miſerable. His heart is broken with the Sins and Afflictions of others, and he knoweth not how to be hard towards them, feeling ſuch continual need of abundant mercy himſelf. It is the rich man, the ſound man in Religion, that is rough and hard: but he that is once throughly melted in the Furnace and made up again, is made up tender, and retaineth the impreſſion of the Meekneſs, Love and Mercy for ever. Now a broken Eſtate in Religion, or a ſtate of waiting for the Life is much more precious, than that which is rich and full by what it had formerly received and ſtill holdeth, out of the immediate feeling and freſh Vertue of the Life.

Fourthly, *They bring into an hungry and thirſty ſtate after Holineſs and Righteouſneſs.* O how the Soul, that is ſenſible of its filth longeth to be waſhed! How it panteth after the Paſtures of Life, the Food of Life, the living Waters: to appear before and enjoy God in the Land of the Living! O how doth the heart, that is daily afflicted with its Unbeleif and Diſobedience, long for the Faith that ſtands in the Power, and the Obedience that flows from the Power! *O Teach me thy Statutes, ſhew me the pure Path of Obedience in the way of Life, guide my Feet in the way everlaſting: O write thy Fear in my Heart, that*

I may not depart from thee: Create a clean heart in me, and put thy Spirit within me to be my strength. O continue thy Loving-kindness to them that know thee, and thy Righteousness to the upright in Heart. O what unutterable Breathings daily issue out from the broken Spirit, towards the Spring of its Life!

Fifthly, *They bring into a pure frame,* into a cleanness of inside, *Cleanse first the inside of the Cup and Platter,* said Christ to the Pharisees, and he doth so in his Disciples. *With the Mind I serve the Law of God,* said *Paul* when he cried out, *O wretched man that I am, who shall deliver!* It is not conceivable what purity of heart is formed by God in his *Israel,* by the Fire which he kindleth in his Sion, and by the Furnace which he setteth up in his *Jerusalem*; for though in the Furnace the Dross still appears, the sight whereof is apt to grieve and afflict the precious Heart, yet the melting and purifying sweetly goes on, and the Soul (which abideth the heat) is effectually cleansed thereby, as is very manifest afterwards, when Righteousness springs up with the quiet Fruit thereof; but this cannot be discerned, while the flames are discovering and taking hold of the Unrighteousness.

Sixthly, *They bring into a Patient frame*; fit to bear Reproaches and Persecutions from the World, who in the midst of all this weakness (misery and distress) lay load upon the poor Soul, persecuting him whom God hath smitten, and speaking to the grief of him whom God hath wounded. God smites for want of Obedience, for too much propensity to please the World, for not coming soon enough out of their Customs, Vanities, earthly ways and Worships: and so soon as the Heart and Conversation is given up in Obedience to the Lord, the World is discontent, and they smite, and persecute because of the Obedience. Now the more the Spirit is broken by the hand of the Lord, and taught thereby to fear him; and the less strength it hath in it self, to grapple with the Persecuting Spirit of the world, the fitter it is to stand in God's Counsel, to wait for his strength and preservation, which is able to bear up its head above all the rage and swelling of the Waters of the Worldly Spirit in the men of this World.

Much more might be said, but this may suffice. What is behind will be felt inwardly as the Soul waits on God in the leadings of his Spirit, through the teachings, chastisements and distresses of the Law.

Quest. *With what kind of things doth the Lord exercise the Spirits of his* Israel, *to bring their hearts into these and such other like precious frames?*

Ans. With several sorts and kinds of things both outward and inward. As,

First, With oppositions, reproaches and interruptions from the earthly part, both in the men of this World and in themselves. There is abundance within and abundance without to resist, disdain and interrupt the Work of God in the heart, to oppose and withstand that which he hath begotten there, his leadings of it, and its Obedience to him.

Secondly, With Temptations from the Enemy even of many kinds, natures and degrees, according to the present temper and condition of the Soul; as either to doubt and so despair, or be confident in the Flesh from Knowledge received, out of the pure fear and fresh feeling of the Life: so again either to halt or draw back, or to be over-hasty and forward: so likewise either not to obey and act for God, or to act in that will and wisdom which is against God. Now these, with such like, are very numerous, frequent, and sometimes very violent and impetuous.

Thirdly, By withdrawings of the Life and sweet presence of God from the Soul. These are very frequent from the Lord towards his people, insomuch as he is called by this Title; *The God that hideth his Face from the House of* Jacob, *Isai.* 8. 17. *chap.* 45. 15.

Fourthly, By buffettings and prevailings of the Enemy. When the Spirit is grieved, the Life wounded and withdraws inward, the Enemy often gets ground, giving wounds and causing bruises to the Soul; not only tempting, but finding entrance and taking in the Snare the Bird, which once escaped and was delivered.

Fifthly, By doubts, fears and confused reasonings concerning the Voice of God and the Voice of the Enemy. In the hour of darkness (when the Lord seeth good to let forth the power thereof, and to withdraw the Beams of his Light) how can that be clearly distinguished, which alone is known and seen in the Light? how can the motions, drawings and pure low workings of the Life be discerned from the false Images and Transf-

Transformings of the Enemy? O the miſery and anguiſh of the poor Soul in this condition! how is the poor Upright-heart pained between Faith and Unbelief, Obedience and Diſobedience, &c. not knowing when it is drawn forward or backward, or by whom.

Queſt. *When do theſe Exerciſes begin? and how long do they continue?*

Anſ. The Lord doth begin to exerciſe the Soul even in *Ægypt*: for after the Promiſe (of deliverance from ſpiritual *Pharaoh*) the Bonds increaſe, the Yoak grows more heavy, *Pharaoh* grows more violent and furious, the Captivity increaſeth much; but there is no ſight of Redemption at all, ſave to that Eye which is weak and eaſily over-born in *Iſrael*. But the exerciſes are much more full and ſharp in the Wilderneſs, where *Iſrael* is led about, tried, afflicted, conſumed day by day, as if he ſhould never come to the holy Land, nor any of *Iſrael* be left to enter therein. Yea, in *Canaan*, in the rich Poſſeſſion, in the plentious overflowings of the Life, there is ſtill ſomewhat left to try *Iſrael* and bring him low with, if at any time he be exalted with the Glory and Fulneſs of his own Eſtate, and begin to forget his God.

Queſt. *Why doth God thus exerciſe his* Iſrael? *Why doth he lead them in ſuch a knotty, and not in a more eaſie and ready Way to the everlaſting Poſſeſſion, and to the fulneſs thereof?*

Anſ. Becauſe their Eſtate and Condition requires it. They could not be ſo purified nor fitted for the Life, their Veſſels would not be ſo inlarged to receive it in, nor they ſo ſafely enjoy it, were it not for this courſe of Wiſdom, wherein God exerciſes and tryeth every cranny of their Spirits, until he hath perfected them and ſtopped up the entrance of Death every where.

Queſt. *How do theſe Exerciſes purifie and enlarge them?*

Anſ. Firſt, They try the Strength and Vertue of the Life in them, and diſcover to them their further want thereof. In the time of the Souls proſperity there ſeems to be enough: but the day of diſtreſs maketh manifeſt the Eſtate and Condition as it is. Then the Faith, the Love, the Patience, the Meekneſs, the Conſtancy and Chaſtneſs to the Spouſe (loving him, and cleaving to him above all, and in all) many times is found to be leſs than it was judged to be.

Secondly, It brings to a waiting on God for ſupport, and for receiving of more from him. Then the Life breaths vigorouſly, and the Soul hankers after, cleaves to, and ſees indeed both of the preſence and increaſe of the Vertue of the Life. Then he that was rich becomes poor, and he that was full becomes empty and nothing; yea he that had enough to live on and to ſpare, is now preſſed with hunger, want and penury.

Thirdly, It prepares for a clearer entrance into, and ſafer enjoyment of the fulneſs. As the Soul is more emptied of the Strength and Riches it received from God: ſo it is more prepared to enter into and live in the pure Being it ſelf. For nothing can live there, which Vails. In the *Life* God was, and is, and is to be all in all for ever. That therefore which enters there, and lives and abides there, muſt be poor, empty, naked, nothing, and remain nothing for ever. As it gathers any thing from the fulneſs and becomes any thing in it ſelf thereby, it is ſhut out.

Queſt. *How doth God heal and bind up that which he hath wounded and broken to pieces with his various and frequent Exerciſes?*

Anſ. By opening the Power of the endleſs *Life*, in the Veſſel which he hath throughly purified and prepared, and filling it with the Power. The free power of *Life*, that's the Goſpel. To the Meek, to the Broken-hearted, to the Cleanſed it is propheſied: and when the Work of cleanſing is finiſhed, the Wound made wide enough, and kept open long enough, and the Death to the firſt Husband fully accompliſhed, then the perfect Oyl is perfectly poured in, and everlaſting Health and Salvation obtained. This is the end which God aims at in the Viſitations and leadings of his Seed; happy are they that paſs through the Vail of Miſery, and drink off the dregs of the *Cup of Trembling*, not fainting nor ſetting down by the way, but following the faithful Shepherd and leader of *Iſrael* till they arrive here.

Queſt. *What is the great danger in the Path of Life?*

Anſ. The great danger is of aſcending a ſtep higher than the preſent Eſtate and Condition will bear: for by this means the aſpiring Mind gets up, and is exalted and holdeth ſomewhat received from the *Life*, out of the pure fear which preſerves the heart clean, and

and out of the ſenſible feeling which keepeth freſh and living to God? and then the ſimplicity is betrayed, and a wrong Spirit lives, and a wrong eye is opened: ſo that there is nothing now but Whoredom from the Life, and the heart exalted and conceited in the way of its Whoredoms, as if it were the pure Bed and moſt excellent way of enjoyment of the Life.

Queſt. *What way is there of preſervation here-from?*

Anſ. Watching to the *Life*, keeping low in the fear and cloſe to the feeling. Here the aſpirer is ſhut out, or ſoon eſpied at his beginning to enter, and then the living Croſs received, which crucifieth and driveth him back. And indeed there is no way of ſafety in the travels towards the enjoyment of *Life*, or under any enjoyment before the ſtate of perfect Death, but under the Croſs to that Spirit and Nature which would dwell there, and pleaſe it ſelf therewith, and be ſomewhat therein, and ſo forget the pure everlaſting Spring. Adulterating with the ſtreamings forth of it.

Man was made for God to be a Veſſel of his pleaſure, to receive his content, enjoyment, and happineſs by reflection. So that man's proper Work was to watch to the ſpring from whence he came; to be diſpoſed of, ordered, and to be according to his pleaſure. This was natural to man before his Fall, till a corrupt Spirit by deceit entred him and corrupted him. And while any thing of that corrupt Spirit or fallen Nature remains, he is apt to aſpire in the ſelf-hood, and to ſeek the enjoyment of what comes from the Fountain (yea and of the Fountain it ſelf alſo) in and according to the Will and Wiſdom of the ſelf-hood. And here let man receive what Gifts ſoever from God, be advanced to never ſo high an habitation in the *Land* of *Life*, yea have the very Fountain it ſelf given him, yet by this means he will corrupt, loſe the Gift or Spring, be ſeperated from it, and adulterate with what he can ſtill retain or gather in his own Principle. And here do deep travellers loſe their way, falling from their Portion in the Land of Life, and from their enjoyments in the Paradice of the pleaſure of the Life, into the earthly and ſenſual Spirit, holding things wiſely and richly there in the earthly Principle, not knowing the remove of their Habitation thither, nor thinking that they are there.

He that readeth theſe things, let him not ſtrive to comprehend them, but be content with what he feeleth thereof ſuitable to his own preſent Eſtate: and as the *Life* grows in him and he in the *Life*: and he comes to meet with the things and exercifes ſpoken of, the Words and Experiences concerning them will of themſelves open to him, and be uſeful and ſerviceable to him ſo far as the *Lord* pleaſeth, he keeping to the leadings, favour and principle of *Life* in himſelf, wherein alone his knowledge, ſight, growth and experiences are ſafe.

Now he that would travel ſafely in Spirit unto the *Land* of *Life*, let him wait to have theſe things following, written by the Finger of God in his heart, and the ſence and Impreſſion thereof preſerved freſh in him.

Firſt, It is the free Grace of God which begins the work of Redemption, which cauſeth the Light to ſhine, which worketh the Repentance or turning from the dead State, and alſo the belief in and turning towards the living God.

Secondly, It is the ſame Grace alone that can preſerve and cauſe the Plant of Grace to grow. If there be a withdrawing of the Light, a with-holding of the free influence, that which depends thereupon cannot retain its freſhneſs; which the Lord may do as often as he pleaſeth, for the chaſtiſement of the rebellious part, or for the tryal of his pure Life and Vertue in his Plants.

Thirdly, The Grace of God viſiting the Soul in the death, in the darkneſs, in the fallen Eſtate, begetteth Life anew in it, maketh it in ſome meaſure Light in the *Lord*, openeth an Eye in it to ſee the things of God, an Ear to hear and diſtinguiſh between the ſound of life and of death, an Heart to turn from and refuſe the Vanity, and to turn towards and abide in the living Subſtance.

Fourthly, The Spirit of God carries on the Work of Redemption by drawing, leading, and acting the quickened Soul, by exerciſing that which he hath begotten in the Life, under the Law of the Life. Thus the Life draws the Soul daily nearer and nearer towards the everlaſting Spring, and from the fading emptineſs of Sin, Vanity and the Creature-hood; and the Soul, by the enlivened Vertue, daily follows on after the Life, in the Leadings, Spirit, and Power thereof. There is a living Soul begotten by the Vertue of the

the Grace, and the living Soul daily lives in the Grace, and travels in the Vertue thereof from the Unbelief to the Faith, from the Enmity to the Love, from the perverſneſs to the Straitneſs, from the Iniquity to the Righteouſneſs, even from all the Territories of the Darkneſs, and alſo from the weak Meaſures and Degrees of the Grace and Life towards the Fulneſs it ſelf, even until it perfectly center in, and be fully filled therewith.

Fifthly, Where there is a ſtopping of the Vertue received from the Grace, and not an Anſwer of it in the heart, there the Work of Redemption is ſtopped. If the Soul follow not in the drawing, the drawing is loſt, as to it. If the Ear open not to hear the Voice of the Word, or if it be not mixed with Faith in the heart hearing, it proves ineffectual. If ſtrength iſſue forth from the Lord, yet if the Soul receive not the ſtrength which iſſueth forth and bubbleth up in it, or anſwer it not in giving up to it and travelling on, the Soul abideth where it was at leaſt, if it alſo retire not backward from that Eſtate and Condition, whereto the Life had advanced it: for if the Vertue of the Life and Grace be refuſed, there is an advantage given to Death to re-enter, and gain ground by its contrary Vertue and Power.

Sixthly, Mark therefore diligently, how the Lord doth carry on the diſpenſation of his Love and free Grace, even as if there were much done by the ſtrength and diligence of the Creature. What wounding of it ſelf by Repentance! What ſtriving to believe! What wreſtling againſt Enemies and for the influences of the Grace, and to keep the Hope up and the Diſtruſt out! What ſtrict watching and waiting, even as if the Creature did work out its whole Salvation!

Seventhly, Though the Creature ſeemeth to do much it ſelf (having received Life from the Grace, and acting abundantly towards God in the Grace) yet it is the Grace and Vertue which comes from the Creator (who is alſo the Redeemer) which indeed doth all: For though the Creature repent really, and turn from the darkneſs with its whole heart, yet the Repentance is of the Vertue which flows from the Grace, and not of the Creature which receives the Grace: and ſo likewiſe is the Faith, the Love, the Obedience, the Meekneſs, the Patience, the Watching, the Waiting, the Hoping, *&c.* Yea the very receiving the Grace, is not of the Creature, but of the Grace: for the Creature is dead, until it be viſited by the Grace; and by the viſitation of the Grace alone is made alive, and able to receive it.

Behold then the *Myſtery of Redemption*. God is all in Redemption. God doth all therein as fully as in Creation (it is a new Creation) even the whole Work thereof; yet the Creature quickened and renewed is in Unity with him in his Operations, *Phil.* 2. 12, 13. He whoſe Eyes are opened can read the Myſtery, and in true underſtanding ſay (if he hath been led and hath proceeded ſo far) *I am able to do all things through Chriſt that ſtrengtheneth me; yet not I, but the Grace of God in me*. Now to bring the Creature to this, the Lord exerciſeth it daily in Obedience unto him, in the Life and Vertue which floweth forth from him, cauſing it to feel its weakneſs as it forgets the Vertue, or aſpires to live of it ſelf on the Vertue received, out of the ſenſible feeling of its dependence upon the Spring. And indeed, the Vertue that comes from God can alone Anſwer God, and the Creature is only accepted with the Spring and Father of Life, as it is found therein.

Queſt. *But if the Work of Redemption be wrought by God's creating Power, how cometh it to meet with ſo many rubs and interruptions, and ſometimes overturnings? Can any thing ſtop God's creating Power?*

Anſ. So far as God abſolutely pleaſeth to create, nothing can ſtop or hinder: but the entrance of that which he beginneth to create into the Creature, and its getting a Being there, as alſo the growth and preſervation of it there, may be hindred by the Force of ſpiritual Enemies, if the Lord pleaſe to permit, or by the grieving and provoking of that free Power, which alone begetteth and preſerveth Life in the heart.

Objection. *Then the Work of Redemption is not carried on by an abſolute free-creating Power.*

Anſ. The creating Power and preſerving Power is the ſame, but the Work is ſomewhat different, both in the outward viſible Creation, and in the inward new Creation. The preſervation of that which is created and planted (unto its growth and perfection) is by the ſame Power which created and planted: but rather in a way of Care, Induſtry, Art,

Art, and Skill, than of such immediate Force and Power, though by the exercise and putting forth of the same Vertue and Power.

There are three things in Redemption.

First, There is the issuing out of the free Grace, Love, Vertue and divine Power towards the Creature.

Secondly, There is the opening of the Estate of the Creature thereby, convincing and drawing it out of the Alienation from the Life, towards Unity with the Life.

Thirdly, There is the following of the Creature after the Life, in the quickning Vertue of the drawings through all the Snares, Temptations, Diversions and Oppositions of the Enemy.

Now there is no hindring of the issuing forth of the free Grace towards the Creature, or of those convictions and inclinations of the Creature to follow, which necessarily ensue thereupon. But the pursuit and progress of the Creature (or its abiding with the quickning Vertue and Power) may many ways be interrupted and diverted, and so the Creature drawn from under the influence of the free Covenant: for though the Covenant be free, yet the Creature only partakes of it, as it is drawn into it and preserved in it.

Therefore let those fear, who feel the Power and redeeming Vertue, and know, that notwithstanding the free and certain Promise to the Seed, yet the Creature is as Clay in the hands of the Potter; which may be made a Vessel of Honour or Dishonour, as he pleaseth to favour it or take occasion against it. And whoever would pass through the Work of Salvation and Redemption, unto the Salvation and Redemption it self; in the living Vertue received from the Life, let him keep fast hold on the good Pleasure, and in it give all diligence to make his Calling and Election sure, working out his Salvation with Fear and Trembling, because God worketh in him both to will and to do of his good Will. And walking diligently and industriously in this Path, he may attain the Seal of the Redemption, even that Mark which can never be worn out, and to full Assurance of Faith in the redeeming Power: though it is also possible for him afterwards, through much negligence and grieving the Spirit whereby he was sealed, to lose the sight of the Mark, and the comfort of the Assurance, which was once fresh and clear in his Spirit.

For a close at this time, I shall add a few Words concerning the Unity of God's Grace (or free Light of his Spirit) notwithstanding the various Estates and Conditions of man whom it visits, and the variety of its Operations.

There is a three-fold State of Man, wherein the Grace of God visits Him.

First, The Gentile-state, or state of Nature.

Secondly, The Jew-state or Administration of the Law, wherein God takes him under his own Tuition, making known his Will to him, and requiring Obedience of him: and not only so, but also directs him to the inward Teacher, and to the Principle of the pure Fear, which is the place of Wisdom's teaching and instructions.

Thirdly, The Gospel-state or state of Faith, where the Principle is raised, the Seed lives, and that is felt springing up, known and enjoyned, which does the Will and receives the Promise.

Now in all these, the Law, the Light, the Life, the Wisdom, the Power is one and the same; but the Administrations are different.

In the Gentile-state or state of Nature, the Light which man receives there (*to discover Evil and work him into Good*) is of the Spirit and by Vertue of the Promise. For he had been everlastingly shut up in the Darkness, had it not been for the Promise: and it is for the Promise sake and from the Free-grace, that he hath any Visitation in the state of Nature, and any desires after or leadings towards the good and from the evil; which spring not nor can spring from corrupted Nature, but from the free Fountain of the new Life.

In the Law-state the Light grows more clear; the Teacher is there discerned and acknowledged, his drawings, warnings, instructions and reproofs felt more distinctly, and the Soul (that is watchful) continually exercised therein. In

In the Gospel-state the Principle of Life is raised, the promised Seed come, the Power which doth the Will received, and the Light of Life entring into and possessing the Vessel.

Now this is the whole of Man, to wait on the Ministration of the Life to him in his present Estate, whether he be yet in the Estate of Nature, or under the Law, or under Grace. To know whence his Redemption springs, and to wait on the redeeming Arm for the beginnings, progress, and perfecting of it: And if he be in the feeling of that Vertue, it is enough: or if he be but kept longing and panting after it, it is well: yea, if there be but a desire in him after a thirst, there is hope: nay, if there be but the least feeling of his dead, barren and sensless estate, there is some Life in him, which the Lord loves, and will find a time to express his Bowels towards: yea, that which is wholly in the Darkness and shut up in the Pit, the Lord hath Bowels in him towards, and after many days may please to visit. Oh the height, the depth, the length, the breadth of the Riches of the Mercy and Love of God! Who knows his yearning towards Souls, and his ways of visiting and redeeming! O my Soul, hope thou in the Lord for evermore, and leave not breathing towards him, till thou and his whole Creation be filled and satisfied with him; and then fetch the full Breath of Life in him for ever.

A POSTSCRIPT.

I Have been treating of the inward Work, as it is wrought in the Heart by the Power, and brought to the sensible experimental Knowledge of the Creature; yet would not be so understood, as if I made void what was done without by Christ in his own person, or any of those ends and purposes for which it was wrought, and appointed so to be done by the Father: though this I know, that the knowledge of those things with the belief therein, or any Practices and Observations there-from without the Life, can no more profit now, than the *Jews* literal knowledge of the *Law* could profit them, when they were rejected therewith. And since the Apostacy, of this latter Age especially, I have clearly seen in the Spirit of the *Lord*, that the professors knowledge of the *Letter* of the Gospel, and cleaving to their apprehensions which they gather there-from, is become a Snare and Trap to them, to keep them from feeling the Power, and living in the sensibility of the Vertue of the Grace, even as the *Jews* Table (or gathered knowledge from *Moses* and the Prophets) became their Snare and Trap. The *Lord* open their Eyes in his due time to discern it, that they may not withstand that Ministration and Revelation of his everlasting Gospel, which God seeth good to visit the Apostatized World with, after this long dark night of the Apostacy; whereof those that stick in forms, or knowledge of things from the Letter without the Power, cannot but prove the greatest Enemies, Opposers and Persecutors.

Now to help them a little, if the Lord please in the rowling of my Bowels towards them I find my heart opened, to lay a few things before them.

First, With my heart, in the sight of the Lord do I own that Principle, which formerly wrought in some of them, which I my self was wrought upon by, and knew not onely the outward knowledge which they were acquainted with, but also the inward Work: and I also knew what I called the Light of Nature, and what I called the Light of the Spirit, the one whereof was not the other, but differed as far as Spirit and Flesh.

Secondly, I also own all the openings and refreshments which they received from the Lord in reading of the Scriptures, in their publick or private Exercises, and the Experiences which they had from God in their own hearts: and I know that these things in themselves were true, in their proportion; however their present sence, and holding of them out of that wherein they received them, may justly be judged by the Spirit of the Lord in his Servants.

Thirdly, Though those things were true in their day, and in their proportion and measure, yet in them they might lose their vertue and die; and so they not retain the thing

in its Life, in its own Principle, in the newneſs of the Spirit, in that Birth to which God gave it, but only an Image of it in the natural Underſtanding, in the earthly part in the dead Principle: and then their knowledge of God and their Experiences cannot but be corrupted, and now become the poſſeſſion of death, and the Engines of death in their hearts. Again, God had ſomewhat further to manifeſt, even to bring forth that which they earneſtly prayed for in that day; which they having abided in that Vertue wherein they prayed, might eaſily have diſcerned and embraced: but being out of that, and pleaſing themſelves with the literal knowledge of the things they then received, holding them in the wiſe earthly part, that part cannot but ſtumble at the low and contemptible appearances of God, which are ſtill offenſive to that part. The great Glory of God is hid in a little Seed, and how can the great Eye of the Fleſhly-wiſe ſee it? We have *Moſes* and the Prophets, ſaid the *Jews* after the Fleſh; But as for this man, we know not whence he is. Even ſo it is now: We know the Relation which the Scriptures have given of Chriſt by the Apoſtles, we are ſure this is of God, ſay the Profeſſors: but as for this little Seed of the Kingdom, or Light of God in the heart, we cannot believe that all we want is to ſpring up in it.

Now *Fourthly*, there is neceſſity both of the knowledge of Perſons to paſs away, and alſo of their Experiences to be given up and let fall, in theſe two Caſes following.

Firſt, When the Vertue is withdrawn from them, when Death hath caught them, when they become Death's Goods. For that which is received from the Life, is only profitable to the Soul in the vertue of the Life. When the earthly part hath caught them and ſeated it ſelf there, they then become the ſtrong Holds of the Enemy, and the Engines of Death to the Heart: ſo that then Life and true Relief is not to be had in them but where the eternal Vertue pleaſes next to appear.

Secondly, When God hath ſomewhat to bring forth further in the World or in any particular heart, to make way for it, he brings death upon that which was before living. Thus when God is pleaſed to *bring forth a greater Meaſure of Faith, and Power of his Spirit*, he diſtreſſeth the Heart, making the fore-going Faith and Power appear weak and paſs away, and many times for a ſeaſon ſhutteth up the Soul in the unbelief, until the freſh Faith and freſh Power ſpring up and ariſe. And this cauſeth the neceſſity of the further Diſpenſations of his eternal Vertue to appear, and the Beauty of them to ſhine, which they would not have done ſo abundantly, had it not been for the fore-going diſtreſs of the Heart.

There are yet ſome things further weighty upon my Heart to lay before them, needful for them to conſider of, which may ſerviceable and be helpful to them in their preſent Condition, if the Lord pleaſe to open their Hearts and impreſs them thereon. They are four Propoſitions, relating to the right Knowledge of the things of God, which are theſe following.

Firſt, *That the Knowledge of the things of God comes from the Spirit*, As the Scriptures themſelves came from the Spirit: ſo the true Knowledge of them is alone given, to any man which receiveth it, by the ſame Spirit. And no man living can know the mind of the Words which the Spirit ſpake, but as the ſame Spirit which ſpake them, gives the meaning of them.

Secondly, *That the Knowledge of God* (the living Knowledge, the ſerviceable Knowledge) *is alone held in the Spirit, and in the Birth which is of the Spirit*. Man's natural Part is not the true Treaſury, nor is man's Reaſon to be Maſter of any of the things of God's Spirit; but that which holds the Knowledge of the Kingdom, the Grace of the Kingdom, the living Experiences, is that which is born of the Seed of the Kingdom; and man's Reaſon is for ever to be ſhut out of the things of God, further than it bows, is limited and ſubjected.

Thirdly, *That the Knowledge received from the Spirit, is ſtill to be tryed by the Spirit*. The Spirit alone can keep it living, and the Spirit alone can tell whether the Life and Vertue be ſtill in it, or whether Death hath caught it; whether it be Manna fit for the Soul's Food; or Manna once given, but now corrupted. O my dear Friends, wait to underſtand my Experience concerning this thing, which is this. That which I had certainly received from God, and which the true Birth at firſt had fed on, the earthly Birth would be catching at, laying hold of, and treaſuring up to feed on at another

time. Likewise in my reading of the Scriptures, I lay open to this great Snare of reading in my own Will, and of gathering from thence in mine own Understanding, and so growing Wise concerning the things of God after the Flesh. for though, at that time, I was not without living Knowledge and Experiences of God, yet I knew not how to turn from the Death, nor to keep to the Life; and so the bad, the lean, the earthly, the ill-favoured overgrew the good and well pleasing to God, and brought it into bitter misery and death. O that ye knew being begotten of the Will of the Father, and keeping to the Will of the Father, and receiving the Bread daily from his hand. That which man conceiveth concerning the Scriptures, is not the pure Milk of the Word, but that which the Breasts gives out: that is it which hath the immediate Life, Vertue and true Nourishment in it. And this must be returned back into the Treasury, and not held in the earthly Part, in the earthly Will and Understanding, but received from the Life again when it is again needed; yea, this have I often known, that when I have been in great distress, I have received fresh comfort from the Lord: but running to that afterwards, it never was able to comfort me, but more deeply wounded me. And thus hath the Lord been teaching me to live upon himself, and not upon any thing received from him, but upon the Life it self, the Mercy, the good Pleasure which proportions out the living Bread daily to the living Birth.

Fourthly, *It is easie receiving of Knowledge in the earthly Part, in the earthly Wisdom, out of the Spirit and living Vertue.* When one readeth a Scripture, it is easie conceiving and apprehending a meaning ones self, or taking in another man's meaning; but it is hard abstaining from all conceivings and reasonings of the Mind, and waiting for the pure Will and Opening of the Spirit therein. Also it is easie retaining of Knowledge, and making use of it in the Will and Wisdom of the earthly Mind (for both these are natural:) but it is hard denying the reason, the thoughts and imaginations, and watching to the Spirit.

O Professors! wait for the living Appearance of God, even for the freshness of his Spirit in your Spirits, that in that which cometh from the Spirit ye may know the Spirit, and may also know how to turn to him and abide with him, having the watch set against that Wisdom in your selves, which in all Ages and Generations is eternally shut out of the things of the Kingdom, although it may gather, get and hold a vast Knowledge of the things of the Kingdom in the earthly Treasury. Thus Fleshly-*Israel* hath the Wisdom of the Letter, but Spiritual-*Israel* the Wisdom, Vertue and Life of the Spirit in all Ages and Generations. And though he that is born after the Flesh, despiseth him who is born after the Spirit, yet this is God's Heir: and the Bond-woman, the earthly Wisdom, with all her Children (even the greatest Gyants in Knowledge, Profession of Religion and Scripture-observations) must be cast out, and not inherit the Land of Life. This is written that that might be raised in you by the Power, which is to inherit the Life eternal: and ye not find your Souls deceived when the Light of that day fully opens, which hath already dawned.

I was in a poor low Condition, when the Lord formerly visited me, as lost, as undone, as miserable as any. What Knowledge, what Life, what precious Vertue I then received, was from God's Grace; which was still his own, and he might call for it at his pleasure. And surely, he which hath received from the Fountain, ought to trust and to give back again to the Fountain, when he calleth for it: and then to remain empty, naked and desolate, until he be again freely visited. This is an hard Lesson. who can learn it? Who can trust his Life with the Fountain, and lie open to what follows? Yet this did the Lord require of me: and my heart being not willing to part with my Life, but striving to retain it, and grow in the first way of the dispensation of the Grace unto Perfection, he brake it after an unutterable manner, and brought such a misery and desolation upon me as I could not possibly have suspected, having been sealed by him. And now he is teaching me to live more fully upon his Grace, or rather upon the Spring, where I am nothing, where I can be nothing for ever: but he is and will be what he will be, and when he will be; and nothing in me can be satisfied with him, but what is of him and lives in him. And here all that I have known, or formerly tasted of him, springs up again at his pleasure; and I drink of the old Wine, and also of the new, but have nothing at my own dispose. And when I catch at any thing, or would be any thing, I lose the Spring, and am corrected for my Backsliding and Adultery of Spirit, but am still

again viſited with freſh Love, and the ſpringings up of freſh Power and Life, and freſh Viſitations of the rich Mercy and Grace, which the everlaſting Fountain naturally openeth in its own. The Pearl is exceeding rich, the Treaſure of Life unutterable; and he that will poſſeſs it, muſt ſell all for it, even all his Luſts and Corruptions, yea all the riches of his Nature (the beſt of his Will, the beſt of his Wiſdom moſt refined) nay not only ſo, but all the riches of his Spirit, all that he hath held or can hold out of the Life. Then, when he is poor in Spirit, and hath nothing in himſelf but emptineſs, nothing ſo much as to receive or retain the Life, but what is formed, groweth up in, and is preſerved in the Life, according to its own meer Will and good pleaſure; then alone is he fit to be comprehended and brought forth in the eternal Spring. Perfectly happy is he who is perfectly poſſeſſed thereof: yet he is not without a Proportion of bleſſedneſs alſo, who is mourning after it and travelling towards it; which can never be attained by the natural Parts retaining the Letter of any ſpiritual Revelation or Knowledge, but onely by beginning in the eternal Vertue, abiding in it, and travelling from death to death, and from life to life, till all be ſlain which is to die and periſh in the way, and all be raiſed and perfected which is to receive, and live in the Kingdom and Crown of Life for ever, which the Lord lays before all to run after, but none but the ſpiritual Seed (begotten of and abiding in the Spirit) can obtain. Mind then this brief Sum.

The loſt Creature, the undone Creature, is graciouſly ſought after and viſited by the Fountain of its Life and Being.

Being viſited with the Mercy and Grace, and impreſſed, it receiveth ſomewhat of the Grace and living Vertue from the Fountain.

Having received ſomewhat, the Creature is apt to retain it in the creaturely Veſſel (even in the own Will, and to inlarge the own Wiſdom thereby, and ſo to become ſomewhat again in it ſelf) forgetting the Spring:

As the Creature retaineth any thing in the natural Part out of the immediate feeling of the living Vertue, it corrupts, it adulterates from the living Spring.

And that which any one hath thus adulterated with, muſt be taken from him, and he be made dead to it, and it to him, before he can be recovered into a living State, fit to enjoy what he formerly received, or further to receive of and grow up in the freſh living Vertue.

SOME QUESTIONS AND ANSWERS SHEWING Man his Duty, AND Pointing him to the Principle of God in his heart, which is the Root of Life in all Dispensations, and which, being kept to, is able to bear the Fruit of Life in every Dispensation.

AS ALSO

Some QUESTIONS and ANSWERS concerning the Seed of *Jacob*, and the true CHURCH.

By Isaac Penington *the Younger.*

The PREFACE.

THE Goodness of God endureth for ever. *And though his Creature Man (who should have been subject and obedient to him) hath sinned against him, and by motions and inclinations of his own Will and Wisdom (out of the Principle of his pure Life, which was to have been his Guide and Governour) hath fallen short of his Glory: Yet he still pleaseth to visit his poor lost Creature with Loving-kindness and Mercy, and with various dispensations of his Life, according to his Pleasure. What Man is there that hath not received a Soul from the Breath of the Almighty? And what Soul is it that hath not some Visitations of Life from that living Breath? The Bowels of Eternity*

most

most naturally roul towards all its Off-spring, who seeketh the gathering of them all in the variety, and according to the limitations of his Will, in his pure Wisdom.

There is a Current or Stream of Life before the Promise is known, which secretly visits all, discovering the darkness in some measure unto all, and drawing from it. And happy is he who falls in with, and follows the leadings of the Almighty here: for then he cannot abide in the darkness, but (still according to the need of his Condition) will meet with a true Guide out of it, and with the true Power which redeemeth and delivereth from it. For as the Promise made to Adam, had relation to all his Posterity: so whoever is visited with any Light by vertue of the promise, that Light will lead him to the promise, and he (in the obedience thereof) will meet with the sweetness and vertue of the promise. So that the lowest dispensation of God (the Creature being exercised therein, feeling the want of God's Power, and drawn to depend upon him for mercy and strength) will lead fallen man back again to his Maker, by the vertue which flows into man from the promise, though never so secretly and hiddenly. For it is not the distinct knowledge of the promise (though that is a very great advantage) but the vertue flowing from the promise, which saves. Man being touched by that vertue, and by the touch thereof quickened towards God, and in that vertue which comes from the redeeming mercy, cleaving to his Maker, and hoping in his tender bowels, and feeling the weakness, insufficiency and corruption of his own will and understanding, and so going forth from himself towards the Spring which quickened him: Here is Christ known in spirit, received in spirit, believed and relied on in spirit, and his living vertue already felt and further waited for. And can this man, thus walking, thus believing, thus obeying, thus cleaving to the Principle which gives life, thus receiving vertue from it, and growing up (in that vertue) out of the self-hood into it, I say, Can this man miss of eternal life which runs along in all the streamings forth of this living vertue?

But O how sweet is the Stream of Life in the sensible Manifestation of the Promise! He who feels the Covenant in Christ, and Life streaming into his heart through the Covenant, and the Seal of eternal Peace to his Soul, and that he shall never be left nor forsaken by the Fountain of Mercy, but all that ever befals him, shall conduce towards the working out of the perfect Redemption and Salvation of his Soul. This is a precious state indeed; and this is the state, which the feeling of the Faith, and the living Obedience in the Spirit leads to. Happy are they that walk in the Path thereof, who content not themselves with Man's Knowledge of Christ, with Man's Belief of the things written concerning him, with Man's Obedience to the Precepts left on Record by the Apostles; but whose living Soul cannot be satisfied, without the feeling and pressing after Christ the Life, and without a true engrafting into him in Spirit, through the living Word or Testimony of Life, received into, and believed on in the Heart.

And how sweet also is the Ministration of the Law, which comes from the Promise, and is manag'd to the Soul by the hand of the Mediator! How sweet is it to see the Creature fall daily! To find ones own strength to Believe, to Obey, to Suffer, to abide with Christ, to wait on Christ, to hope for Christ, daily battered and brought to nothing, and no Life left, but what issues from the Spring, and is alone maintained by the free Current thereof into the Heart daily! Here the stroke of the Law is received, by degrees unto perfect Death. Here are the openings of the pure Prophesies in the Spirit concerning a new Kingdom, a new Birth, a

new

new Heir, a new Life. Here is the Ax laid to the Root of the Tree, and that cut down in the Heart which is not to live, and which hinders the Heir from his Inheritance. Here is the vale of Tears, which Tears spring from the Life, whose Virtue washeth away the corruptible day by day. Here is the House of Mourning, and that state of Darkness entred into, which swallows up all the joy of the dark earthly Spirit, and consumes its Nature. Here the Light of Life is sown, and through these Exercises it springs up; and after the passing away of this Ministration, breaks forth in strength upon that Soul, which hath been throughly exercised herein.

I desire the good of all Mankind, waiting for the swallowing up of the dispensations of Death, and the breaking forth of Life upon them in the seasons thereof, according to the good pleasure of him whose Gift Life is, and whose are all the dispensations of it. And in that Love, through the openings and drawings of Life in me, have I writ what follows; not to upbraid or strike at any, but to be an help unto such as the Lord shall please to make it serviceable to. Wait on the Lord, eye him, read in Fear, praying to be touched by, and gathered into that, which gives the feeling of the weight of Truth. O that mens Souls were awakened, that they might know what it is to perish from God, and what to be saved by him. The proper Portion of Man's Soul is the Fountain of eternal Life, and he can never be happy (nor in true Rest, Peace, or Joy) while seperated from it. Let him who is not bruitish in Understanding, and whose Soul is not wholly dead God-wards, consider this.

Some Questions *and* Answers *shewing Man his Duty*, &c.

Quest. *WHAT is the proper Work of Man here in this World?*

Ans. To fear God and keep his Commandments. This is all that God requires of him, and this is enough to make him happy.

Quest. *What is God?*

Answ. The Fountain of Beings and Natures, the inward Substance of all that appears, who createth, upholdeth, consumeth, and bringeth to nothing as he pleaseth.

Quest. *How may I know that there is a God?*

Answ. By sinking down into the Principle of his own Life, wherein he revealeth himself to the Creature. There the Soul receiveth such Tasts and Knowledge of him, as cannot be questioned by him that abideth there.

Quest. *What is it to fear this God?*

Answ. The Spirit and Soul of the Creature standing in aw of his Nature, and waiting to be kept in due subjection thereto, this is to fear him. And this is the proper means of preserving the Spirit of the Creature right in its motion towards him, attendance upon him, and expectations from him.

Quest. *What are his Commandments?*

Answ. They are such as are either general to all mankind, common to some sorts of men, or proper to particular persons.

Quest. *What are those which are general to all mankind?*

Answ. They are very many, but may all be referred to those two heads, to wit, *To love*

love God above all, and one's Neighbour as one's ſelf, even ſo in every reſpect doing to him as one would be done to by him in the like caſe.

Queſt. *How may Man perform theſe?*

Anſw. Only by receiving a Principle of Life from God, and keeping cloſe thereto.

Queſt. *How may a Man come by a Principle of Life from God?*

Anſw. God is near to every Man with the Breath of his Life, breathing upon him at times according to his pleaſure, which Man's Spirit opening unto, and drinking in, it becometh a Seed or Principle of Life in him, overſpreading and leavening him up to eternal Life.

Queſt. *What hinders Man from receiving this Principle of Life, and from keeping cloſe thereto?*

Anſw. A fleſhly Principle, which is contrary to the Knowledge, Fear, and Obedience of the Lord, and to all that Springs from the Principle and Power of his Life.

Queſt. *How comes this fleſhly Principle to be found in Man?*

Anſw. It was ſown there by the Enemy of Man's Soul, man giving him entrance into his Spirit, by hearkening to his ſuggeſtions and allurements.

Queſt. *What help hath Man againſt this fleſhly Principle?*

Anſw. None of himſelf: but being touched freely by the other Principle, and taſting thereof, he is to wait on God's Mercy and Grace, for the manifeſttation of his Light and Power, to diſcover to him the evil nature and courſe of his own heart, and to cut down the corrupt deſires, reaſonings and imaginations thereof.

Queſt. *In what Way is this effected upon the heart?*

Anſw. In the hearts belief of this Principle, and in its Obedience thereto.

Queſt. *How may a man come to believe in this Principle?*

Anſw. In feeling its nature, in waiting to feel ſomewhat begotten by it: in this its Light ſprings, its Life ſprings, its Love ſprings, its hidden Power appears, and its preſerving Wiſdom and Goodneſs is made manifeſt to the Soul that clings to it in the living ſenſe, which its preſence and appearance begets in the Soul.

Queſt. *How may a Man come to obey this Principle?*

Anſw. In the Faith, in the eying of it, in the clinging to it, the ſtrength iſſues from it into the Creature, which maketh it able to perform all that it calleth for.

Queſt. *How come perſons to be ſo weak, and to complain ſo much for want of power, who feel a true beginning of Life, and earneſt breathings after God?*

Anſw. From the Enemies interpoſing of reaſonings between them and their Faith. The darkneſs, the principle of unbelief lies near, and is ſtill raiſing mud (as much as poſſible) between the principle of Life and the Soul; and ſo far as it can come between, it diſturbeth both the Motions of the Soul towards its Spring or Principle of Life, and alſo the Springs clear bubbling up in, and running through the Soul.

Queſt. *What is to be done in this Caſe?*

Anſw. The Soul is to wait God's ſeaſons of Deliverance from theſe, and to hope for an hidden ſupport from his Grace, while the viſitations and leadings of his Life are not made manifeſt.

Queſt. *What ground is there for this hope?*

Anſw. There is ground of hope for the Creature in God's goodneſs, who naturally loveth and ſeeketh after the Souls which he hath made, and doth not readily nor eaſily caſt off in any of his diſpenſations. Beſides, where he hath begotten ſomewhat, and where the bent of the heart is towards him, and the deſire after his pure Life and Spirit (above all things) kindled: there hath he laid the Foundation of a Building, which (though at preſent it may lie in the duſt, and under heaps of ruines) he cannot forget.

Queſt. *Are there other Commands beſides theſe, common to all Men?*

Anſw. Yes, according to that diſpenſation of Life and Mercy unto which they are called, and into which they are admitted by the Love and Kindneſs of God, which overſpreadeth all his Works, and who forgetteth not his Creatures in their eſtate of ſeperation and alienation from him.

Queſt. *Are there then more diſpenſations of Life and Mercy than one?*

Anſw. Yes. For though the Life and Mercy in it ſelf is but one, yet it hath ſeveral ways of ſeeking out after, and gathering into it ſelf the loſt Sons of *Adam*.

Queſt:

Queſt. *What have been the chief ways of diſpenſing the Light of Life towards Mankind?*

Anſ. Firſt, By a ſecret ſhining into their hearts. Thus the Soul of the Lord holdeth forth ſome Beams of his eternal Light to all Mankind, according to his pleaſure, at ſome time or other viſiting the darkeſt corners of the Earth, and making ſome way therein for the ſcattering of that darkneſs which ſeperates the Soul from the Light of Life, and from the ſweet preſence and enjoyment of its Creator, which naturally flows into every Soul in its believing and obeying of that Light.

Queſt. *Were ever any thus gathered to the Lord?*

Anſ. The Lord is able to make any diſpenſation of his Life effectual. And as many of the *Jews* were not gathered by the Law; ſo many of the Gentiles might be gathered without the Law.

Queſt. *But the Law gave the Knowledge of the* Meſſiah *to come through Faith, in whom was the remiſſion of ſins known, and ſtrength againſt ſin?*

Anſ. The Knowledge of Chriſt runs along in all the diſpenſations of the Eternal Light, The Light cometh from him, and it manifeſts him in *Spirit*, and the remiſſion by his Bloud is ſpiritually known in the Souls feeling the living vertue thereof. The Law and the Goſpel are both known in Spirit, where-ever the eternal Light viſiteth and is received.

Queſt. *What are the Commands common to thoſe?*

Anſ. They are known to thoſe who are thus gathered, who in the Life thus diſpenſed feel the leadings of it, and in its Light are ſenſible of thoſe requirings, which univerſally ſtream forth from it among thoſe who are thus gathered.

Queſt. *What other way of diſpenſing the Light of Life hath there been?*

Anſ. That of the promiſe to the Fathers, which was before the Law, wherein they ſaw the day of the Meſſiah, and were glad. This was a glorious Diſpenſation, in which they taſted the Son-ſhip, and felt Power to walk with God, and Faith to truſt him in his leadings, and were tranſlated by him (in a ſweet and precious degree) into the meaſure of his Life, which made them Pilgrims and Strangers in this World, and ſteered their Spirits towards another Country.

Queſt. *What were the Commands common to theſe?*

Anſ. They were ſeen by them in the ſtreamings forth of that Diſpenſation of Life among them, a taſte whereof the quickened Spirit may have, in reading the Words concerning them up and down the Scriptures.

Queſt. *What further diſpenſation of Life hath there been?*

Anſ. That of the Law to the *Jews*.

Queſt. *Was that a Miniſtration of Life? Was it not rather a Miniſtration of Death and Condemnation?*

Anſw. It proved ſo in its effect through the weakneſs of their ſtate; but its natural tendency and proper effect, in caſe of Obedience thereto, was Life. And alſo in the midſt of its adminiſtring Death and Condemnation, it pointed to him who was the juſtification and the *Life*: inſomuch as the *Law* was kind to them in ſlaying them, and ſerviceable to the *Life* of ſuch Souls, as kindly received the ſtroke thereof, and fled to the Hope ſet before them.

Queſt. *What were the common Laws amongſt theſe?*

Anſ. They are to be read in the Writings of *Moſes* and the Prophets, wherein God's *Law* and *Teſtimonies* were abundantly given forth to that People.

Queſt. *Have there been yet any further diſpenſations of Life?*

Anſ. Yes, That of the Goſpel, before the Apoſtacy and falling away from the living Truth and Power of the Spirit, into mans Wiſdom, Inventions, and Imitations.

Queſt. *What were the Laws common to theſe?*

Anſ. They may be read in the Writings of the Evangeliſts and Apoſtles, where the Record of this Miniſtration is to be found.

Queſt. *What hath the Miniſtration of Life been ſince the Apoſtles days?*

Anſ. Very low, very weak, very dark, very hidden, exceedingly retired. Yet true Children have been begotten, and food hath been handed to them from the Father, and they have been nouriſhed up in the Faith, and have kept the Commandments of their

day, and died in the Faith: And those who have thus been led and preserved, their Souls are at rest, and in the peace of God. But these have not been in any particular distinct gathering, and clear seperation out of the World, but scattered up and down in several mistaken forms, and loaded with the inventions of the earthly Wisdom, and with the bondage and weight of corruption, not knowing that clearness of Spirit, and Victory over sin, by the presence of the Life, which was felt and enjoyed by the Christians before the Apostacy.

Quest. *Had these any common Commandments?*

Ans. Not so distinctly as the former; for the lying in an heap of Confusion, in a Wilderness or Chaos, scattered in the Mists and Fogs of Antichristian darkness one from another, had not such common Beams of Light, or clear Streams of Life running among them, as those that had a more distinct gathering. Yet some Testimony for God and against the corruption of the times, according to what was in their day and age to be testified for and against, did run among every sort (of such as were true-hearted) in some kind or other. And for this they were hated and persecuted by men (even by such as were formal, and of another Spirit) and also dearly tendred and beloved of the Lord.

Quest. *Hath there been any further dispensation of Life since the Apostacy?*

Answ. There is another begun, whose glory is to exceed the former, after the darkness (which overspread and clouded the beauty of the former) is expelled by the growing brightness of this appearance.

Quest. *How may it appear that there is another?*

Answ. There is no knowing this dispensation, but by being gathered into the Light of it. Wisdom hath been alone justified of her Children in former ages, and she can be justified by none else, in her appearance in this age.

Quest. *What is the difference of this from the former?*

Answ. It is more inward, more retired, more closely depending upon the principle of Life in the Spirit, than the former.

Quest. *It is then the same in substance?*

Answ. Yes, the very same. The very same truth of Christ Jesus, the very same building of God in the spirit, the very same Church is to be again brought forth: but in greater glory, that being now to to be left out whereby the Enemy then entered, and also degrees of beauty, strength and perfection, being to be added.

Quest. *But surely a greater glory than that in the Apostles days is not to be expected; nay it is not the belief of many that ever that shall be restored?*

Answ. This ariseth from the unbelief, and want of the sight of the thing by the right eye in the true Light. For the travel of the Eternal Spirit in its Dispensation, is towards perfection: and after the darkness of Antichrist, the brightness of the Light of Life is to shine more clear than ever, as is abundantly testified in the Scriptures (especially in the Book of the *Revelations*) and also seen by many in the clear openings of the same Eternal Spirit.

Quest. *Are there any common Commands given forth in this Dispensation?*

Answ. Yes, unto all who are gathered into the Spirit of it. They all feel the same common Commands unto several things according to the nature and drift of this Dispensation.

Quest. *What are they?*

Answ. They are many, and concern many things (to wit, their Meetings to worship and wait on the Lord, who hath visited and gathered them, together with their way of worshipping, as also their Converse and Conversation amongst men, *&c.*) which are not easily specified; neither indeed are they fit to be held forth to man's disputing Wisdom, but to be waited for in the Spirit, where the Light of them is evident, and the strength to perform them received and held.

Quest. *But how may men know that these are true Commands of the Lord, and not Imaginations or Opinions of their own?*

Answ. When the Principle of Life is known, and that which God hath begotten felt in the heart; the distinction between what God opens and requires there, and what springs up in mans Wisdom, Reason and Imagination, is very manifest.

Quest. *Are there particular Commands to particular Persons besides these?*

Answ.

Answ. As every heart hath its own particular state, which is only fully known to the Spirit of the Lord, who is the Leader of the Soul out of its Darkness and Captivity, and the Exerciser of it in what he judgeth proper to its present state: so the Lord giveth out particular Commands as he pleaseth, either to do or forbear such a thing, as he judgeth it necessary for the Soul.

Quest. *How may these be known?*

Answ. By coming into acquaintance with the Lord, and the Movings and Voice of his Spirit. First, the quickenings of the Spirit of the Lord are to be receiv'd into the heart: then the eye fixed, in that which is quickened, on him that quickened it, and all the inward senses waiting upon him, and exercised towards him. Thus the Sheep come to know the Voice of the Shepherd, and to follow his leadings into the Pastures of Life, and out of the Paths and Feedings of Death, and is drawn on by him towards any thing, or stopt by him from any thing at his Pleasure.

O that the Sons of Men knew their God, and were gathered into any living Dispensation by him, wherein they might have the true sense and seeking of him. O that mens Souls were awakened to feel the want of the breath of Life from whence they came. O that the Seed of Israel *were redeemed by their God, that their Glory and Beauty in his pure Life might awaken the Nations. O God, hasten thy Work in the World; bring the Glory and Wisdom of man into Contempt, and bring forth thine own Glory and Wisdom in its pure brightness.*

Some Questions *and* Answers *concerning the Seed of* Israel *and the true Church.*

Quest. *Who are the Seed of* Israel?

Answ. They who are begotten of the Spirit and Nature of the Eternal Father and Fountain of Life, out of the Spirit and Nature of this World.

Quest. *Are there such a Seed in the Earth?*

Answ. Yea, and have always been, who have still been the blessing of this World though constantly hated and persecuted by it.

Quest. *Why are they hated by the World?*

Answ. Because they are not of the World, but faithful Witnesses against it, testifying unto it, that its ways are evil, and its end misery.

Quest. *Why do they thus testifie?*

Answ. It is their Nature, and God calleth them thereunto. He hath set up his Light in their hearts, to shine forth in the World, and scatter the darkness.

Quest. *How do they scatter the Darkneß? Doth not the Darkneß rather scatter them?*

Answ. The Darkness doth indeed often prevail against them outwardly, hunting and scattering them up and down upon the face of the Earth: but they still prevail inwardly, in the Testimony of Mens Consciences, over the darkness, who at one time or other are generally made to acknowledge in the secrets of their hearts, that they are of God.

Quest. *Why doth the Lord suffer it to be thus, that that which is precious and of him should be trodden under foot by that which is not of him?*

Answ. The Lord hath his season for the discovery of all things: He hath given the Kingdom of Darkness its time and power to Reign over the Just, and to keep the holy Seed in Bondage and Captivity; and he hath also appointed his suffering Seed its season of suffering in all Ages and Generations. And by these, and through these the Nature of each is discovered, their ends, and their suitableness to their ends.

Quest. *But shall this holy Seed always suffer in this World?*

Answ. Nay, not so; for the Lord hath a day to raise the Just into Dominion over the unjust, even here in this World.

Quest. *When shall this be?*

Anſw. When the Malice and Perſecution of the Enemies of the pure Seed are filled up, and the meaſure of its ſufferings finiſhed.

Queſt. *Where are this Seed?*

Anſw. They are (as yet, for the generality) ſcattered up and down under the face of the whole Heaven. Not to be found in a viſible Body gathered together, but ſcattered up and down, here a few, and there a few; here one and there another.

Queſt. *Were they then once in a Body?*

Anſw. Yea; they were once embodied: for after God had caſt off the natural Seed, the *Jews*, he gathered the ſpiritual Seed into a Body, ſetting them as a City on a Hill, and making them the Light of the World.

Queſt. *How came they afterwards to be ſcattered?*

Anſw. The Dragon hath done this, God ſuffering him many ways to aſſault this Building, and ſo far at length to prevail over it, even to ſcatter his Church out of her built ſtate, into a wilderneſs ſtate, where no eye can diſcern her any more, but that which is of God: (Wait to read *Rev.* 12. in the Light of that Spirit which wrote it.)

Queſt. *Why did God ſuffer the Dragon to prevail over ſo Precious and Glorious a Building?*

Anſw. Becauſe there was ſomewhat of the power of darkneſs neceſſary to be made manifeſt which could not be otherwiſe ſo made manifeſt, as by this its prevailing: and alſo that he might ſhew the neceſſity of, and make way for the bringing forth of that, over which the power of darkneſs cannot prevail.

Queſt. *Is there then ſuch a thing to be brought forth?*

Anſw. Yea, There is a Church, there is a ſpiritual Building, againſt which the Gates of Hell can never prevail, which is ſo united to the Rock, as the powers of Darkneſs can by no means come between the Rock and it.

Queſt. *Is this Church and the Church in the Apoſtles days different or the ſame?*

Anſw. This Church hath been in all Ages, but a more full and perfect bringing forth in the Apoſtles days, than in any Age before: yet not ſuch a bringing forth outwardly, as might not be driven back. And therefore did the Lord ſuffer it to be aſſaulted and prevailed over, in that wherein it was weak through the outwardneſs of it, that, (after many days,) he might manifeſt his ſtrength in bringing it forth more perfectly.

Queſt. *Where hath this Church been theſe many Ages, ſince the Dragons ſore aſſault and overcoming it, as to its outwardneſs?*

Anſw. In the Wilderneſs, *Rev.* 12.

Queſt. *What Wilderneſs? Any outward viſible Wilderneſs?*

Anſw. It is a Parable, repreſenting the ſcattered ſtate of the Seed, after God's preſence was withdrawn from the viſible Building, and it laid waſt as to his Life, and the appearances of his Spirit, and the Dragon got into, and ſeated in the form. (2 *Theſ.* 2. 4.) then the Seed and Appearances of God were to be found elſewhere, and not in thoſe Buildings.

Queſt. *How were thoſe Churches or Buildings in the Apoſtles days laid waſt?*

Anſw. The Preſence of the Life and Power makes the form living: and no longer is it, or can it be ſo, than the Life and Power remains with it. Now they not abiding in the Life and in the Power, (the Apoſtacy coming, ſpoken of 2 *Theſ.* 2 3.) the Life and the Power alſo withdrew from them, and left them the dead form, into which the Prince of Death immediately enters: and ſo that which was a Church unto God, while the Life abode there, and they in the Life, becomes a Synagogue of Satan, he entring into the dead form, and being worſhipped there in the dead form. So that it is not any outward gathering or profeſſion that makes a Church under the New-Teſtament, but only the Life and Power. That gathering which is in the Life and Power, is a true Church: That which is not, is a Synagogue of Satan, let them profeſs what they will. For the living God dwells in living Temples only, and the Prince of Death dwells in all the Territories of Death.

Queſt. *According to this Rule there are, or have been few true Churches of God in the World, ſince the days of the Apoſtles.*

Anſw. The true Church hath been in a Wilderneſs-ſtate ſince the days of the Apoſtles. A ſcattered Seed have her Children been, and ſhe a Widow forſaken, God providing a place

place for the inward part of his Building, and giving up the outward part to the formal Spirit, to the possession of the powers of Darkness. Read *Rev.* 11. 1, 2. The Lord by the withdrawing of his Spirit took down his own Building, gave up the outward Court to the *Gentiles*, removed the inward Temple, Altar and Worshippers into the Wilderness. And since that time, men have built many Buildings, in the imitation of that which God built (every sort according to their Skill, and Reasonings of their Wisdom about the thing) but they are not the same Building. But the true Building, the true Church is reproached by all these Builders, and not known to be the thing, because hid from their eye.

Quest. *When shall this true Church appear again?*

Answ. When God, who gave her the Wings of an Eagle to fly into the Wilderness, bringeth her the same Wings again, to fly out. Then shall she come forth cloathed with the Sun again, with the Moon under her Feet, and with her Crown of Stars.

Quest. *How may it appear that those present Buildings which are to be found in the World, are not true Churches?*

Answ. Because they are built by men, and their strength stands not in the demonstration and power of the Spirit, but in the Wisdom and Power of man; take away that, they soon crumble and molder of themselves, Besides, they are not cloathed with the Sun, have not the Moon under their Feet, nor know not the travel to bring forth the Man-child, which the true Church knows, even in the Wilderness.

Quest. *Why do men keep such Buildings, and not rather mourn after the true Building of God, which is built and preserved in the Light and Power of his Spirit?*

Answ. Antichrist's time is not yet fully ended, nor the Mysts wherewith he blinds mens eyes scattered, nor the Cup of his Fornications which makes every one drunk and besotted, as to the sight and knowledge of the true Church, which drinks of it, taken from mens Lips.

Quest. *How may I know the true Church?*

Answ. By being born of God's Spirit, and looking with that eye which he gives to those whom he begets, in that Light of Life which shineth from his Presence: Here his holy Church and true Spouse is discerned and distinguished from all false resemblances and vain pretenders.

Quest. *Are there then many resemblances of the true Church, and pretenders to be such, which are not so indeed?*

Answ. Yes, There is the Mother of Harlots, *Rev.* 17. 5. and her many Daughters, all which pretend to be the true Churches of Christ but want that Life in themselves, and that Union in Spirit with him, which alone can make such.

Quest. *What makes a true Church?*

Answ. That alone which makes a spiritual Body, and which unites that Body to the Head. There must be a true Nature, and the union of that Nature to the Head, or there cannot be a Marriage in Spirit to the Lamb. Now the true Church is Christ's Spouse, *Bone of his Bone, and Flesh of his Flesh*; as truly of the Seed of *Abraham* after the Spirit, as the *Jews* were after the Flesh. And *as he that saith he is a Jew*, but wanteth the true Circumcision of the Heart and Spirit, doth but lie and is not indeed so. So *they that say they are a Church*, but want the Nature of the *Church*, they also lie, and are not a true gathering of Christians out of the World, but a Synagogue of Satan, still abiding and worshipping in the Spirit of the World. (*Rev.* 2. 9. & c. 3. 9.)

Quest. *May not the true Church be known by outward visible Marks, as most persons describe and seek to find and distinguish her by?*

Answ. No, not possibly in her Wilderness-state, nor hardly in her Built-state.

Quest. *Why not possibly in her Wilderness-state?*

Answ. Because there she is stripped of them, and the Harlots or false Churches are cloathed with them. Mark the thing. In the very Apostles days, the false Ministers and false Christians got into the form, and denied the power, 2 *Tim.* 3. 5. Now after a season God leaves the form to them, (*Revel.* 11. 2.) gathering his Church out of that appearance into the hidden power. Here is the Wilderness into which the Church fled, the Life, the Power, which before appeared in the form, being withdrawn and seperated from

from the Form, and the living Seed gathered into it, and worshipping in it. And who can now find the Church, or learn the Worship? Here the eye of the Seed is tried, and the Wisdom of the Spirit of the true Disciple. And here, ever since, all the World have been jangling about the Form, while the true Witnesses have been mourning after the Power, testifying concerning the Power, and enjoying what was to be given forth of it, in the present way of its dispensation in the Wilderness.

Quest. *Why hardly in her Built-state?*

Answ. Because even then such variety of resemblances and likenesses of the true Church may be built, as cannot be distinguished from the true it self by any outward Marks. There were in the Apostles days false Apostles, false Ministers, and false Churches; which though they appeared as the Apostles of Christ, as the Ministers of Righteousness, as the Churches of Christ; yet they were not so, but *false Prophets, deceitful Workers,* and *Synagogues of Satan.* Now they which intend to deceive, appear most exactly in the Form, and with the outward Marks, if need require: And that which is true and substantial is not so regardful of the outward form, but minds the inward Life, Truth and Substance. He therefore that judges by the Form and outward Marks, cannot but judge that to be the true Spouse which appears most in the Form, and with the outward Marks, and so is very liable to be deceived and err, by judging some of the false Churches to be true, and the true to be false:

Quest. *What am I to do when I know the true Church?*

Answ. To wait in that which gives to be a Member of it, and gives true Union with it, whether it be in its Wilderness-state, or in its Built-state. For the same Spirit which begets the Child in the true Life, will also lead to the Church, and in that Wisdom which is from above, the true Church will never be missed of, but in the earthly reasonings and guessings of Man's Wisdom, God's Church, (or New-Testament-Building in the Power of his Spirit) is easily missed. And he that misseth of this, and is out of the Pale of it, Is it possible he should meet with the true Salvation? *He that hath an Ear to hear, let him hear*; and he that hath but so much as the heart of a man, let him consider, for the thing is of great weight, and of deep concernment to the Soul.

Well, have but patience a while, and the true Church (which God's Spirit builds) shall be known, and all the false Churches of mens Building shall be known also. And that which God hath built shall have the Power from God, and the Praise among Men; and all the *Babylonish* Buildings of man's confused Spirit, and inconsistent Wisdom, shall vanish away like Smoke, and become a stink in all Nostrils. For strong is the Lord God of Heaven and Earth, who is confounding *Babylon* in all her Gaudy Attire, and Glorious Appearances, and raising up his *Sion* out of the Dust. *Amen. Hallelujah.*

Some further Questions *and* Answers *concerning the Seed of* Israel.

Quest. *Out of what Womb doth the Seed of* Israel *spring?*

Answ. Out of the Nature of Eternal Life, out of the Bosom of Eternal Love, out of the *Jerusalem* which is above, which is free, and the Mother of all that are born of the Spirit.

Quest. *By what Covenant are the Children of* Israel *brought up?*

Answ. By the Covenant of Faith in the Love of the Father, which gives Life and Strength to obey.

Quest. *Is there Obedience required in the New-Covenant?*

Answ. Yes, the Obedience of Faith, the Subjection of the Nature and Heart of the Child to the Nature and Will of the Father, which is as fully natural in the substance, as it can be represented in any figure or shadow.

Quest. *What if there be Disobedience?*

Answ.

Answ. The Seed it self cannot disobey: but the Vessel in which it is sown, and to which it is united, may prove weak, frail, brittle, yea sometimes stubborn, the weight and chastisement whereof the Seed also bears, and in patient suffering helps and cleanses the Vessel through the vertue of the Bloud of Jesus, which is felt in the Seed which comes from Jesus. And here is the Bloud of sprinkling known in the Soul, which cleanses the Conscience from dead Works, and washes away the Iniquity thereof.

Quest. *Can any fall from this Covenant?*

Answ. The Covenant is with the Seed for ever, and with the Seeds Seed also is it firm: but the streamings forth of the Light of the Covenant do not always beget a Seed, but only sometimes set mans Nature on work, drawing forth the Faith, Love, and Obedience thereof. Now this will not hold. All Flesh is Grass, and at one time or other will fade and wither: but there must be a being begotten of the Word, to live and abide for ever.

Quest. *How is this begotting?*

Answ. In the weakening of Man's Strength day by day, and raising up the Seed, which Seed gives Life and Strength to him that is weakened in the Manhood.

Quest. *How is this done?*

Answ. First by drawing forth what is in the Man, and then by trying its strength, distressing the Man with Exercises beyond him. Thus the working man is brought down by the requirings of the *Law*, they being too hard for him, and the believing Seed is raised up, who in the vertue of the living Faith (whereof he receiveth supplies from the Breath of Eternal *Life*) fulfils the Righteousness of the *Law* in the Man, and also communicates a Righteousness of an higher Nature unto him.

Quest. *Why doth God take this course with man?*

Answ. It is proper and natural. How can an higher Principle be raised in Man, but by the Death of the former? And how can the former die but by such Exercises, Trials and Distresses as are proper to wear out the strength of its nature, and bring it into the nothingness, where that which is, springs up, when it hath brought down that which appeared, but was not?

Oh who can understand God's Works in the World? Who can read the Mystery of Life and Death in Man? O what a Worm is Man before his God? What is his Nature? In what state is he able to walk with his God? God can keep Covenant with man in any kind of Dispensation: but man still fails; his heart deceives him, and he is not able to attain unto, or maintain any considerable proportion of happiness to his Soul by his Covenant?

Quest. *What is man's Covenant?*

Answ. That which his Nature desires of God to make him happy. That Light, that Counsel, that Strength, that Presence which his Nature thinks sufficient, will not carry him through. Nay, let God shew Grace and Mercy, and add helps unto him in the Riches of his Love, yet this will not do. How doth Man fall in every Dispensation, where there is any stress laid on this Covenant, though God is able to be a Father and an Husband therein!

Quest. *What is God's Covenant?*

Answ. That which his Nature sees needful to make man happy in him, and to keep man in the enjoyment of his happiness. This, so far as it is dispensed, carries through; and when it is dispensed perfectly, will bring forth the perfect Redemption and Happiness of the Creature.

Now then that Soul that would travel towards Life Eternal;

First, Wait to feel a Principle of *Life* awakened, raised up, sown in thy Earth by the living God.

2ly. Wait to receive all the *Light* of *Life* in every kind, that the Father of Lights shall please to cause to shine in thy heart, from this Principle.

3ly. Be content to be tried and distressed, and have thy strength broken day by day, and thy Wisdom confounded, that thou maist sink into and pass away in the weakness and foolishness which the *Lord* will bring upon thee before the Wisdom and Strength of his *Life* appear in thee.

4ly. Keep

4ly. Keep thine eye and heart on the Grace that first visited thee, that there thy footing may be, and thy hopes fastened. O receive the Light still from the hand of Grace, and look up thither for Strength to obey the Light, that the earthly Man get not a Life in the Obedience, and thou forget the Grace, and thy need of Christ the anointed of the Lord; and so thou live on what thou hast received from God, and not Christ live in thee, and look upon thy working Obedience as the Righteousness, and feel not the Righteousness of Christ, which is the free justification of his Life and Power, washing away the Guilt of the Ungodly.

Ah! narrow is the Path that leads unto Life, none can enter in at it, but the Seed, and the Seeds Seed, even that which dies in the creatureship, in the principle which *Adam* received from the Lord, and springs up in the Nature and Being of this Seed.

Read this, O Travellers towards the Holy Land, with the eye which God creates, that ye may run certainly in his begettings, in his Creatings, in his leadings towards his Land of eternal Rest, even in the certain Law and Power of his endless Life, and not in the uncertain reasonings, imaginings and guessings at things by the humane understanding.

To all such as complain that they want Power, *not applying themselves to yield Subjection to what of God is made manifest in them, upon a pretence of waiting for* Power *so to do.*

THE Lord God of Eternal Power, who made Man in his own Image, he stretcheth forth his Arm to save and redeem his lost Creature: It is his Power alone that effecteth the Work of Redemption: He quickeneth man, who is dead in Trespasses and Sins: He keepeth alive, and leadeth on the quickened Soul in the Path of Life: He conquereth, scattereth and subdueth all the Enemies round about the Soul, even all the Lusts, Corruptions and Temptations, which lead unto, and entangle in Perdition.

Yet the Lord God requireth somewhat of the man whom he saveth, without which being found in man, and returned to him from man, he saveth him not.

Quest. *What doth he require of Man?*

Answ. He requireth of Man, *Repentance, Faith and Obedience.* That he should turn at his Call, from the Darkness to the Light; that he should trust in, and cleave to the Light, but believe the Spirit of Darkness no more; and lastly, that he should obey the Light, follow the Light, walk in the Foot-steps of the Living towards the Land of Light; work the Works of God in the Light.

Quest. *How can Man do this?*

Answ. Of himself he cannot: But being touched, being quickened by the Eternal Power, being turned by a secret vertue and stirring of Life in his heart, then he can turn towards that which turneth him. Being drawn by the Life, by the Power; he can follow after the Life, and after the Power. Finding the sweetness of the living Vine, and his Soul made alive by the Sap of the Vine, his heart can now cleave to, and abide in the Vine, and bring forth the Fruit of the living Faith and Obedience to the Husband-man, who daily dresseth the Heart, that waiteth in the living Principle for further Life from the Fountain, that it may bring forth the Fruits of Life more and more.

Now mark: Is it possible for any man to come to the Eternal Rest, that travels not in the Path? Or is there any Path, but the Repentance, Faith and Obedience of the

nite living Spirit, even of the Child begotten by the Eternal Power, who is taught by its Father to abide and walk in the Life and in the Power?

God putteth forth his hand all the day long, to fetch home lost man. He hath given him a Talent, a living Talent, which is able to work man into Life, and to bring forth the Fruits of Life in Man. Man over-looks the Talent, joyns not his heart to it, brings not forth the Fruits of Life to the Giver, but cries he wants power, and *what is he? what can he do? can he cleanse his own heart? can he kill his Corruptions? can he quicken himself?* &c.

Now mark again. There are several dispensations of God to Mankind, in all which man (of himself) falls short of the Life, of the Power, of the Glory, and comes under Condemnation. God lays the blame on man, for not hearkening, for not believing, for not walking with him. Man lays the blame on God, and says he wants Power. Look on him who is not obedient to the Light, which he cannot but confess to shine in his heart, and often to reprove him; ask him why he doth not obey it? Is not this his Plea, *that he wants Power*? Now let men consider, will this stand before the Throne of God? This is the condemnation, that men do not believe the Light of Life, do not obey the Gospel of our Lord Jesus Christ, do not trust and follow the Light which would lead them to Life, but trust and follow the Darkness, which leads into Death, and into everlasting Condemnation. Their Plea is, *they want Power so to do.* Is this true?

I confess the Power doth not so flow forth to man, as man expects it: but the Power of Life works man out of Death in a Mystery, and begins in him as weakness. There is all the Strength, all the Power of the Enemy, against the Work of God in the heart. There is but a little thing (like a Grain of Mustard-seed) a weak thing, a foolish thing, even that which is not (to man's eye) to overcome all this; and yet in this is the Power. And here is the great deceit of man; He looks for a great manifest Power in or upon him to begin with, and doth not see how the Power is in the little weak stirrings of Life in the heart, in the rising up of somewhat against the mighty strength of corruption in him; which he returning towards, cleaving to, and waiting upon the Lord in, the strength of the Lord will be made manifest in its season, and he will be drawn nearer and nearer to the Lord, and his Enemies be overcome and fall he knows not how. But he that waits for such a mighty appearance of power at first, looking so to begin, and after that manner to be preserved and carried on, can never in this capacity so much as walk in the Path Eternal; nor is not in the way of receiving the Power, which springs up as weakness, and leads on and overcomes Enemies in a mysterious way of working, and not in such a manifest and direct way of conquest, as man's Wisdom expects.

The Seed of the Kingdom is sown man knows not how, even by a sound of the eternal Spirit, which he is not a fit Judge of: and it grows up he knows not how: and the power appears and works in it, in a way that he is not aware of. He looks for the Kingdom, the Power and the Life, in a way of his observation, answerable to the thoughts and expectations of his heart. But thus it never comes, but in the way of its own eternal Motion, it springs in the hearts of many, and they over-look the thing, and turn from it daily, not knowing its proper way of appearance, but expecting it some other way. And thus the Enemy holds them in the Bands of Death, and they are Captives in the strange Land, refusing the Prince of *Life*, in his daily offers of *Life*, because they look not for him thus, but after another way and manner. And till this eye of observation be put out in them, they can never clearly see the appearance of the Saviour to them, nor feel the efficacy of his saving of them from that, from which none but he can deliver.

Now for the sakes of such as are single-hearted, and yet with-held from the enjoyment of the *Life* of God and of his pure Power, through a way of wrong expecting it, I shall say a little concerning the operation of the power in quickening and leading on the quickened Soul, as also concerning the way of its springing up in the heart, and the necessity of this way. I my self was long with-held from Obedience to the Light Eternal, in its low appearance of discovering and convincing of sin, through this very deceit, believing that my condition required the manifest appearance of a very great Power to help me: And so when Sin overcame me, I did

only mourn over it, crying after and waiting for Power, but was kept from joyning with and cleaving to that, wherein the Power springs up and manifests it self according to its own pleasure, quite contrary to the way of man's expectation.

The Operations of the Power are divers and gradual, according to the condition and necessity of the Soul whom it visits, and reacheth forth its hand unto.

1. There is a discovery of the darkness, and of the erring of the heart from God. This is Power; for this should never be in any heart, could all the Powers of darkness there withstand it.

2. There is a rising of the heart against the Evil, with a desire of deliverance from it, and of the springing up of the good in such Power as might conquer it. This is a further appearance of Power than the former, and a good beginning towards believing or joyning with the redeeming Arm, which all the Powers of darkness (with all manner of subtilty) endeavour to divert the heart from.

3. There is an upright frame of Spirit begotten, and a truth of heart formed towards the Lord, from which desires, and cries and groans after his life and presence, and for deliverance from the Enemy, and from under the power of his deceit, spring more and more.

4. There is a fear begotten in the heart of being deceived by the Enemy, of being drawn from the feeling of, and panting after the Life and Power of God.

5. There is an Hope and Trust in the Lord's Goodness and Mercy, with a daily waiting for his appearance, for the manifestation of his Spirit and pure Presence, and for the springings up of his fresh Life and precious Vertue.

6. There are overturnings of the Enemy, battering down his strong Holds, breakings of many Snares, beating back of many furious Assaults, and causing the Plant of Life to grow up and triumph over all the Powers of Darkness.

7. There are secret stayings and upholdings of the heart in the hour of darkness, when God sees necessary to let forth the Power thereof upon the Soul, and to Eclipse his own Power. When the Enemy buffets, tempts, prevails and gets ground upon the Soul, is drawing it back under the vail, even into the Pit, and nothing appears near to stop it or rescue the Soul from Death, and from the power of the Grave, but the sting thereof enters and deeply wounds the Soul; yet even then the power is near, secretly upholding, preserving and watching over the Soul, and waiting for the proper season of Deliverance. *Nevertheless I am continually with thee, thou hast holden me by my right hand*, said *David*, when his feet had almost slipped into the grievous Snare of desperate unbelief, and murmuring, against God's dealings with him and the rest of his People.

Many more Operations of the Power might be mentioned, even of its tabernacling and glorious appearing in some Vessels in various ways, both delighting it self in the heart, and also filling the heart with delight and joy in the pure Life: but these things are better enjoyed and sweetly felt, in the silence of the fleshly part, then spoken of to that Ear, which is not fit to hear the sound thereof.

2dly. *The way of the Powers springing up in the heart*; which is,

1. In its turning from the Darkness, in the Faith and in the pure Obedience, which flows from the Faith. For as the Soul turns from the power of Darkness and Death towards the Power of the Eternal Spirit of Light: so the Power meets it, embraces it, appears to it, and manifests it self in it, proportionable to its present Capacity and Condition. And as the Soul, being touched with the living Vertue, gives it self up to believe, and to trust the power which draws: so the Power manifests it self in the heart, according to the proportion of the Faith which the Eternal Vertue hath begotten there. And as the Soul in the Faith gives it self up to obey, so the Power appears and works the Obedience. For we can do nothing of our selves: but being called, being drawn, being required to do that which is far beyond our Strength, and giving up thereto, the Life springs, the Power appears, which does the Work. This the *Philippians* had experience of, to whom the Apostle gave that Exhortation; *Work out your own Salvation with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure.* It is the unbeliever hangs back, and cries where shall

shall I have Power? But the Faith follows the moving and drawing of the Spirit, and the Power never fails the Faith. But that which cries, how shall I get out of *Egypt? Which way shall I ever be able to pass through this intricate Wilderness? How shall I overcome those mighty Enemies, which already have the Possession of the Land I should Inherit, and are strongly fenced in it, and mighty in strength to keep their hold thereof?* This is not the right Seed, this is not the true *Israel*, for whom the everlasting Inheritance of the Life, and of the pure Power is prepared.

2. Under the Cross, under the Yoak to the corrupt (yea and to the very natural) the Power springs: The false Birth would have the Power spring in a way pleasing to it self, at the time its Wisdom sees necessary, and in the way its Will would have it: but the Power springs up according to its own Wisdom, at its own time, and after its own way. When the man would have it, then it flies from him, and when it is not expected, nor perhaps desired, (at least in that way wherein it chuses to appear) then it springs up and puts forth it self. Most men, that have felt any thing of God, cannot but desire his Life and Power: But most flie the Cross, wherein it hath chosen to appear; and so they can never meet with, but are still complaining for the want of it. In the Power is the ease, the rest of the Gospel. *Take my Yoak upon you, and learn of me*, saith Christ, *and ye shall find the Rest which flows from the Power.* This made *Paul* rejoyce in the Cross of Christ, whereby the fleshly Lusts were brought down in him; and the Life and Eternal Power sprang in the Seed of the Kingdom: For under the Cross the Seed grows up and flourishes, and the Flesh withers and dies. And as the Power of Flesh and Death wasts, so the Power of Spirit and Life increases.

3. The power springs under the fear, and in the uprightness and love which God hath begotten. I put these together, for there is a close unity between them. The fear is the dwelling of the upright heart, and the love is within the fear. He that distrusts himself, feels his own nothingness, finds no Power to do any thing God requireth and yet also fears to stay behind the Light of God's Spirit, in any thing it requires, and so finds a putting on forwards in the Faith: in him the Power delights to appear. He that would feel strength before-hand, and act in the sence of that strength, from him the Power withdraws: But he that is weak, and hath no strength, but still as it freely drops into him from moment to moment, this is the Vessel the Power chuseth to manifest it self to, and to be continually appearing in. This is the New-Covenant *I will put my Fear in their hearts*, and where the fear of the New-Covenant is found, so much Life, Power, and eternal Vertue, as is necessary for the present state of that heart, cannot be far off. So in the *upright-hearted*, in the heart that is true to God, the power of Deceit cannot dwell, but the Power of Truth delights to fill it, in a way suitable to the state of the Spirit, and so as may be seen by the eye of the Spirit, and felt by the spiritual sence. And in the *Love* is the constraining Power, which constrains from the evil Path, from the Path of Unbelief and Disobedience, into the Path of Life.

4dly. *The necessity of this way of the springing up of the Power*, and not in such a manifest way as man's heart desires, and as man's eye expects.

It is necessary in several respects. *In respect of God, in reference to the Creature, and in reference to the Soul's Enemies.*

1. *In respect of God.* It is necessary that his Power and Life should spring up in the Creature in its own way, according to the Counsel of his own Wisdom, suitable to his own Nature, and not in the way which the Creature chalks out and expects it in. God must be like himself, and walk in his own Path in every thing he does. He is a God that hideth himself in the Mystery of his Working, throughout the whole track of man's Redemption: and man must be wrought out of himself, out of his own thoughts, expectations, gathered apprehensions concerning the Kingdom and way to Life, and led in a Path he doth not know, (nor ever can know any longer than he is in it,) and in ways he hath not been acquainted with. The way of Life is still new, every moment fresh and living; and the earthly part of those, who may have in some measure felt the Power of Regeneration, cannot know it, nor walk in it. Consider this, O ye that fence your selves against the present appearance of the Spirit, and against the Convictions, Demonstrations and Drawings of its Eternal Light and Power, by somewhat which ye have formerly felt and known.

2. *In reference to the Creature,* the Power of God must needs appear thus hiddenly and in such a mysterious way.

1. That the Creature might go through all those exercises of Spirit, which are necessary to fit it for its Inheritance in the Holy Land. There are *Straits, Wants, Tryals, Temptations, inward Weaknesses, Buffettings from the Enemy, withdrawings of the Life,* &c. God seeth necessary to exercise the Spirits of his with, that he might fit them for himself, and for a safe enjoyment of his life in fulness; which could not be, if there were such a manifest power to begin with, and continually at hand to perform all in and for the Soul, as many men wait for and think necessary to have.

2 That the fleshly part might be throughly worn out and destroyed. When the Power appears and works mightily in Soul, there is somewhat apt to get up, to exalt himself by the Power, and to abuse the Power; and if the Power were not withdrawn, and this tormented and famished in the absence of the Power, and in the withdrawing of the sweet appearance of Life, a wrong thing would be stealing into the Inheritance, and the Soul would never be throughly purified, nor come to a pure enjoyment of the Power. Therefore doth the Lord appear in this mysterious way, *That the Promise might be sure to the Seed;* that the Seed which is the right Heir of the Power, might come alone to inherit the Power, and the false Birth not touch the least enjoyment of it, but feel the bitter strokes of Death and Destruction from it. What had become of *Paul,* if he had had Power to resist the buffettings of the Enemy, as he desired? Would not his fleshly part have remained in the exaltation, and not have been brought down? (2 *Cor.* 12. 7.)

3. *In reference to the Enemy.* The Enemy could never be wholly conquered, his strong Holds in the heart broken down, and the Redemption from under his hand perfected, were it not for this mysterious way of the appearing and working of the Power, even out of the sight of man's eye, and contrary to his will and expectation. For had man such a power as he desires, still present with him; had he Faith in his power, or Obedience in his power, or could he take up the Cross in his Power, or have Strength to fight against the Enemy as he desires and expects, the Enemy would still find entrance into him, and keep his hold of him. But God, who knoweth the state of the Creature, with the strength and passages of the Enemy into man, by working with his mighty power in man according to his own will, and in the way of his own Wisdom (contrary to what man can desire or expect, but as he is taken into, and comprehended in the eternal Will) carries on his Work sweetly, and safely, and perfects the Salvations of those who will not, who run not, who desire not to be any thing, but wait to feel and know his Power, and to become subject to it, and be under, even in the lowest way of its manifestation and appearance.

Object. *This may be true in the ordinary way of Redemption of Souls; but, there are deep captivities (even the captivity of* Babylon *inwardly spiritually) which surely will need a very great appearance of the Power of God to deliver out of: and what can that Soul do, but wait there under the Captivity, until that mighty Power arise?*

Answ. It is true; The Power must needs be very great, and the appearance of it wonderful, which delivers out of such Captivity, but yet the beginnings of it may be small, and out of the sight of that eye, which looks and waits for so great an appearance. Hast thou not light enough already to begin thy travel out of *Babylon?* Hast thou begun thy travel? Dost thou walk in the *Light* which shineth upon thee in that dark Land, to gather and lead thee out of it? Or wilt thou not begin to come out, till the very glory and brightness of *Sion* shine upon thee? If there be but Light and Power enough to lead thee one step out of the Land of darkness and confusion of Spirit, towards Obedience to the lowest or meanest Truth, that is sufficient for thee at present: and as thou art found faithful here, more will spring in thee; but if thou stop here (or at any time after thou hast begun and made some progress, because of any thing which falleth out contrary to thy expectation) then that which should lead thee on, and strengthen thee, stops also; and thou meetest not with that which is found and enjoyed by others in the way, because thou passest not on in it, but baulkest thy proper Path, judging somewhat more necessary towards thy beginning or progress, than the Lord judgeth, or yet seeth fit to impart to thee.

Thus the Enemy betrays thee, and holds thee in his Chains, which might be loosed and

and cast off by little and little, didst thou singly give up to the little appearance of that light and power which is able to unbind them, and not expect more at first (or afterwards) then the Lord hath alotted for thy present condition. And let me tell thee this from certain knowledge and experience; That thou, who hast been high, and hast tasted much of God, but hast abused it, and fed the wrong part with it, both in thy self and others: Thou must be brought lower than the rest, and for a long season be kept lower, that the pure Seed (which hath deeply been buried in thee) may overgrow and sink all thy knowledge, experiences and observations concerning the Eternal Life, and its way of appearance, which formerly thou hadst some true taste of, but now holdst out of the *Life*.

Thou must come down, thou must become nothing by degrees, thou must lie at the door of the reprovings of that Light, which thou thinkest thou hast gone far beyond, and be glad of a little help now and then in the lowliness and humility of thy heart, which must not chuse what appearance and manifestation it will have from God, before it will begin to follow him, but be glad of never so little, that the infinite Wisdom sees good to give forth by the hand of his Mercy.

Who ever have been high, and are still waiting and expecting in the heights of their own Wisdom and Observations concerning the Kingdom, let them take heed of *despising the day of small things*, and know that their proper beginning (yea the very Path of Eternal Life it self) lies in the lowness, in the humility, even into that nothingness which bows before the least light of the day, and with gladness of heart enters into, and walks in it. For this I certainly know, the wise, the observing Eye, the vast comprehending heart, which waits for such an extraordinary Power, judging it cannot begin following the *Light*, which daily appears to check and reprove, without some great manifest appearance of Power; This cannot see the low little Path of *Life*, which is proper for it to walk in, and to the end whereof it must travel, if ever it come to sit down in the Kingdom, or to inherit the Power of the endless *Life*: Precious is the dispensation of this Age, great is the power and glory which is arising: but the wise and knowing of this Age, are shut out of it, as they have been out of the life and truth of the dispensations of God in all Ages. Happy is he who is not above that, wherewith God visiteth his Soul to redeem it.

A POSTSCRIPT.

THat persons, who have not travelled into the *Land* of life, want Power, that is out of doubt. The state of *Israel* in its travels, is a state of weaknesses and wants. How can they in the Wilderness but want that, which is to be possessed in the *Holy Land*? But dost thou want power to begin the travel with? Dost thou want what proportion of power the *Lord* sees necessary for thee in thy present Estate? Is there nothing at all discovered to thee which is contrary to God, either in thy Heart, or in thy Conversation, or in thy Worship, which thou dost not so much as strive to give up to the Lord in, waiting upon him for his power and strength to appear in helping thee. The light appears to discover and lead out of the Darkness: Now in giving up to the light, and not doubting but that, which calls and draws out will give strength; and enable to come out, the Power is met with unawares. But that which stands gazing and looking out after a power, which it expects to meet with, before it will so much as begin to follow the light; that cannot but abide in the Captivity, and miss of that power which redeemeth from it. Therefore,

1. Wait to feel the light of life discovering and drawing from the evil: and let it chuse what it shall please first to discover and draw from. And though it be little, and very inconsiderable in thine eyes, yet dispute not, but where the light first begins to lead, do thou there begin to follow.

Then in this waiting and subjecting to the manifestations of the light, out of the self-will, self-wisdom, self-knowledge, self-judgment, in the lowliness and abasedness of the

the mind and spirit before the Lord, the begettings of life in the light are felt, and the renewing into his pure Image.

Afterwards that which is begotten, (and begun to be renewed in the Divine Image) is by degrees taught more distinctly to know, discern and walk in the path of Life.

And after this, to that which is thus begotten, and taught the living Faith and Obedience (which is wrought by the mighty power of God, though running in a low, secret, hidden way, from the eye of the Creature) the great Power is revealed, and he grows strong in the Power *for God*, and against the Enemies of his Soul: and by this strength and feeling of God's presence, they *fall daily and continually before him*, and then his Victory over them goes on with joy.

But he that stops at first may grow wise and conceited, concerning the things of the Kingdom after the Flesh, and may hope for great things at last; but by the deceit of the subtilty, is kept out of the living Path, wherein they are to be waited for, reaped and enjoyed.

Now for the encouragement of such as are willing to travel on in the weakness, yielding up their members to the present manifestation of the light, and waiting for the further appearance of the Power: It is on my heart to add a *Letter* of a dear Friend and Brother of mine in the Truth, who hath been a deep Traveller and Fellow-sufferer with me formerly, before this help came forth from the Throne of God, since the day-spring from on high hath vouchsafed to visit us, and to guide our Feet in the way of everlasting Peace.

The Letter is as followeth.

Dear Friend,

MY dear and tender love salutes thee, in that love from whence I had my being, and from whence sprang all my Father's Children, who are born from above, Heirs of an everlasting Inheritance. Oh! how sweet and pleasant are the Pastures which my Father causeth all his Sheep to feed in; there is variety of plenty in his Pastures, Milk for Babes, and strong Meat for them of riper Age, and Wine to refresh those that are ready to faint, even the Wine of the Kingdom, that makes glad the heart, when it is ready to faint, by reason of the infirmities; Sure I am, none can be so weary but he takes care of them, nor none so nigh fainting but he puts his Arm under their Head, nor none can be so beset with Enemies on every side, but he will arise and scatter; nor none so heavy laden and big with young but he takes notice of them, and gently leads them, and will not leave them behind, unto the merciless Wolf because they are his own, and his life is the price of their Redemption, and his blood of their Ransome, and if they be so young that they cannot go, he carries them in his Arms, and when they can feel nothing stirring after him, his Bowels yearn after them; so tender is this good Shepherd after all his Flock, I can tell, for I was as one that once went astray and wandered upon the barren Mountains, and when I had wearied my self with wandering, I went into the Wilderness, and there I was torn with Bryars, and pricked as with Thorns, sometimes thinking this was the way, and sometimes concluding that was the way, and by and by concluding all was out of the way, and then bitter mourning came upon me, and weeping for want of the Interpreter; for when I sought to know what the matter, and where I was, it was too hard for me; then I thought I would venture on some way where it was most likely to find a lost God, and I would pray with them that prayed, and fast with them that fasted, and mourn with them that mourned, if by any means I might come to rest, but found it not, until I came to see the Candle lighted in my own house, and my heart swept from those thoughts and imaginations, and willings, and runnings, and so die unto them all, not heeding of them, but watching against them, lest I should let my mind go a whoring after them; and here I dwelt for a time as in a desolate Land uninhabited, where I sate alone as a Sparrow upon the House-top, and was hunted

and down like a Partridge upon the Mountains, and could rest no where, but some Lust or Thought or other followed me at the heels, and disquieted me night and day, until I came to know him in whom was rest, and no occasion of stumbling, in whom the Devil hath no part, and he became unto me as a hiding-place from the Storms, and from the Tempests; then came my eyes to see my Saviour, and my sorrow to flie away, and he became made unto me all in all, my Wisdom, my Righteousness, and my Sanctification, in whom I was, and am compleat, to the praise of the riches of his Grace and Goodness that endures for ever Therefore be not discouraged, O thou tossed as with Tempests, nor dismayed in thy self; because thou seest such mighty Hosts of Enemies rising up against thee, and besetting thee on every side, for none was so beset and tried, and tempted, as the true Seed was, who was a man of sorrows, and acquainted with grief, but be thou still in thy mind, and let the Billows pass over, and Wave upon Wave, and fret not thy self because of them, neither be cast down, as if it should never be otherwise with thee; Sorrow comes at night, but joy in the morning, and the days of thy mourning shall be over, and the accuser will God cast out for ever; for therefore was I afflicted, and not comforted, and tempted, and tried, for this end, that I might know how to speak a word in due season, unto those who are tempted and afflicted as I once was: as it was said unto me in that day when sorrow lay heavy upon me, therefore be not disconsolated, neither give heed unto the reasonings and disputings of thy own heart: nor the fears that rise therefrom, but be strong in the Faith, believing in the Light which lets thee see them, and his Grace thou wilt know to be sufficient for thee, and his strength to be made perfect in thy weakness, and so wilt thou rather glory in thy infirmities, that his power may rest upon thee, then in thy earnest desires to be rid of them, for by these things thou wilt come to live in the Life of God, and joy in God, and glory in Tribulation, when thou hast learned in all conditions to be contented, and through Tryals, and deep Exercises, is the way to learn this Lesson. These things in dear love to thee I have written, being somewhat sensible of thy condition, and the many Snares thou art daily lyable unto; therefore watch that thou fall not into temptation, and my God and Father keep thee in the Arms of eternal Love, over all, unto the end, unto his Praise: Amen.

John Crooke.

Some QUERIES to the strict and zealous Professors of this Age, (such as stick in the Letter, but are strangers to the Life and Power) to provoke them to jealousie, lest the Heathen and open Sinners out strip them, and enter into the Kingdom of the pure everlasting Light before them.

Query I.

WHether God, since the Fall of Man from the purity and glory of his state, doth truly and really desire the Salvation of all Mankind; and so would have them come to the knowledge of the Truth, that they might believe it, receive it, walk in it, and so obtain Salvation thereby? or whether he would have only some few of them to receive it and be saved, and the rest to perish?

Query II. If God would all men to be saved, and to come to the knowledge of the Truth, which is the means of Salvation: Then, whether there is sufficient done by God to convey the knowledge of his Truth to all men, so as they may come to the knowledge thereof and be saved? Or whether there is such a defect on God's part, that some men never had sufficient

means

means to come ſo far to the knowledge of his Truth, as that they might come into that way of Salvation thereby?

Query III. *Though God doth pleaſe to add ſuper-abundant means, in the Riches of his Grace, towards the ſame more than others; as to the* Jews *under the Law, and to the Diſciples of Chriſt under the Goſpel; yet whether there is not ſo much Light of the Spirit communicated to all, as if followed, might lead them out of the Darkneſs, and from under the Power of it?*

Query IV. *Whether God be not ſo near to every man, as that poſſibly he may ſeek after him and find him? and if he do not find him, and his heart cleave to him: Whether it can poſſibly be, but vertue ſhould iſſue forth from God, to draw him out of the alienation from him, and out of the power of Sin, Death and Hell?*

Query V. *Whether if a man feel God, and cleave to God, and begin to diſcern the ſtrivings of Light from him, and follow the Lord therein; Whether God will not accept this man therein? and whether his divine Light let into him (being believed in and obeyed) will not purifie him from the darkneſs, unbelief and diſobedience? And whether God will not impute to this man what Chriſt performed on man's behalf in the Fleſh, he being in unity with, and in ſubjection to the Light and Power whereby it was wrought (wherein is the fellowſhip with the Blood, and wherein alone it waſheth from the ſin) though as to the outward knowledge of what was outwardly done, the man may poſſibly be ignorant? And ſeeing it is not abſolutely neceſſary towards the involving in the guilt of* Adam's *Sin, the outward knowing what* Adam *did; but the proceeding from, and being found in the ſame Spirit and Nature doth ſufficiently convey it; So whether being gathered into, and found in Chriſts Spirit, even in Faith, Obedience, and Subjection to the Light thereof in the heart; whether this is not alſo ſufficient to convey the Righteouſneſs of Chriſt? and whether God will fail to impute it to that man?*

Query VI. *Whether true Religion, ſpiritual Worſhip, and the Salvation of the Soul, do not depend upon the Spirit of the Lord, who is near to every heart with his Eternal Light, which he can eaſily convey to any heart, whoſe ear is opened, to hearken to his breathings and drawings? So that it is eaſie to the Lord to ſave any of the Sons of men, even in the darkeſt and remoteſt corners of the Earth; and he can caſt off thoſe who ſeem higheſt in zeal, and moſt flouriſhing under any outward means of Salvation.*

Oh wonderfully infinite is the Lord! who ſhall bound his Spirit? Happy is he that feareth before him, and in his fear learneth to depart from Iniquity, and walk in the good Path that his Spirit teacheth. He is near to God, and ſhall taſt of the good things, and ſhall not be rejected for want of outward knowledge; but what ever was done for loſt man, he that is found in the Light of Life (and in the obedience to the Spirit of Life) ſhall reap the benefit of. But he that boaſts in his knowledge of theſe things, and of his Faith in Chriſt Jeſus, yet not being found in the true, living, eternal Light of the Spirit (but an Enemy to it, and ignorant of it) the Lord will rend his confidence from him, in a day that he is not aware of.

Glorious was the diſpenſation of the Law, and great was the advantage to the *Jews* thereby above the *Gentiles*. Yet they miſſing the Spirit and Life of it, (and growing wiſe in their own apprehenſions, and interpretations about it) fell beneath the *Gentiles*, becoming greater ſtrangers to the Power and Wiſdom of God, and harder to be reached and brought in under the ſubjection of the Goſpel. More glorious was the diſpenſation of the Goſpel to the Chriſtians, and much greater was their advantage, than that of the *Jews*. But an Apoſtacy coming, and they loſing the true Power and Spirit, and growing wiſe by a literal knowledge of ſome of the things of God in the earthly part, and forming interpretations of Scriptures, and entring into practices in that Wiſdom; they are now become at as great a diſtance from this powerful viſitation of God by his Spirit (which raiſeth the Seed, and ſpringeth up freſhly in the hearts of thoſe, whom the Lord our God doth call out of their Fenced Cities, and allure into the Wilderneſs) as the *Jews* were at from that appearance before the Apoſtacy, and in as great danger are the Children of the Kingdom to be caſt out now, as then. Oh that my God would pleaſe to open the ear of ſome tender and upright-hearted among them to hear this Teſtimony. that they might no longer ſtumble at that, which alone is able to lead them to God, and to make them happy in God.

Is

Is there any uniting with God, or enjoying of God, but by his Spirit? Is there any receiving of God's Spirit, but within the heart? Doth he not appear there by his Light, and in his Power? What if God please to give forth a measure of his eternal Light in the heart of his Chosen, to open that to them which they could never see before, and to bring them into a nearer unity with him than ever they knew before? may he not do it? Nay, is not such a thing needful to help out of the deep and intricate Apostacy (wherein have been so many twistings and twinings of the subtle Serpent, about every step or appearance of Reformation) and to gather the wandring Sheep, who were scattered up and down, and sorely distressed for want of the Tongue of the Learned, to speak a word in season to their States and Conditions? Have not every sort bent the Scriptures, in the Reasonings of their own minds, and made them speak according to their own hearts Lusts? and is not every one wise in his own eyes, and strong in his own Tower and fenced City? Surely there was great need of an appearance of the Lord to shut out the Wisdom of Man, and to help the Poor, the Needy, the Fatherless, the weak panting Babes. And blessed be the Lord God, who hath appeared; and blessed are those who have seen his Light, and bowed at the Feet of his living appearance, and felt the Vertue of his saving Arm, scattering their Lusts and Corruptions, yea, also raising up and bringing forth his pure Seed in the fresh Power, Dominion and Authority of his perfect Life, which reigneth in the hearts which the Lord hath regenerated and sanctified for evermore.

O my Friends, my Friends; that that eye might be once blinded in you, which hinders your sight of God, and the eye opened which beholds his Glory, and also taketh pleasure in his lowest Appearance. The *Babe* alone hath the *Mysteries of the Kingdom* revealed to him *(the Wise and Prudent* are excluded: the Birth after the Flesh in every one must be famished and destroyed) and he alone can see in the eternal Light, this Dispensation of *the everlasting Gospel* after the Apostacy which the Lord hideth from those who are wise in the Letter of the former Dispensation of the same Gospel, but cannot read it as it was given forth in the Spirit then, nor as it is now again held forth in the same Spirit and Power. O my Friends, this is the Truth to you (wait on the Lord that ye may understand it from him) *Your right Eye must be put out,* (which will never cease offending you and causing you to stumble, so long as it is able to see) *and all your knowledge which ye hold out of the Life, become as Dross and Dung to you, if ever ye tast and come to enjoy the excellency and glory of this appearance of God in his eternal Spirit, who hath descended from on high into the hearts of his Chosen, to prepare them for his spiritual Temple, that he may dwell in them, and they in him. And he will dwell in them, and they shall dwell in him, to the full delight and satisfaction of their hearts, and to the confusion of all those who remain despising and reproaching this his glorious appearance, and his people in whom he hath appeared.* The day is not far off, wherein this will be made manifest, wherein great bitterness and anguish of Spirit will befal those who can only see the Glory afar off, but cannot inherit it, being found in that nature and spirit which is separated from it, and eternally shut out of it.

Isaac Penington.

SOME OBSERVATIONS,

Upon that Portion of Scripture,

ROMANS 14. 20.

For the Service of ſuch in this preſent Age, whoſe Eyes, and Hearts the Lord ſhall pleaſe to open to ſee and conſider the weight of the Truth thereof.

With ſome few weighty words of Advice to ſeveral ſorts of People, according to their different States.

By Iſaac Penington.

Romans 14. 20. *For Meat deſtroy not the Work of God.*

Obſerv. 1. GOd *hath a Work in ſome mens hearts*: The mighty God, who made Heaven and Earth, and whoſe eyes run to and fro through both, he by the finger of his pure Power toucheth ſome of the hearts of the Children of men, and in the pure Demonſtration of his living Spirit is found working there. Religion, true Religion is not a matter of opinion (as men, who have not taſted of the Power, are apt to imagine) but a *New-Creation and work of God* in the heart of the creature, ſowing the Light and Life of his Spirit there, and by it working man out of the darkneſs and Death of Sin (which is the deſtruction and miſery of the Soul) into his Life and Bleſſedneſs.

Obſerv. 2. *That this Work of God in man, is lyable to be deſtroyed.* God could ſo have made man, as that he could not have fell: he could ſo have comprehended mans ſpirit in the pure Power of his Life, as that man could not have broke out of it. But it pleaſed him to make him under a Law: wherein, waiting upon and watching to the Power of Life, he might be preſerved and remain happy; but departing from it, he ſhould loſe his ſtate and ſink into miſery. God could alſo ſo redeem man, as that no Power ſhould ſtop or interrupt his Work: but it pleaſeth him alſo to hold forth *a Law of Redemption*; according to which, his Work of Redemption may either go forward or backward. As man is drawn by the Spirit of God, and followeth his leadings out of the corruption, out of the vanity, out of the earthly Nature, out of the wiſdom, reaſonings and ſpirit of this world, ſo the work goeth forward: As man is tempted, hearkneth unto, and is drawn back from the leadings of Gods Spirit by any of theſe; ſo the work goeth backward, and degrees of deſtruction overtake and come upon the Work of God in that heart.

Obſerv. 3.

Obſerv. 3. *A little thing will deſtroy the Work of God in the heart:* A matter of meat, eating but a little meat doubtingly, out of the Faith, (wherein is the preſervation from the deſtruction) this leads into the Sin, where death and deſtruction is ſtill met with. For in the Path of Life, in the Faith, in the Obedience to Gods Spirit, there alone is the preſervation of the Work of God: but in the unbelief, in the diſobedience, in the doubting (though about never ſo ſmall a matter) there is death and deſtruction met with, if the perſon venture upon that, which it doubteth of. Thoſe who have travelled in the path of Life, I know can witneſs this. O how ſmall a thing brings a vail over the Life! What a little giving way to the reaſonings of the earthly ſpirit, about a ſmall matter, drives back the Work of God in the heart, and brings anguiſh and miſery upon the Soul, cauſing the hiding of the Light of God's Countenance, which is the Life and Joy of the renewed Spirit. God is a great King, and all his leadings and Teachings are weighty: and he that rebelleth, or neglecteth in the leaſt thing, muſt bear his burthen, unleſs he feel the Humiliation of his Soul, and the Remiſſion from the Spirit of the Lord, the Grace of God pitying him, and the blood of his Son waſhing him.

Obſerv. 4. *No man ſhould do that, which tendeth to deſtroy the Work of God in himſelf, or the Work of God in another.* There is no ſuch thing allowable by God for any man to do (whether in Publick Government, or in any kind of Commerce or Converſation amongſt men, or in ones private courſe of walking) which tendeth to deſtroy the Work of God. The intent of Government, either in Church or State, was never to deſtroy the Work of God in any man. Government is of God, both in Church and State; but that way of Government, which deſtroyeth his work in any, is not of him, but contrary to him and againſt him. O that men could conſider, and had the ballance of Truth to weigh things in, that they might bow before the God of Truth, and not ſtrive with their Maker, about his Work in the World.

My Soul hath mourned, I may ſay, almoſt from my Cradle, about the eſtate of this Creation, To behold man fallen from his Glory, departed from his God, living without the ſence of him, and ſowing the Seeds of Eternal Miſery for his poor Soul (which he muſt as certainly reap, as he hath ſown, unleſs he travel the path of Redemption in the powerful leadings and guidance of God's Holy Spirit) This hath ſo broken my Heart (together with the cloſe exerciſes, which have continually attended this poor wearied Spirit) that I have often wondered, how the natural Life could be contained in the natural veſſel.

I am a lover of mankind in general, and have been a deep ſufferer with, and traveller for all the miſerable. None knows the path of my Sorrows, or the extent of my Bowels, but he that made me. It is not natural or kindly to me to upbraid any man with any kind of wickedneſs, or never ſo juſtly deſerved miſery, but my Bowels work concerning him towards the Spring of Eternal Power and Compaſſions, even as I would be pitied and repreſented to the Father of Mercies in the like Condition. Indeed I have been emptied from Veſſel to Veſſel, and toſſed with multitudes of ſtorms and tempeſts, yet the favour of my life remaineth with me to this day, and the Spirit of my God breatheth on my heart, Bleſſed be his Holy Name for ever. And though I walk with one ſort of people, becauſe my heart ſaith (yea the Spirit of the Eternal God hath witneſſed unto me, and ſhewn me in that Light which cannot deceive, and to that eye which cannot be deceived) that they are the people whom he hath choſen, out of all the gatherings (throughout the Earth) from the Apoſtacy, to manifeſt his Power in, and his preſence among: I ſay, though I have been guided and led by the Spirit of the Lord to walk among theſe, yet am I not bounded there, either in the love or in the unity of my heart; But I have unity with the Integrity and Zeal for God which is in others, of what ſort or gathering ſoever, and I have tender Bowels for all, even for thoſe which hate and perſecute that, which is my life, and hath the love of my heart for ever.

O how have I prayed for the loſt World! For all the Souls of man-kind, how hath my Soul bowed in unutterable breathings of Spirit before my God, and could not be ſilenced, until he quieted my ſpirit in the Righteouſneſs and Excellency of his Will, and bid me leave it to him. And as touching this Nation and the ſeveral ſorts in it, even

those who seem most cast off and without all sense, yet the preciousness of their Souls have I spread before the Lord my God with tears.

And now, I have somewhat to say, in the love of my heart, and in the shinings of the Light of my God, to several sorts of people, which nearly concerns them, as those whose hearts are weighty and serious (and who are not drunk up in the earthliness of the sensual Nature, or mis-byassed by pre-assumed Principles from the wrong ground) may easily perceive.

First.

To such as never knew what belonged to tenderness of Conscience towards God, but have spent all their days either in licentiousness of spirit, or in a dead formality, To such my Soul saith.

Oh Friends, wait to feel the power of God upon your hearts (which is present with that, which sometimes lets you see the evils thereof) that they may be melted and made tender by him, fit to receive the impressions of his Life. Why should ye go down to the pit in a Dream, and center in the Land of Misery? Ye have immortal Souls in these earthen vessels, which must either be Redeemed to God by the power of his Life, or be shut up from his Glorious Presence in the Chambers of Death. It is a dreadful thing to appear before God after Death, and receive the sentence of Condemnation for the things done in the body. O that the eye of your Souls were awakened, that ye might see the hazard and danger ye are incurring daily, and might know the hope of escape set before mankind, by the appearance of the Grace in you, and learn of the living God to flie thereto for succour, that ye might be sheltered in the evil hour, which hasteneth apace upon all Flesh.

Secondly.

To such as formerly have been tender and sensible, but are now grown hard, and deaf to the voice of God's Spirit in their hearts and Consciences. This is the Language of my Soul to the Love and Life of my God.

Oh that ye could wait to feel the hammer and stroke of God upon that which is hard, that it might be broken by him, and that that which is high and lifted up above his pure fear (where the Law of his Life is learned, and the Souls of his Saints preserved) might be brought down and abased before him. Great is your danger, exceeding difficult is your recovery: yet there is strength in the Arm of the Lord God to strike through your deadness, and to quicken the immortal Principle of his Life in you. Why should ye, who have once tasted of the goodness of God, become more miserable then the rest of the Sons of men? Why have you departed from that, which once gave you a true taste of Life, and of the sweetness of Redemption by it, into that Spirit which is sealed up in the Death, in the midst of its greatest wisdom and surest footing? O return, return to that which leadeth to the living God, that ye may travel (in the exercises of his Spirit) out of the Wisdom and Spirit of this World, unto the Land of the Souls peace and rest.

Thirdly.

To such as are still tender, and dare not but exercise a Conscience towards God, even in these searching and trying times.

Friends, Keep your standing in the Life of God. What God hath begotten in you, let it depend upon him. Let him do what he will with his own in you, and let the creature be subject to that living Principle, which God hath sown and raised in your hearts: Sell not your peace with God for any ease or advantage in this World. Let the tenderness of your Consciences, which is of value with God, be precious also in your eyes. The Times and Seasons are in the Fathers hand, and he seeth good to let this Day of Tryal come upon you. His Grace is able to carry you all through. It will be for his honour, to let all the World see how dear your God is to you, and how able ye are (in the meekness and strength of the Lamb's Spirit) to suffer for his Names sake. Thy will, O God, be done. The cup which our Father gives us, shall we not drink it? The Lord preserve you in uprightness of heart towards him, in meekness of spirit towards those that afflict you, and in true love and good will towards all; that his Light which hath gathered you may shine over all the darkness which opposeth it, and his Life which hath quickened and preserved you, may be famous over all the Territories and Dominions of Death.

Fourthly.

Fourthly.

To such as are hard-hearted, and of a persecuting spirit towards the tender-conscienced.

O that ye knew what ye did. Ye are enemies to the most precious thing, that is to be found among the Sons of men. Ye strike at what God loves, and cherishes, and takes great pains to bring the creature to. Ye strive to keep that down upon which the happiness of mankind depends: yea, ye consult and take much pains to remove that out of the way, which stands between you and the Judgments of God. O that your eyes were opened: for surely then ye could not proceed in this course.

Well; The Lord will open the eyes of many, and mercy towards mankind is issuing from his Throne, and he will smite that through and through, which maketh the Earth miserable and desolate of his Life. But, O that man could hear in the day of his prosperity, that adversity might not come upon him.

Wait to read these things in the Life from which they sprang, and then tell me whether there is not a cause for what I write.

A POSTSCRIPT.

There hath been a great Apostacy (since the dayes of the Apostles) from the living Power, into dead forms of Worship and Devotion, where likenesses of truth have been set up, instead of the Truth it self. Now the Lord is gathering his true seed (even Israel his beloved offspring) out of all dead forms of all kinds, into his living Truth, and into the true Spiritual Worship: and who is he, that shall be able to stop him herein? Let him consider his strength, who girds himself to the Battle against him: for not by might, nor by the Power of man, but by the Spirit of Life in his Called, Faithful, Chosen and Innocent Lambs, will the Lord of Glory carry on his Work in the World.

THREE

QUERIES

Propounded to the

King and Parliament,

In the Fear of the Most High, and in the tender love of my Soul to them.

The PREFACE.

The main thing conducible towards mans safety and happiness, is to see things aright: and he that seeth aright, must see with a right eye. There is an eye which cannot see the things of God; there is an heart also which is insensible of his warnings, and so runs into the pit. There is also an eye, to which God giveth the true sight, which foreseeth the evil and seeketh an hiding place; and

and an heart which feareth its Maker, and waiteth on him for counſel, diſtruſting its own underſtanding, which it feeleth ſhallow and apt to err. O that man might feel his want of God, and receive a principle of divine life from him, and be fixed and eſtabliſhed therein. If I ſhould pray thus particularly for every one of you, would ye be offended with me? I have written ſomewhat here in the kindlings of my love, and in the Light of Life which ſhineth in my heart; O that the Lord would pleaſe to open a vein of the ſame Life in you, and then would ye read them in the ſame, and (in a ſecret ſence of ſpirit) feel what they are and from whence they come. Now if it ſhould pleaſe the Lord that any of you ſhould feel any touches of heart, and ſecret aſſent of ſoul to the truth of them, O take heed of the fleſhly wiſdom and reaſonings of the earthly mind, which will ſoon riſe up afterwards, to wear out the ſence of any good that God begets in the heart.

The QUERIES.

Quer. 1. *WHether ye do certainly and infallibly know, what was the ground or cauſe why the hand of the Lord was ſo heavy upon this Nation, and why he overturned the Government thereof, and brought the Honourable into contempt?*

Three things are ſuppoſed or taken for granted in this *Query*.

Firſt, That it was the hand of the Lord that did this. It is he that hath the anguiſh of ſoul and the diſeaſes of body at his command, and afflicteth both mens bodies and ſouls at his pleaſure. And he alſo afflicteth Nations, with the Powers and Authorities thereof, when it ſeemeth good unto him. Now this is the thing which is mainly to be eyed by particular perſons, and alſo by Nations in whatever befalleth them, to wit, the hand of the Lord in things.

2. That there was a ground and cauſe for which the Lord did it. The Lord is tender-hearted, and loveth his creature, delighting to do it good, and doth not afflict it out of any pleaſure he hath therein, but upon a kind of neceſſity, that he may bring down evil and bring up a good in a Nation. *He doth not afflict willingly, nor grieve the children of men.* It is no pleaſure to the Lord to torment his creatures: but to deſtroy the ſeeds of corruption and unrighteouſneſs, and to bring up the good Seed which he hath ſown in the hearts of men, this is a pleaſure to him. Now as your afflictions were exceſſive great, and the alterations in this Nation ſtrange; ſo there was a conſideration in the Lord's eye to countervail them, or they had never been.

3. That it is requiſite and neceſſary for you, certainly and infallibly to underſtand the ground why the Lord did this: what his meaning was: what he was offended at and intended to bring down; what he was pleaſed with and intended to give ſcope to ſpring up and grow under this confuſion, which could not under the former ſettlement.

The reaſon, why this is neceſſary for you, is this. Becauſe unleſs ye certainly underſtand this thing, ye may err and miſtake in your preſent courſe, ſetting up the ſame things now, which the heart of the Lord was then againſt, and endeavouring to ſuppreſs the ſame things, which it is the will of the Lord ſhould grow up, and ſo may provoke the ſame hand againſt you again; which truly I think is not good for you to do, nor indeed can I think ſo of you, as that ye willingly would do it. Therefore pray to the Lord for the upright ballance to weigh a thing of ſuch a nature in, and of ſo deep concernment to you: for if ye do run a contrary courſe to the mind of the Lord, and he be provoked againſt you, and ſtretch forth his mighty Arm and overthrow you, it will then be too late for you to conſider of theſe things.

Quer. 2. *Whether when the Lord did overturn the former Powers, with the glory and beauty of this Nation, and raiſe up other Powers out of the duſt (as I may ſay) even from among them of low degree: If they had then anſwered what the Lord expected and required of them in their day, whether they ſhould have been continued by him in their dominion or no,*

no, and whether ye ſhould have had this day of tryal, which it hath pleaſed the Lord now to afford you?

The day of Power and Government which the Lord had given you formerly, was manifeſtly by his Providence come to an end; and whether ever ye ſhould have a day more, was very doubtful. All your Councils and Strength availed nothing, ſave only to make the work the more difficult, if not at length almoſt impoſſible. And now the Lord was buſie in trying ſeveral ſorts of theſe, what they would do for his Name: and truly this I may ſay concerning them all (though I would not reproach any) that they did not anſwer the expectation of the Lord. But this I leave to you to conſider, *Whether if they had anſwered the expectation of the Lord, and done what his Soul delighted in, and what in part they promiſed, whether the Lord would have continued them in Authority or no?* I propoſe this, that ye may take notice upon what tickliſh terms ye then ſtood, as to your future hopes, and how eaſily your Authority and Greatneſs might have been for ever buried, and that which was lately uppermoſt have continued ſo, if it had ſeemed good unto the Lord; that ſo ye may be ſenſible of what the Lord hath done in relation to you, and pray that ye may walk worthy of it, making uſe of it in the fear of his Name, who hath all ſtill in his hand, and can ſtill do what he pleaſeth in this Nation. Indeed he can yet bring down whom he will, and he can yet ſet up whom he will; and what he will do, ye know not: but in the fear of his dreadful Name, and in holding your ſtanding out of ſelf-confidence (becauſe of your preſent ſtrength) is your ſafety.

Quer. 3. *If ye do not certainly know what was the cauſe of the Lord's former diſpleaſure againſt you, and of his ſo ſore afflicting you, but ſhall err in judgment and ſet up the ſame things again, which the Lord then put forth his hand to throw down, and alſo endeavour to cruſh and ſuppreſs that, which the Lord then made way for the growth of, whether this will not endanger your overthrow from the hand of the Lord?*

Sure I am the Lord is able to overturn you as eaſily, as he overturned them that were in power before you. *What is man to the Lord? what is his fleſh to the Lord's Spirit?* What great tree could ſtand before the late vehement-wind (where the Lord gave it power) which was terrible and dreadful, tearing up by the very roots, which might be a figure and warning where the Lord gives eyes to read. After ye have done all ye can, even made Laws as ſtrong as ye can, and put them in the ſtricteſt courſe of execution ye can, one night from the Lord may end the controverſie, and ſhew whether we pleaſe the Lord in obeying him, or ye in making Laws againſt us for our fidelity and obedience to him.

And as the Lord is able to overturn you, ſo if ye miſtake your work, miſ-interpreting the paſſages of his Providence, and erring in heart concerning the ground of his former diſpleaſure; and ſo (through the error of judgment) ſet your ſelves in oppoſition againſt him, replanting the Plants which he will not have grow, and plucking up the Plants of his planting; do ye not in this caſe provoke the Lord, even to put forth the ſtrength which is in him againſt you? We are poor Worms. Alas, if ye had only us to deal with, we ſhould be nothing in your hands! But if his ſtrength ſtand behind us, we ſhall prove a very burdenſome ſtone, and ye will hardly be able to remove us out of the place wherein God hath ſet us, and where he pleaſeth to have us diſpoſed of. And happy were it for you, if inſtead of perſecuting us, ye your ſelves were drawn to wait for the ſame begettings of God (which we have felt) out of the earthly nature into his Life and Nature, and did learn of him to govern in that; then might ye be eſtabliſhed indeed, and be freed from the danger of thoſe ſhakings and overturnings, which God is haſtening upon the Earth.

Now becauſe ye may be apt to think, that I write theſe things for my own ſake, and the ſakes of my Friends and Companions in the Truth of God, that we might eſcape the ſufferings and ſeverity which we are like to undergo from you, and not ſo mainly and chiefly for your ſakes, leſt ye ſhould bring the wrath of God and miſery upon your ſouls and bodies: to prevent this miſtake in you, I ſhall add what followeth. Indeed this is not the intent of my heart: For I have long expected, and do ſtill expect this cup of outward affliction and perſecution from you, and my heart is quieted and ſatisfied therein, knowing that the Lord will bring glory to his Name and good to us out of it: But I am ſure it is not good for you to afflict us for that which the Lord requireth of us, and wherein he accepteth us; and ye will find it the bittereſt work that ever ye went about

about, and in the end will wish that the Lord had rather never given you this day of prosperity, than that he should suffer you thus to make use of it. Now that ye may the more clearly see the temper of my spirit, and how my heart stands in this thing, I shall a little open unto you my faith and hope about it, in these ensuing particulars.

First, I am assured in my heart and soul, that this despised people (called *Quakers*) is of the Lord's begetting in his own Life and Nature. Indeed had I not seen the power of God in them, and received from the Lord an unquestionable Testimony concerning them, I had never looked towards them: for they were otherwise very despisable in my eyes. And this I cannot but testifie concerning them, that I have found the Life of God in me owning them, and that which God hath begotten in my heart, refreshed by the Power of Life in them: and none but the Lord knows the beauty and excellency of Glory, which he hath hid under this mean appearance.

Secondly, The Lord hath hitherto preserved them against great oppositions, and is still able to preserve them. Every Power hitherto hath made nothing of over-running them; yet they have hitherto stood, by the care and tender-mercy of the Lord; and the several Powers which have persecuted them, have fallen one after another.

Thirdly, I have had experience my self of the Lord's goodness and preservation of me, in my suffering with them for the Testimony of his Truth, who made my Bonds pleasant to me, and my noisom Prison (enough to have destroyed my weakly and tenderly-educated nature) a place of pleasure and delight, where I was comforted by my God night and day and filled with Prayers for his People, as also with love to and Prayers for those who had been the means of outwardly-afflicting me and others upon the Lord's account.

Fourthly, I have no doubt in my heart that the Lord will deliver us. The strength of man, the resolution of man is nothing in my eye, in compare with the Lord. Whom the Lord loveth he can save at his pleasure. Hath he begun to break our Bonds and deliver us, and shall we now distrust him? Are we in a worse condition than *Israel* was, when the Sea was before them, the Mountains on each side, and the *Ægyptians* behind pursuing them? He indeed that looketh with man's eye can see no ground of hope, nor hardly a possibility of deliverance; but (to the eye of Faith) it is now nearer than when God began at first to deliver.

Fifthly, It is the delight of the Lord, and his glory to deliver his People, when to the eye of sense it seemeth impossible. Then doth the Lord delight to stretch forth his Arm, when none else can help: and then doth it please him to deal with the Enemies of his Truth and People, when they are lifted up above the fear of him, and are ready to say in their hearts concerning them; *They are now in our hands; Who can deliver them?*

Well, were it not in love to you, and in pity, (in relation to what will certainly befal you, if ye go on in this course) I could say in the joy of my heart, and in the sense of the Good-will of my God to us, who suffereth these things to come to pass; *Come, try it out with the Spirit of the Lord, come forth with your Laws, and Prisons, and spoiling of our Goods, and Banishment, and Death* (if the Lord please) *and see if ye can carry it:* For we come not forth against you in our own wills, or in any enmity against your Persons or Government, or in any stubbornness or refractoriness of Spirit; but with the Lamb-like nature which the Lord our God hath begotten in us, which is taught and enabled by him, both to do his Will and to suffer for his Name sake. And if we cannot thus overcome you (even in patience of Spirit, and in love to you), and if the Lord our God please not to appear for us, we are content to be overcome by you. So the Will of the Lord be done, saith my Soul.

A

A POSTSCRIPT.

O *Dear Friends, hearken to the Voice of the Love of my heart, which ſpeaketh thus unto you*; O wait, wait to feel ſomewhat of God. *ſomewhat of his divine Life and Power ſtirring in your hearts, and travel (in the Light and Leadings of it) out of the earthly Nature, leaving the corruption of man behind, which makes you miſerable, and putting on the Holineſs and Righteouſneſs of the Nature of God day by day, which will make you happy, as ye are made partakers of it*; Yea, *do but come into the Power of that Religion which ye your ſelves profeſs, not ſo much minding the outward Form (for it is not of ſo much value) and ye ſhall find that we ſhall agree in Religion ſooner then ye are aware. Now if in your hearts ye ſhall ask me, What it is to come into the Power of that Religion, which ye your ſelves profeſs? I ſhall appeal unto your own Souls, whether it be not this, even* To forſake the Devil and all his Works, taking up the Croſs unto your own hearts Luſt and corrupt Ways, and under this Croſs (*wherein is the Power of God felt by them that mind it, and wait upon God there with humble and ſubject Spirits*) to fight the Battels of Chriſt againſt Temptations to Sin and the Souls Enemies, even until Death. *Here (if ye will enter at this Narrow Gate, and walk on in this ſtreight-way unto the Kingdom, into which Fleſh and Blood cannot enter, but the ſelfiſh Nature, and earthly Spirit muſt be left behind) in this Religion, which is indeed the ſubſtance of all true ſubſtance of all true Religion, we can readily meet and unite with you. But if ye will ſet up a Form to ſtop the power and progreſs of the Spirit of the Lord, in the hearts of his people in this Nation, and not mind the Power of Religion your ſelves, but with vehemency go about to force others to your Form (which ye cannot truly ſay is of God, but of man) in this we cannot cloſe with you, but muſt be content in the will of God to ſuffer under you, the time which the Lord hath alotted, which ye cannot go beyond. And bleſſed for ever be the Name of the Lord our God, who hath made us acquainted with that Life and Power, which was before all Forms and Ways of Religion and Worſhip of man's inventing, and which will be after them; and who hath hitherto born up our Spirits in the Teſtimony, which he hath given us to bear to his living Truth and Worſhip, and who we doubt not but will yet bear us up, even to a Conqueſt in his Spirit over all that he hath called us forth to teſtifie againſt. And that great City or Building of Religion, which is built up by man's Wiſdom, and maintained by man's Strength, we are ſure is falling and ſhall fall throughout all the Earth: Yea man's ſtriving to re-edifie and re-eſtabliſh it, will but make the Ruins thereof more ſpeedy and more dreadful. The Mouth of the Lord hath ſpoken it, both in the Scriptures of Truth which cannot be broken, and in the hearts of many of his Servants, in this day of his appearance in Spirit to thoſe the eyes of whoſe Spirits he hath opened, and by whom he hath given a Viſit and Warning to the Earth, which the earthly ear cannot hear, but will be overtaken and ſurprized with* the Day of the Lord: *And O what running and ſeeking will there be* to the Rocks, and Hills, and Mountains for an hiding-place from the Wrath of the Lamb, *but none will be then found. O miſerable earthly-ſpirited man (who haſt paſſed away thy time in a Dream, and haſt little minded or regarded the Salvation of thy Soul, or conſidered what thy preſent vain Pleaſures and Courſes would tend to) what wilt thou then do?* There is a Pit prepared for the wicked (*I ſpeak not an imagination of mine own, indeed it is the Truth of God.*)

Now the Lord ſeeks the Souls of loſt men to ſave them from the Pit: But their Ears are dull of hearing, their eyes vailed, their eyes vailed, their hearts groſly fatted and made inſenſible with the ſenſes and delights of the earthly nature, and the Voice of God (*with the things that concern their eternal Peace, yea their preſent welfare alſo*) cannot enter into them: *And ſo they let ſlip the time of their Redemption, and waſte away the ſeaſon of their Viſitation, hardly ever ſo much as thinking what will become of them in the end.* O Lord my God, awaken thy poor Creatures, that they may live and not die: rather let thy Judgments break forth to awaken them, than that they ſhould thus run on towards utter Deſtruction, even to periſh from thy Life and Bleſſedneſs, and to be ſwallowed up in the miſery, torment and wrath due to that nature, which they have contracted and wallowed like Swine in. *Every Nature, Principle and Spirit is travelling towards*

its end. O man, take heed what nature thou art of, in what Principle and Spirit thou acteſt, and towards what thou travelleſt. And remember that God loveth his creature; thy Deſtruction is not of him, if thou periſh: but in him is thy help, if thou hearken to his Voice, and turn at the Reproofs *of* that *which he hath placed near thee, even in thy heart to reprove Sin in thee, and to beget thee into the Love and Holineſs of his Life and Nature, leavening thee into a new Man, as thou becomeſt ſubject to the checks and leadings thereof. This is pleaſing to the Lord; that which proceeds from this, and is performed in this, is the true Worſhip, and not that which man hath invented, and with which the earthly nature is gratified and ſatisfied, but the power of Life turns from.*

It is the great Mercy of the Lord to ſtop any man in the way of his Error; and happy is he that is ſtopped by him.

Another POSTSCRIPT.

YEt one thing, perhaps as my laſt unto you, let me freely propoſe: and be not haſty in Spirit, but wait on God for skill and ability to weigh the thing aright, and to give an upright Anſwer thereto, as before him, in the ſecrets of your Conſciences. It is briefly this, Why may not the power of Religion be permitted to flouriſh under you? Cannot the Government of God's Spirit and your Government ſtand together? *I beſeech you conſider it. No man knoweth how ſhort his time is, nor what is to come after his preſent determination of things. It is now your day: O that ye had the true Light to walk by in it, that ye might not afterwards repent, and that my heart might be gladded concerning you, who have ſo prayed for you, as if I had felt mine own Soul in your conditions.*

Iſaac Penington.

A

Salutation of Love and tender Good-Will

TO THE

Commiſſioners of the PEACE

FOR THE

County of Bucks,

And ſuch others in that County, and alſo throughout the Nation, as are concerned in the contents hereof.

IF I ſhould warn you of the Day of the Lord (which is a day of terrible wrath to the tranſgreſſing Nature, but of Peace, Love, and tender Mercy to the righteous, innocent, ſuffering Seed.) If I ſhould tell you that this Day is haſtening upon this Nation, and upon the whole Earth; and if this ſhould affright you, and cauſe you to cry unto the Lord to deliver you from that Nature, and from theſe ſinful Courſes, which make you but as fit Fuel for his Fire in the day of its hot burning: I ſay, If by this means ye ſhould be thus prepared for this Day, and yet this Day comes not ſo ſuddenly as ye might expect, yet that would be no loſs, or cauſe of grief unto you. But if this

Day

Day should suddenly come, and find you in your Sins, and so the fierce wrath of the Lord break forth upon, and afflict your Souls, and the Day of your Mercy and Redemption be wholly passed over by you. This would be matter of unutterable grief and sorrow to you, and the remembrance of your former ease and pleasures, would but increase the sense and anguish of your misery,

Certain I am, There is a Day of giving account for sinning against God, and for oppressing that in your Consciences which discovers to you, and checks you for your Sins; and this will as certainly come, as the Day of sinning now is: And then every man must receive from God according to his Works, and reap the fruit of the Deeds done in the Body: Then every Soul must Inherit according to its Nature, and every Vessel be filled with what it is fitted to receive; that which is fitted for Mercy with Mercy, that which is fitted for Wrath and Misery, with wrath and Misery: And then the distressed sinner will wish, *O that I had an hour to escape; O that God would once more give me a moment of repentance, and of turning from sin.*

O consider Is it a slight thing with you, that the infinite God, who is little concern'd in you (being perfectly blessed and happy for ever without you, but as his Love, Mercy and tender Nature maketh him concern himself about the Salvation of your Souls) should give you so large a space of Repentance, and so many discoveries of the evils of your ways (when at any time ye are retired and serious) and so many checks and warnings in your hearts, as the vilest of Sinners, at times, have more or less from God? Can ye lengthen out the Day of mercy? Can ye limit God how long he should strive with you? Oh why do you harden your hearts? Why do ye hearken to the Lusts, Desires, Temptations and Counsels of the earthly mind, whose Ages hath undone all that have listened thereunto?

There is no way of avoiding the eternal insupportable Wrath of God, but by travelling out of that Nature, Spirit and Course which it is to. Him that sowed to sin and corruption under the Law, the Sacrifices would not save then; nor him that soweth to sin and corruption under the Gospel, the Sacrifice of Christ will not save now: But he that is saved by Christ, must be Sanctified and Redeemed from sin and corruption by him; which Christ worketh by his principle of Life sown in the heart, which principle turneth against the contrary principle, discovering its nature, and evil dark ways, and drawing from, and leading out of them. O therefore, let me in love intreat you, all my dear Country-men (indeed I have no end in it but your good) to mind that in your hearts which discovers your evils to you, that therein ye may feel the power of Life drawing you from them, and helping you against them: Greater is the power in this, than the power that is in the contrary principle, as those that hearken to it, and become subject, by experience feel. And what if ye lose a few fond pleasures for the present (which indeed are beneath the true state of a man) ye will lose a great deal of misery too, and your gain at last will be exceeding great.

If ye would know whether I speak truth in these things, come to the true Ballance, and wait on the Lord, till by him ye be made able to weigh. My meaning is, joyn to the good Spirit of the Lord, when ye find it stirring in your own hearts: give up unto it, let in its strength upon you, in its warmth and drawing Vertue, give up to forsake the evil and pursue the good: fear not the multitude of evils in the heart, nor the long accustomedness unto evil, the Lord will help the willing Soul out of them. And in this Obedience to the good Spirit of the Lord, there will be an understanding received to know the things of God, and to try words and sayings, whether they be of him, or of man. And he that tries in this Ballance cannot be deceived (the measure being equal and just, and proper to the things which are therewith to be measured) whereas the wisest of men, trusting either to their own Understandings and Judgments, or to the Judgments and Understandings of others, are liable to be deceived: And then ye will acknowledge what love this sprang from, and what Light and Life it sprang up in, though through a weak and contemptible Vessel.

Isaac Penington.

Concerning PEACE *and* GOOD-WILL.

THe true Peace is in the new Nature, which puts an end to the warring and fighting ſpirit inwardly, and turns the whole ſtrength of the Battel againſt the enemies of the ſoul. In the old Nature there are luſts after Dominion, and after Liberty to the fleſh, and fulfilling the ſelf-will of the earthly mind: But theſe are all brought down in the renewed Spirit, by the Power, Love, and ſweetneſs of the Goſpel of Peace. Here is indeed uprightneſs of heart to the Lord, quietneſs of ſpirit under whatever the Lord ſuffers to be, and good-will towards all men, waiting on the Lord for his ſeaſons of tender Bowels, with ſtrong cries and tears, even for thoſe, who, to the eye of man, may ſeem ſo hardened againſt God and his Truth, as to be out of the reach of mercy.

A

Weighty Queſtion

Propounded to the

KING,

And both HOUSES of

PARLIAMENT.

Together, with ſome QUERIES about RELIGION, for the good of mens Souls, that they may ſeek after, and be eſtabliſhed in that which gives Life.

By *Iſaac Penington.*

The Queſtion is this which followeth.

Queſt. WHether *Laws made by Man, in Equity, ought to extend any further, than there is power in man to obey?* Is it not cruel to require obedience in ſuch caſes, wherein the party hath not a capacity in him of obeying?

Now in things concerning the Worſhip of God, wherein a man is limited by God, both what Worſhip he ſhall perform, and what Worſhip he ſhall abſtain from, here he is not left at liberty to obey what Laws ſhall be made by man contrary hereunto.

The New-Teſtament Worſhip is to be in Spirit and Truth, which is a principle above man's reaſon, and cannot righteouſly be limited by a lower principle; but the lower Prin-

principle in every man ſhould be ſubjected to the higher, both in himſelf and others.

Theſe things I write, not in pride or conceitedneſs, but with an humble heart and in love, that *God* may have his due, *Cæſar* his, and *all men* theirs, and that Wrath from God may not break forth upon this Nation: for ſurely it cannot but greatly provoke him, to ſee his people ſo deeply ſuffer, for their obedience to *him* in what he requireth of *them*.

I am a lover of Peace, Truth and Righteouſneſs, and an hearty deſirer of the Welfare and Proſperity of this Nation, and that it may no more be broken up in the Wrath and Indignation of the Lord; but that the peaceable and righteous Seed, which he hath ſown in the hearts of many, may be quietly ſuffered to grow up, to the praiſe of the Lord, and to the good of mankind.

This is from one, who was a Mourner over *You* in your affliction, and is now alſo a Mourner over *thoſe* whom ye afflict.

I. P.

Some Queries *about* Religion.

Query 1. WHat *is true Religion?* Is it a gift from God, beſtowed on thoſe whom he begets by the power of his Life? Or, is it a profeſſion or worſhip of the nature of this world, which a man by natural parts and induſtry may attain to, as well as to other things?

Query 2. What is the *ſum and ſubſtance of the true Religion?* Is it not love from a principle of Life? Is it not a travail out of the Enmity of the creature, into the Love of God? Doth not the Light of Life ſpring in the Love, and gather into the Love? Doth not Chriſt revealed in the heart, and leavening the heart with the ſavour of his Life, teach love to Enemies; to bear with them in love, to ſeek them in love, to forgive them in love, to pray for them in love, to wiſh good to them, and wreſtle with God for mercy towards them, even while they are hating and perſecuting?

Quer. 3. Are the *Papiſts* or *Proteſtants*, or any other ſort of religious perſons, found in this Love? Do they manifeſt by it their Diſcipleſhip to Chriſt, and the Power of Chriſt in them? or rather, do they not ſet up their ſeveral Forms, and maintain them in wrath and enmity againſt each other? Nay, would they not deſtroy each other, if they could? Surely this ſpirit is in too many of them. And doth not this give a ſtrong evidence againſt their Religion, that it hath but a Form, and not the true Power in it, and that in heart they are not the Diſciples of Chriſt? for if they were ſuch, they would of him learn the Love.

Query 4. Whether any Form of Religion (if not held in the Power, and ſubjected to the Power) doth not fight againſt the Power, keeping up an outſide ſhew without the ſubſtance, and thereby cruſhing the ſubſtance? What form of Religion, at this day in the world, can ſuffer the Love to grow, and the Life to lead and rule in the Love, and the Lord of Life to exerciſe his Authority in the hearts and conſciences of men? And this is for want of Power *within*, and becauſe of Forms forcibly ſet up *without*: for the Religion of the Goſpel began in Spirit and in Power, and it never can be reſtored and preſerved, but by the ſame Spirit and Power. The renting of the *Proteſtants* from the *Papiſts* was no further good, than it was in the power of the Life: and the renting of others from the *Proteſtants* is no further good, than it is begun and held in the ſame Power: Nay, any party though beginning never ſo uprightly, and by never ſo true and clear a leading of the Spirit of God; yet ſo ſoon as it begins to invent and turn aſide to a Form of its own chuſing, and is upheld by the reaſonings and underſtandings of man, it preſently corrupts.

Quer. 5. Whether the power of Religion (and the true Love) if it were raiſed up and reſtored again, would not make the world happy, and ſet every thing in its proper

per place, both inwardly and outwardly? Is not Senſe an excellent thing in man, if it be guided by Reaſon? And is not Reaſon a much more excellent thing, if it be guided by an inward Principle of Life? But Senſe left to it ſelf, without the guidance of Reaſon, how brutiſh is it? and Reaſon left to it ſelf, without the guidance of a Principle of Life, falls below Senſe. How cruel, how blind, how ſelfiſh, how unrighteous is man, that follows the dictates of his own corrupt reaſon, without knowing and becoming ſubject to that, which ſhould enlighten it, and give him the right uſe thereof!

Quer. 6. Whether God will reſtore Religion again in the Power? whether he hath ſuch a work to do in the world? and whether the time be near, that God is about ſuch a work? and whether he hath already begun it, and made any progreſs in it? Is there ſuch a thing as the Power of Religion ſought after? Do men grow weary of their Forms of Worſhip, and find them empty, and unſatisfactory to the hungry ſoul, that pants after life? Nay have there not been ſome touches and appearances of Life and Power, and of the true Love in ſome poor, weak, deſpiſed ones? O that men knew the times and ſeaſons, and then perhaps they would ſee, that this is not a day for ſetting up of *Forms*, but of longing and crying out after *Life* and *Power*.

Quer. 7. When God reſtoreth Religion and raiſeth it up in Power, whether then Forms and Wayes of Worſhip without the Power, muſt not needs wither and decay? When the Power firſt appeared in the diſpenſation of the Goſpel, did not all the ſhadows of *Moſes*'s Ceremonies fly away and vaniſh before it? And when it appears again, ſhall not all the ſhadows and inventions of man, which have ſprung up ſince in the time of the Night, vaniſh before the brightneſs of the Light of the Day? Where the Power ariſeth in any heart, what becomes of the man there, with all that ſprings from him? where is his wiſdom? where is his former Worſhip? what becomes of all his Forms of Religion? do they not all moulder and come to nothing, and he become as a little child, to be formed again in the Power of Life, and born of the Spirit of Life, that he may enter into God's Kingdom? Do not all the old things paſs away, and new things ſpring up from the Seed of Life, which God ſows and preſerves in the hearts of his by his Power?

Now, who is wiſe to underſtand theſe things? who hath the Key to open the Myſteries of Life? who knoweth the times and the ſeaſons? (the times and ſeaſons of Forms, and the times and ſeaſons of Life and Power?) Who ſeeth what God is about to do in the World, and prepareth his heart for his adminiſtrations on the earth? Who is a friend to God, and to mankind, and willing to travel in ſpirit out of this dark, corrupt, earthly ſtate of things, into the heavenly nature and being, where man was at firſt, from whence he came, out of which he departed, and can never be happy till he return thither again; and can never return thither by his own ſtrength and reaſon, but only by the power and leadings of God, revealed in him in an inward Principle of Life? And he that will follow this, muſt firſt feel it in his heart, and then turn his back upon the earthly nature and wiſdom, and war againſt his own corrupt reaſonings, in and with the Light of the Principle of Life, as it ariſeth and is further and further made manifeſt in his heart, through the Grace and Mercy of God, which thereby offereth its help to miſerable loſt man, to redeem him out of his miſery and undone eſtate.

Man hath a time here allotted him by God: and when the time is over, it is determined concerning him. He is a Seeds-man in this World; and what he ſows here, he muſt reap hereafter. He ſoweth either to the fleſh or to the ſpirit; either to his own will or to Gods will. He followeth either the ways of his own heart, or of Gods ſpirit. He either feels the power of Religion, and is renewed thereby and fitted for God, or contents himſelf with a form without the Power, and in effect remains what he was.

He that is renewed, he that is changed in heart and life, he that ſoweth to the will and nature of God, ſhall inherit life with God. He that liveth in a form of Religion without the power, and followeth the vanities of his own mind (going out of this world unrenewed and unfitted for God) ſhall be cut off from God, and lie down in ſorrow and anguiſh of ſoul, where he will bitterly bewail his miſ-ſpent time, and the loſing of his ſouls life and happineſs, for the enjoying of a few earthly nature and ſpirit in its corrupt and degenerated eſtate.

O man, whoever thou art, that art drowned in the luſts and pleaſures of this world which anſwer only to the ſenſual and corrupt part; O remember that thou haſt alſo

pre-

precious ſoul, which wants redemption, by the power of God, to make thee happy. And one day this ſoul will be awakened in thee, and when it is awakened it will feel its want of God. This is the day of Gods ſtretching out his Arm to thee, O ſlip it not out, for if thou doſt, Terrible will the day of thy awaking be, and thy miſery unavoidable and intolerable. And if now the pains of thy body be ſo dreadful to thee, what will the tearings of thy ſoul be by the wrath of the Almighty? Lay it to heart and retire inwardly, ſeeking to feel ſomewhat of God gathering and guiding thy ſoul, out of thine own worldly nature and ſpirit, into the nature and life of his Spirit, that thy ſoul (at preſent ſeperated from God and drowned in the earth) may return to and be happy in the center of life, from whence it came. For there is a center of ſouls as well as of the earthly nature: and *the ſpirit of man returneth to God that gave it*, as well as the body to the earth. And then the Lord appointeth it to its proper place, which is according to the nature it is found in. If it be *Wheat*, if it be of the *renewed nature*, if it hath *taken up the Croſs and followed Chriſt in the Regeneration*, then he gathereth it into his *Garner*. If it be of the *Chaffie nature*, of the *earthly ſpirit*, the mind remaining unrenewed and unreconciled to the Nature of God, then *to the unquenchable fire* (even the fire which will burn and ſcorch unquenchably) *and to the worm which dieth not*, but gnaweth perpetually, and bringeth to mind all the former vanity and miſ-ſpent time, to encreaſe the heat and flames of the fire. O where is the ſoul, that if it were not wholly bewitched and lulled into a dead ſleep, by the ſtupifying ſpirit of this world, would run ſo great a hazard, for the enjoying of a few momentary pleaſures in the ſenſual part, and loſe thereby the inward enjoyment of Peace and Reconciliation with God here, and of the pleaſures of his Kingdom of true Glory afterwards.

Now for a cloſe, let me ſay one word (in the upright love and true good-will of my heart) to this preſent generation, that they may conſider and take heed (if poſſibly, if poſſibly) it is this.

Even as a Father after the fleſh, is tender of the Children he begets according to his nature, and would not ſuffer them to be wronged or deſtroyed, if he could help it: ſo is the Lord tender of thoſe whom he begets in the Nature of his Life, and in his due ſeaſon will appear for them as ſurely as he is God, and as ſurely as he hath begotten them out of the worldly nature unto himſelf, by the Spirit and Power of his Life. Therefore, O touch not any whom the Lord hath in the leaſt meaſure anointed with his holy oyl: For what is done unto the leaſt of theſe *poor, naked, ſick, impriſoned ones*, &c. he looketh upon as done unto himſelf; Becauſe he is one with them in the ſufferings of their fleſh, whom he hath made one with himſelf in Spirit.

Concerning the Perſwaſions of Reaſon *and* Faith *in Matters of* RELIGION.

THere is the Natural man and the Spiritual man, and there are the perſwaſions of each in and about matters of Religion. There is the Perſwaſion of *Reaſon*, and the Perſwaſion of *Faith*:

The Perſwaſion of *Reaſon* is that belief which man receives into his mind or heart from the exerciſe of the Reaſoning Faculty: and this Perſwaſion in Matters of Religion is but Man's Opinion or Judgment, which how certain or infallible ſoever it appear to him, yet may be ſhaken by a demonſtration or evidence of an higher kind and nature.

The Perſwaſion of *Faith* is that Belief, which the New-Creature receives in the renewed mind, from the Evidence and Demonſtration of the Spirit, which openeth and manifeſteth the things of the Spirit, unto that mind which is begotten and renewed by it. And this Perſwaſion is certain and Infallible, however it may be ſtruck at and ſhaken by the reaſonings of the wiſe earthly part, even in that very man, whoſe heart

heart is thus perſwaded, by the Light of the Spirit of God, concerning the things of God's Kingdom.

Now the loweſt Perſwaſion of *Faith* is higher and of a more noble nature than the higheſt Perſwaſion of *Reaſon:* becauſe *Faith* is of an higher Principle, and of a deeper nature and ground, than man's Reaſon is. But this becauſe it appears not in mans ſphear, but rather out of it, and is contrary to the line and reach of his wiſdom) is accounted by him *Fooliſhneſs and madneſs.* Thus is the Wiſdom of God (and the Children thereof) judged and condemned by Man in this day.

And how can it be otherwiſe? How can the wiſdom of Man but judge that as fooliſhneſs, whoſe beauty and excellency is hid from its eye? But this is becauſe the wiſdom of Man is out of its place, not ſubjected to the Wiſdom of God, but exalted above it; therefore (as a curſe unto it) is it ſuffered to lift up it ſelf in its conceitedneſs againſt, and ſo to perſecute the pure wiſdom of God and the births thereof, that it might fall, and be broken, and ſnared, and taken, and its day deſervedly come to an end, and be ſhut up in the ſhadows and chambers of eternal darkneſs.

But what ear of Man can hear this, Surely none that is whole in the line of Man's wiſdom, reaſon and underſtanding; but that alone that is bruiſed, broken and in ſome meaſure daſhed in pieces, by the inroads of a diviner Life and Nature. This, in the leadings of that Life which hath broken it, and in the ſhinings of the Light Eternal upon it and into it, may be enabled to take up the Croſs to the natural part, and do die that Death with Chriſt, which preſerves from the ſecond Death, with the miſery thereof.

Happy is he, who knows and hearkens to the Perſwaſions of God's Spirit, who is born of God, and taught to wait upon him and worſhip him in Spirit, who receives his Religion from the Light of Faith, into the renewed Nature and Mind, and not from the Reaſon of Man into the natural underſtanding, which is eaſily corrupted and cannot be kept pure, but alone by the indwelling of the Principle of Eternal Life in it.

For though ſuch may ſuffer very deeply in this world, from the men of this World (as the Subjects and Servants to the Principle of Life have done in all Ages and Generations) yet their Principle will bear them out, in which God will apear to ſtrengthen and refreſh their ſpirits, and carry them up above all their Sufferings in the Patience, Meekneſs, and Faith of the Lamb. And keeping to their Principle, they cannot be overcome, but muſt either live or die Conquerors, according to the Will and good Pleaſure of Him who ordereth and diſpoſeth of all things well, and bringeth good out of every evil, in deſpight of all the Powers of darkneſs. And he that overcometh (whether by life or death) in the Lamb's Spirit, ſhall wear the Lamb's Crown, and ſit down in that perfect Reſt in the Kingdom of the Father, which will give the hearts of all his Children full Satisfaction. In which aſſured hope (Life ſtirring in our boſoms, and quickening our hearts with Love unto God, and Zeal for his Truth) we can freely give up all that is near and dear unto us in this world, and lay down our heads in inward Peace, in the midſt of the greateſt outward Perſecution and Trouble. *Even ſo O Lord, thy Will be done concerning this Generation of thy People, whom thou haſt begotten to thy ſelf, and brought forth by thy mighty Power, to teſtify to thy Truth in this preſent day. Diſpoſe of them as it pleaſeth Thee, and let not their Faith in Thee, nor thy Faithfulneſs to Them fail, but let them be a Praiſe to thy Name throughout all Generations, and tendred by Thee as the Firſt-fruits of thine Appearance, in the glorious Light of the everlaſting Day, after this great, long, thick and dark night of Apoſtacy from the Life and Spirit of the Apoſtles, which hath ſo long eclipſed and covered the brightneſs of thy Beauty from the ſight of the Earth.*

Iſaac Penington.

SOME

Some of the Myſteries of Gods Kingdom, Glanced at.

For the ſervice of the upright-hearted among ſeveral ſorts of Profeſſors, who have formerly had a feeling of moſt of theſe things in meaſure, To which feeling, and that which gave it them, they are hereby allured and invited to return, that the many Names and various Ways may periſh and vaniſh, and the one Spirit, one Life, one new living Name and Way may be waited for and purſued after, that ſo all the Tribes, and Families, and ſeveral Diviſions of *Iſrael* may know one another, and heartily unite in one Nature and inward Power of Life, which doth good to all, and harm to none, neither inwardly nor outwardly.

By a Traveller towards the living Subſtance, and a Mourner over the wandrings of the ſcattered Sheep.

ISAAC PENINGTON.

The PREFACE.

NOne but *Chriſt*, none but *Chriſt ſaith my Soul, from the ſence of my continual need of him, and from the deep love of my heart unto him. Now there is a twofold way of knowing Chriſt, both which are of uſe, and have their ſervice in their ſeveral ſeaſons, according to the eſtate and condition of the Soul, and according to the diſpenſation which it pleaſeth God to ſet up among his people: The one whereof is literal, the other ſpiritual; the one is according to a deſcription of him received into the Underſtanding, the other is according to the Revelation or unvailing of him in the heart. As for inſtance, Chriſt may be preached as Light, as Life, as Power, as the eternal Word and Wiſdom of the Father,* &c. *Now the receiving the Knowledge of theſe things meerly into the Underſtanding, is a receiving and knowing Chriſt according to the Letter, or according to a literal deſcription of him: And the receiving of any of theſe things in the living ſenſe and ſhinings of the eternal Light of God in the heart, and ſo becoming ſubject in that Life, Senſe, and Power, is a knowing and receiving of them in Spirit, and the ſpiritual ſubmiſſion and obedience of the Goſpel. This is the excellent way and path of Life which God in this laſt Age of the World is making mani-*

ſeſt; though the other is not quite laid aſide, nor to be rejected or deſpiſed, where there is any of the light of Life ſtirring in it. But the main thing now to be minded is the heavenly Birth, with Gods diſpenſation of Life to it, and its ſeperation from the earthly Birth, and its way of feeding on the heavenly things. For Hagar *and* Iſhmael *(which are the Mother and Child after the Letter) are now to be caſt out, and the Seed of promiſe with its Mother to abide in the Houſe alone (with the Father of bleſſings) for ever. So that now the ſeparation goeth very near and cloſe. The Birth that is now raiſed is very inward and ſpiritual, even the Seed it ſelf; and its Food is the Life it ſelf, even that which the earthly Birth cannot feed on or digeſt; and the way and knowledge of Life is very inward and ſpiritual, to cut off the earthly nature and ſpirit in its cloſeſt inſinuations and transformings. The Lamb in his appearances in this day is very hidden and retired, and none can ſee his paths and follow him, but ſuch as receive of his preſent Oyntment, and feel the guidance of the opening of his eye in them. The Lord is bringing about great things, both inwardly and outwardly, happy are they whoſe hearts and ſpirits are prepared for them: for great Miſery, Death and Deſtruction is coming upon the earthly, and great Joy and Bleſſedneſs is breaking up in and ſhowring down upon the heavenly; which that all Souls that have the Breath of Life in them, and that pant after the living God may partake of, is the earneſt deſire of my Soul.*

Some of the Myſteries of Gods Kingdom glanced at.

Concerning Chriſt.

Queſt. 1. *WHat is Chriſt?*

Anſ. He is the immediate off-ſpring of eternal Life in himſelf, and the fountain or ſpring of Life unto the Creation. *Even as the Father hath Life in himſelf, ſo hath he given to the Son to have Life in himſelf*: And in and through his Son he communicateth of his Life unto his Creatures.

Queſt. 2. *How doth Chriſt convey life?*

Anſw. As the living Word, as the promiſed Seed. He ſoweth the ſeed of the Kingdom in the heart, in which is life: and as he maketh way for this to ſpread and grow up in and leaven the veſſel, even ſo he quickneth and gathereth into his life: Again, He is the enlightning Word, the quickning Word, the Word of wiſdom, the Word of power, the Word of love and reconciliation, whoſe voice worketh mightily towards the deſtroying of ſin, and ſaving of the ſoul from it.

Queſt. 3. *Where is this Word or Seed to be waited for?*

Anſw. Its appearance is in the hearts of the ſons of men, and there it is to be waited for. There God ſows this ſeed, and there it is nigh to them, whom God viſits with his loving-kindneſs and mercy.

Queſt. 4. *How is this Word received?*

Anſw. By Faith in the vertue which floweth from it. Its nature is to turn againſt ſin, and to draw towards the Father. Its light ſhineth to diſcover ſin, and its life ſtirreth to quicken againſt it. Now in the hearts believing, and being perſwaded againſt that which the light diſcovereth to be evil, and won to that which it ſheweth to be good, the Word is thus far received, and a foundation of union between it and the ſoul laid. And ſo on the other hand, in the rejecting or turning from any thing that comes from Chriſt in the heart, Chriſt is rejected and turned from.

Queſt. 5. *How doth this Word work in or upon the heart?*

Anſwer.

Answ. According to the entrance it gets into the heart, or according as it is rejected or refused. As it gets entrance, it works life there, and works the creature into its life. It brings in its nature, its righteousness, its holiness, its sweetness, its peace, its love, its joy, its meekness, its patience, &c. As it makes room in the heart by working out the contrary. But where it is rejected, it works death and condemnation, and increaseth the captivity and misery of the soul: so that it were better never to hear any sound of Christ in the heart, than not to hearken and become subject thereto.

Quest. 6. *What hinders Union with Christ?*

Answ. The strong man armed, whom he cometh to dispossess, who doth what he can to blind the eye from seeing the lovely nature of Christ, and to harden the heart against his visits and appearances.

Quest. 7. *How may the Soul be helped against him?*

Answ. Receiving the Truth in the Love, and giving up the heart in the vertue that flows from Christ in his visits and appearances, brings in that strength into the Soul, which conquers him. He is not able to stand before the power of Christ, which power is the Souls, as it is let in by the Soul. It is the unbelief of the heart, and the earthly thoughts and imaginations which give the Enemy strength: But before the Faith (even in the weakest) he is weak, and his strength falls.

Concerning the way of knowing Christ.

CHrist is the Minister of the true Sanctuary, which God hath pitched and not man. There is a City *whose builder and maker is God.* The Foundation-stone, the Corner-stone, the Top-stone of this City or Building is Christ. He therefore that would know Christ, and be built upon Christ, must find an holy thing revealed in his heart, and his Soul built thereon by him, who alone can raise this building, who can rear up the Tabernacle that hath long been fallen down, who can build up the old waste places, and restore the paths for the ransomed and redeemed of the Lord to walk and travel on in.

Now he which can find any thing of God built up in his heart (yea if he can find but the beginning of the true Sanctuary) he may also find Christ ministring there, even the true High-Priest offering up the sacrifices and interceding with the Father, as also giving the Soul the food of the holy things to eat of. Now this is the way of knowing Christ indeed, to wit, in his begettings in the heart, in his presence there, in his ministrations there between the Soul and the Father. And he that thus knoweth him, even in that which is begotten of him, watching in singleness of heart with the true eye, cannot be deceived concerning him, but knoweth the voice of his Spirit and readily embraceth it, but a stranger or deceiver it knoweth not nor will not hear, but by the instinct of life turneth from it. So that the knowledge and preservation of the sheep, is not by the wise reasonings of the mind, concerning the shepherds voice and the strangers voice; but by an instinct of the new hidden nature, which teacheth the simple-hearted to avoid the snares, which the earthly wisdom is easily entangled in. The meek, the humble, the broken-hearted, the weak, the poor, the babes, the little children, these are they whom the Father teacheth, these have that preservation and instruction, which the wise, knowing, judicious minds (in man's account) miss of. Thus *the foolishness of God is wiser than man, and the weakness of God stronger than man:* And God hath chosen in every man *that which is not*, to bring to nought *all that is* in him, that no flesh might glory in his presence, nor no man be able to boast before the Lord of the salvation of his Soul.

Concerning Repentance.

Quest. 1. WHat *is Repentance?*

Ans. It is Christ's turning of the heart from the dead nature and from the dead works, towards the living Principle and the living works thereof.

Quest 2 *Cannot a man turn from sin and turn to God, when he will?*

Ans. No, man is a captive, his Understanding captive, his Will captive, all his Affections and Nature in captivity; and nothing can turn him towards God, but that which is stronger than that power which captivateth him.

Queſt. 3. *How is Repentance wrought?*

Anſ. It is Chriſts gift, whom God hath appointed a Prince and a Saviour, to give repentance and remiſſion of ſins, who giveth it in his enlightning and drawing vertue, wherein ſins nature is opened, and the bent of the ſoul by him ſecretly turned againſt it.

Queſt. 4. *What is the heart turned from, and what is it turned towards?*

Anſ. From one nature to another, from one principle to another, from one ſpirit to another, from one courſe to another, from one end to another.

Queſt. 5. *Is Repentance wholly given, or perfected at firſt?*

Anſw. No, but it encreaſeth, and is given daily more and more to the heart that waiteth on the Lord. Sin, the nature of it, the courſe of the mind and body in it, is diſcovered daily more and more, and the loathing and deteſting of it encreaſed, as the new nature gathers ſtrength in the mind, and encreaſeth in the light and power of life.

Queſt. 6. *Is there never to be any reconciliation or turning back to ſin?*

Anſw. No, but a farther removing and ſeparation from it; which ſeparation is eternal, even as the beginning of it is in an eternal Nature. The Seed at its firſt appearance and ſpringing up ſhutteth out ſin, as being of a contrary nature to it; and the ſtronger it groweth, the more it ſhutteth ſin out: and where it wholly leaveneth and poſſeſſeth the creature, it wholly expelleth the old leaven, and leaveth no place for it to re-enter. This is perfect ſalvation, where there is no turning back to folly any more, but a perpetual abiding in the Nature of the eternal Wiſdom.

Queſt. 7. *What if there be a committing of ſin, after one is turned from it?*

Anſw. The Repentance is not there perfected, the enemy is not there wholly caſt out, nor his ſtrength quite broken, the Law is not there fulfilled, the Covenant of Grace is not there fully witneſſed, but the ſoul ſtill in a degree of captivity under the power of the enemy: yet if the bent of the heart be againſt the ſin committed, God chargeth it upon the enemy, and not upon the ſoul. *Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me,* Rom. 7. 20.

Queſt. 8. *But is there any ſin where there is no Law? What makes ſin but the Law? When a man hath travelled through the Law into the eternal Nature, can he then commit ſin?*

Anſ. Where there is no Law, there can be no tranſgreſſion: but while any of that nature remains, to which the Law naturally belongs, there may be ſin and tranſgreſſion. Now that only is capable of being out of the reach of the Law, whoſe nature is perfect, and which comprehends and cannot but bring forth the righteouſneſs of the Law in it. That therefore which falleth ſhort of the righteouſneſs of the Law, and pleads it is not ſin to it, is in the deceit and errour from the perfection, and not in the perfect righteouſneſs, which eternally comprehends and brings forth the righteouſneſs of the Law, but is not comprehended or judged by it, becauſe its nature, life and righteouſneſs is above it.

Concerning Faith.

Queſt. 1. *WHat is Faith?*

Anſ. It is a belief in the appearances of the Lord to the ſoul, and a cleaving to and drinking in of their vertue. There are divers appearances of the Lord, even as a quickning Spirit, quickning and enlivening the ſoul; alſo as a diſcoverer, reprover and condemner of ſin, and juſtifier of righteouſneſs; likewiſe as a ſtrengthner and comforter of that, which wants his ſtrength and comfort, and as a fountain of perfect love, ſweetneſs, and of all good, *&c.* Now however the Lord pleaſeth to appear, that which ſeeth, knoweth, owneth and falleth in with his appearances, drinking in the vertue thereof, That is Faith.

Queſt. 2. *By what Means is Faith wrought?*

Anſ. By the Word in the heart, by the living Word from which the ſoul came, and which is nigh to the ſoul. This was the Word of Faith, or the Word which wrought Faith under the Law, *Deut.* 30. This was the word of Faith which the Apoſtles Preached, and which wrought Faith under the Goſpel, *Rom.* 10. This is the Word which we feel working Faith in us now, yea and which worketh it in all thoſe, in whomſoever it is wrought, though they may not know what works it: yea this is the Seed of life, from which every ſpiritual thing ſprings and grows in the heart.

Queſt.

Queſt. 3. *How is Faith received?*

Anſ. In the quickning power. The Seed of life ſhoots forth its Light, its Life, its Nature, its Vertue into the heart. The heart being touched with this, is in ſome meaſure quickened towards God, and in and from this quickning Vertue Faith flows into the ſoul. For in the death of ſin, in the dead ſtate there is nothing but unbelief, Faith therefore muſt needs flow from the quicknings of life.

Queſt. 4. *What doth Faith do in the heart?*

Anſ. It uniteth to God and ſeparateth from ſin. It beginneth and carryeth on the work of Redemption in the ſoul. It receiveth in that which is of God, and beateth back the contrary. It keepeth the mind chaſte, pure, living and freſh before the Lord. It draweth out the vertue, and ſucketh in the ſweetneſs of every appearance of God in the heart. It keepeth in the love of God, and expelleth the love to ſin, creature, ſelf, or any thing as it ſtands out of God. Indeed Faith is the natural ſucker in of the breath of life, and the purger out of the breath and power of death.

Queſt. 5. *Wherein doth Faith ſtand?*

Anſ. In that wherein it is received, even in the quickning power. Faith muſt be continually kept alive by the Seed of life, or it cannot live. It ſprings in the power, it dwells in the power, it acts in the power, and is never found out of it. Man cannot believe when he will, it is a continual Gift, depending upon the continual quicknings and nouriſhment of that life, from whence it ſprang.

Queſt. 6. *But doth not God withdraw? doth not the power often clap in? Where is Faith then?*

Anſ. There is the ſecret preſence of the power, when it is not viſibly manifeſt, enabling the ſoul to keep to and depend upon that, which is not ſeen, but truſted in, though unſeen and not ſenſibly felt: and there is a ſecret turning from and reſiſting of temptations, and a ſecret overcoming (the heart being kept true and entire to the Lord) while the enemy ſeemeth ſenſibly to prevail and overcome.

Queſt. 7. *Why doth the enemy ſo aſſault with unbelief, and fight ſo ſtifly againſt the Faith of the ſoul?*

Anſ. Becauſe all depends upon it. Stop *that*, he ſtops all. Overcome *that*, he overcomes all. If that ſtand and abide in ſtrength, he gains nothing, but loſes by every temptation and ſeeming victory: for Faith gets ground and advantage, not only by a temptation, but alſo by a fall.

Concerning Hope.

Queſt. 1. WHat *is Hope?*

Anſ. The expectation of ſomewhat from the Lord, in the ſeaſon of his good-will. The expectation of the Crown of life at laſt, the expectation of deliverance from ſnares and temptations at preſent, the expectation of receiving his promiſes of the Divine Nature, or of any mercy or bleſſing which he hath given to pray for, This is Hope.

Queſt. 2. *What are the Grounds of Hope to the ſoul?*

Anſ. There are manifeſt and viſible Grounds, or a ſecret and inviſible Ground.

Queſt. 3. *What are the manifeſt and viſible Grounds?*

Anſ. They are many and of divers kinds. The Lords love manifeſted to the ſoul, the Lords Promiſes made to the ſoul particularly, or generally to that condition wherein the ſoul is, the ſouls experience of the Lords helping it in former diſtreſſes; yea the very tender Nature of the Lord towards ſouls and their deſcent from him, notwithſtanding their preſent alienation and corrupt eſtate, is a ground of Hope, where the Lord quickens it to the heart.

Queſt. 4. *What is the inviſible or ſecret Ground of Hope?*

Anſ. That cannot be diſcerned, which is ſecret and inviſible: but yet there is ſometimes an hope in the heart, when it is not perceived, which is maintain'd and fed by the inviſible life, which is hid there.

Queſt. 5. *What is the nature and proper effects of Hope?*

Anſ. It ſtays the mind, even in the midſt of ſtorms and tempeſts, that they do not overturn, overwhelm and ſink the ſoul. It keeps up the head above the many waters,

and

and keeps the heart from utterly fainting. It preserves life in the many Famins and strait Sieges of the enemy. Hope of relief keeps from yielding to the enemy, and preserves from distrusting the Lord. Distrust cannot enter and prevail, where hope abides. Hope adds strength to the soul in its pursuit of all that is good, and in its flying from and eschewing all that is evil, and is the succourer of Faith in the needful hour: yea how often would the Faith be given up and foyled, were it not for the hope which relieves it!

Concerning Love.

Quest. *What is Love?*

Answ. What shall I say of it, or how shall I in words express its nature! It is the sweetness of life, it is the sweet, tender, melting nature of God, flowing up through his seed of life into the creature, and of all things making the creature most like unto himself, both in nature and operation. It fulfils the Law, it fulfils the Gospel; it wraps up all in one, and brings forth all in the oneness. It excludes all evil out of the heart, it perfects all good in the heart. A touch of Love doth this in measure, perfect Love doth this in fulness. But how can I proceed to speak of it! O that the souls of all, that fear and wait on the Lord, might feel its nature fully; and then would they not fail of its sweet overcoming operations, both towards one another and towards enemies. The great healing, the great conquest, the great salvation is reserved for the full manifestation of the love of God. His judgements, his cuttings, his hewings by the word of his mouth are but to prepare for, but not to do the great work of raising up the sweet building of his life, which is to be done in love and in peace, and by the power thereof. And this my soul waits and cryes after, even the full springing up of eternal love in my heart, and the swallowing of me wholly into it, and the bringing of my soul wholly forth in it, that the life of God in its own perfect sweetness may freely run forth through this Vessel, and not be at all tinctured by the vessel, but perfectly tincture and change the vessel into its own nature; and then shall no fault be found in my soul before the Lord, but the spotless life be fully enjoyed by me, and become a perfectly pleasant sacrifice to my God.

O how sweet is love, how pleasant is its nature! how takingly doth it behave itself in every condition, upon every occasion, to every person and about every thing! How tenderly, how readily doth it help and serve the meanest! How patiently, how meekly doth it bear all things either from God or man, how unexpectedly soever they come, or how hard soever they seem! How doth it believe, how doth it hope, how doth it excuse, how doth it cover, even that which seemeth not to be excusable and not fit to be covered! How kind is it, even in its interpretations and charges concerning miscarriages! It never overchargeth, it never grates upon the spirit of him whom it reprehends, it never hardens, it never provokes, but carrieth a meltingness and power of conviction with it. This in the nature of God: This in the vessels capacitated to receive and bring it forth in its glory, the power of enmity is not able to stand against, but falls before and is overcome by.

Concerning Obedience.

Quest. *What is Obedience?*

Answ. It is the subjection of the Soul, to the Law of the Spirit, which subjection floweth from and is strengthned by love. To wait to know the mind of God and perform his will in every thing, through the vertue of the Principle of life revealed within, this is the Obedience of Faith. This is the Obedience of the Seed, conveighed into the creature by the Seed, as it is made partaker of the Seed. He is the Son who naturally doth the Will, he is the faithful Witness, who testifies concerning the Will, yea and he is the choice servant also.

Mark how every thing in the Kingdom, every spiritual thing, refers to Christ and centers in him. His nature, his vertue, his presence, his power makes up all. Indeed he is all in all to a Believer, only variously manifested and opened in the heart by the Spirit. He is the Volume of the whole Book, every leaf and line whereof speaks of him, and writes out him in some or other of his sweet and beautiful lineaments. So that if I should

should yet speak further of other things, as of *Meekness*, *tenderness*, *humility*, *mercy*, *gentleness*, *patience*, *long-suffering*, *contentedness*, &c. (all which I had much rather, should be read in his book, even in the living Book of the Eternal Word, then in my writings) I should but speak further of his nature brought up, manifested and displaying it self in and through the creatures, by his turning the wheel of his life in their hearts. But my spirit hastneth from words, therefore can I not but cut short and pass over these openings in me, that neither my own soul nor others may fix or stay upon words concerning the thing, but may sink in spirit into the feelling of the life it self, and may learn what it is to enjoy it there and to be comprehended of it, and cease striving to know or comprehend concerning it. And then I am sure, he that hath a taste of this, cannot but be willing to sell all the knowledge that can be held in the creaturely vessel, for that knowledge which is living, and is laid up in that treasury, into which the thief and corrupter can by no means steal or break. Yet somewhat I cannot but further add concerning *Peace*, *Joy*, *Liberty*, *Prayer*, as also concerning *Regeneration*, *Justification*, *Sanctification*, *Reconciliation* and *Redemption*, because my heart believeth that it may prove serviceable to some, in the guidance and mercy of the good Spirit of the Lord.

Concerning Peace or Rest.

True Peace is the stilness, the quietness, the satisfiednes of the heart in God, which floweth from and with the Spirit of life into the soul, that is subjected to Christ. There is indeed a kind of peace, to wit, a false Peace or Rest in sin and unrighteousness: but that is is not truly natural to the soul while it lasts, and is likewise suddenly disturbed, when the true light shines in the heart, and when Gods witness awakens it. Then *there is no peace to the wicked, saith my God.* O the trouble and perplexity of the sinner, when the light of God's Spirit makes his heart and ways manifest to him! yea, and that soul also, which in its day of visitation pants after the Lord, and is willing to give up to the guidance of his light, and waiteth for the directing and redeeming power of his Spirit; yet oh what a bitter war, noise and tumults doth the enemy raise within! how doth it disturb every step of his way, and strive to darken every drawing, motion and leading of the soul out of his dominion! But as the redemption is felt, the snares broken, the life manifested, and the soul feels it self entred into the nature and obedience of it: So the Peace springs, and the rest in God is tasted of and enjoyed.

Concerning Joy.

Joy is the gladness of the heart in God, chiefly springing from the refreshings and presence of his life, which carries through and over all, even the greatest tryals and tribulations. When the poor, panting, weary soul, which hath longed after God, and long felt the bitterness and misery of its separation, begins to feel his love and its union with him, in his letting of it forth into the heart, and its assurance of his goodness, righteousness, power, wisdom and salvation, oh how is it filled with Joy and Delight in the earnest of its portion! Now saith it, in the strength of life, *My soul rejoyceth in God my Saviour: for he hath regarded my low estate, his bowels have rouled towards me, his day-spring from on high and his mercies from beneath have visited me; and I who long have been desolate and forsaken, have now found favour in the eyes of my beloved, and my heart feeleth (in measure) that I am his and he mine, who hath touched me, won my heart, undertaken for me, and what can separate? He hath tyed the knot himself, and what can break it! and how can my heart but rejoyce in his name, over all my fears, false reasonings, doubts and misgivings, which long held me captive, and with-held my eye from reading love, the which was written both in his heart and in his dealings towards me?*

Concerning Liberty.

Liberty is the enlargedness of the heart in the Spirit of the Lord, wherein it hath scope in all that is good, and is shut out of all that is evil. The Spirit of the Lord is free, and maketh free. The earthly spirit is in bondage with her children: but they which are begotten of the Lord, and wrapped up in his Spirit, find the power and freedom of the

the new Life therein, and are thereby perfectly out of the reach of that, which (let in into the mind) hath power to captivate and enthral. Therefore it is not all manner of ſcope and latitude, wherein the true Liberty conſiſteth: but in the ſcope and latitude proper to its nature. And thus the infinite and unlimitable One is limited (if it be proper ſo to expreſt it) even within the limits and bounds of his own Nature and Spirit, which he cannot tranſgreſs, or in any wiſe conſent to do what is contrary thereunto.

Concerning Prayer.

PRayer is the Breath of the living Child to the Father of Life, in that Spirit which quickened it, which giveth it the right ſenſe of its wants, and ſuitable cries proportionable to its ſtate, in the proper ſeaſon thereof. So that mark, Prayer is wholly out of the Will of the Creature, wholly out of the time of the Creature, wholly out of the power of the Creature, in the Spirit of the Father, who is the Fountain of Life, and giveth forth breathings of life to his child at his pleaſure.

Concerning Regeneration.

Queſt. 1. *WHat is Regeneration?*

Anſ. It is the New-Birth of the Creature, or its being born again of the immortal Seed of the Word of eternal life.

Queſt. 2. *How is this Birth obtained?*

Anſ. By the ſpringing up of the Seed of eternal Life in the heart, and the heart being changed into it, and brought forth in it.

Queſt. 3. *How is the heart changed into and brought forth in the Seed?*

Anſ. By being leavened with the power and vertue of its nature by a new ſap received from it, which ſpreadeth by degrees and at length becometh all in it.

Queſt. 4. *How is this vertue received from the Seed?*

Anſ. In giving up to it in the Faith which flows from it: This lets in the new ſap and nature of Life, which purgeth out the old.

Queſt. 5. *How doth the Seed appear and manifeſt it ſelf? and how is it given up to in the Faith?*

Anſ. It doth appear in its own light and quickening vertue, which diſcovers the darkneſs and death of Sin, and draws the heart, which it makes willing, out of it. Now its drawings being felt, it's well known the thing required by it made manifeſt, there is a Faith herein begotten in the heart; and then the Soul is to give up in the Obedience of the Faith, without conſulting with the reaſonings and wiſdom of the fleſhly mind, where the Enemy lies ready to damp this light of Faith, and betraying into the unbelief.

Concerning Juſtification.

Queſt. 1. *WHat is Juſtification?*

Anſ. It is the owning or clearing of a perſon in his obedience to the Lord, or the pardoning, paſſing by, and ſo clearing him from his diſobedience.

Queſt. 2. *Who is it that juſtifieth?*

Anſ. It is the Lord, who giveth the Law to mankind according to his pleaſure; he it is that is alſo the Judge of mans obedience or diſobedience thereto, and the proper juſtifier or condemner of him therein.

Queſt. 3. *But is not man in a fallen ſtate? and can he ſo obey God in any thing, as to be juſtified by him?*

Anſ. Man is indeed fallen, and hath no ſtrength or will of himſelf to ſerve or obey the Lord: but there is a viſitation of Life and Love (for Chriſt's ſake) iſſuing forth towards mankind in general, wherein there goeth forth a quickning Life and a ſecret hidden vertue, which giveth ability to the hearts, which the Lord maketh willing to follow his drawings. And this diſpenſation is ſo managed by the Lord, that no man periſheth for want of Power, but only from the ſtubbornneſs and choice of his own will.

will. So that mans Deſtruction is indeed of himſelf every where, but no where of God, whoſe delight is to ſave, and not to deſtroy his Creature, under every diſpenſation of his Life.

Queſt. 4. *But many men do not know Chriſt, and how can they obtain juſtification by him?*

Anſw. There is a double knowledge of Chriſt: outwardly by a Relation concerning him, and inwardly by feeling the vertue of his Nature. Now thus many know Chriſt who know him not outwardly. They may have ſomewhat ſown, touched and raiſed by God of the nature of Chriſt in them, and in this they may know the Father and ſpring of the ſame nature, and be gathered in heart into it, and ſo come within the line or compaſs of the ſpiritual life, wherein the ſpiritual bleſſings and mercies run and flow, through Chriſt and for his ſake. And ſo here they may ſee their ſins and be loaded with them, and feel the life and vertue that waſheth from them, and that it is in the meer mercy of God, and ſo be drawn out of ſelf into the Nature, Life, Virtue and Power of Chriſt, which is conveyed in ſubſtance in the inward feeling and new-creating of the heart.

Queſt. 5. *How is this juſtification wrought?*

Anſw. By faith in the vertue which floweth from Chriſt. God letting in of the Nature of his Son into the heart, and begetting therein ſomewhat of his own likeneſs, in which he draweth, and which he giveth to believe in, this Faith is imputed by God for righteouſneſs, in every heart where-ever it is found: and where this Faith in the living vertue is found, there God blotteth out the iniquities for his name's ſake; yea and remiſſion is felt in that which is made living. And there is one near, who hath power to bind or looſe in the conſcience, according to the nature of the diſpenſation; and who doth bind or looſe in every diſpenſation, as he findeth cauſe. But all looſing of ſins is for Chriſt's ſake & through his blood, though every one in every diſpenſation is not able diſtinctly ſo to read it. Yea under the Law the remiſſion was by this Sacrifice, though many of the *Jews* could not read the Type. The Promiſe is to the Seed of the Kingdom, and to man in the Seed; and there it reacheth him when-ever it findeth him, for in all his gatherings into and being found in that, he is bleſſed.

Queſt. 6. *Then may a man be juſtified, who never heard outwardly of Chriſt?*

Anſ. If he feel the Seed of life, be overcome by its nature, give up to its Law, as it is made manifeſt in his heart, abhor the nature and Law of ſin and death, and thus in ſoul cleave unto the Lord and follow him, as he pleaſeth to lead, The Spirit and Life of the Lord cannot but herein juſtifie him, and the grace and mercy of the Lord cannot withhold giving him out his pardon for his ſins paſt (and alſo paſs by his future frailties) although he diſtinctly know not how to ſue out & plead it. The redemption & pardon of ſin is through the unlimited grace of God; which is not reſtrained to the outward knowledge of the creature, but iſſueth forth according to the capacity that God creates any where to receive it. *Life*, *Mercy*, *Grace*, *Pardon*, &c. iſſue forth from God into the Veſſels of every kind, under every diſpenſation, that he prepareth for them: and the inward ſence of life is the thing that God aims at in all his diſpenſations, & not the outward skill or knowledge, but thruſts that by in every diſpenſation, except as his inward life & vertue is found in it.

Queſt. 7. *How is juſtification by grace?*

Anſ. No man in his fallen eſtate can deſerve any thing of God It is of grace that God viſits him by any diſpenſation of his love and mercy. It is of grace that he giveth him any ability to turn unto him. It is of grace that he accepts him in turning, giving him a ſhare in the ranſome he hath found, which is ſtill in Gods eye in whatever he does for man, however man may be off from it. Indeed ſuch is the weakneſs of man, that no man can be juſtified by the works of obedience, that he can perform under any diſpenſation, but only by the remiſſion and ability which he receives from grace, and wherein alone he can be preſerved unto the end by grace. So that in every diſpenſation it is grace alone that ſaves (through the Redemption which is in Jeſus Chriſt) though from the eye of man this hath been very much hidden in divers diſpenſations. Yet notwithſtanding, the broken and humble hearted ones (who have felt the inward power of life to change their natures, and to preſerve them in that which God hath begotten in them) the grace prevaileth to ſave in every diſpenſation. For it is not the outwardneſs of any diſpenſation, but the vertue let forth from God in the heart, which ſaves.

And by this the Lord can ſave under any diſpenſation, and without this there is no ſalvation in any.

Queſt. 8. *What is the righteouſneſs that juſtifieth in the ſight of God?*

Anſ. The Righteouſneſs of Chriſt alone. This conveyed to the creature in and through the Seed, and brought forth in the creature by the Seed, and the creature united to Chriſt in the Seed; here is the juſtification of the life. Indeed there is alſo a juſtification according to the works of the Law, or the creaturely obedience, which the Lord will ſo far own, as the creature is able to bring it forth: but it is the obedience of faith, which is the pleaſure of his ſoul. And the other can hardly ever be perfect, ſo as the Lord can ſpy no fault in it, and may alſo eaſily fail, depending upon the brittle nature and Spirit of the creature; whereas this is of an abiding nature, having its root not in the creature, but in the Seed. Therefore, O all that love life, deſcend from the outwardneſs of diſpenſation into the hidden Seed, where we may feel the living God, and all that are in any living diſpenſation of his life, as the Lord pleaſeth to let our ſpirits into him and into one another. And wait for the light and power of this bleſſed day (which in the tender mercy of the Lord hath dawn from on high upon us) which diſcovereth and maketh things known, not after the letter of a diſpenſation, but by manifeſting their inward nature, power and vertue in the endleſs life. of which Chriſt is now become the Miniſter in the living Sanctuary in thoſe, whoſe hearts he hath new-formed and dwelleth in.

Concerning Sanctification.

Queſt. 1. *What is Sanctification?*

Anſ. It is the cleanſing of the Veſſel by the Spirit of the Lord, and the pollution both of fleſh and ſpirit.

Queſt. 2. *And by what doth the Spirit of the Lord cleanſe the Veſſel from its pollution?*

Anſ. By the living truth, which hath power in it to waſh away the deceit, enmity, impurity, and whatever evil hath formerly defiled, or may yet again at any time defile the Veſſel.

Queſt. 3. *How doth the ſoul receive this cleanſing or purifying from the Spirit of the Lord?*

Anſ. In its obedience to his truth made manifeſt in the heart: for thereby the power of the Word enters into the ſoul, and ſheds abroad its living vertue in the ſoul.

Queſt. 4. *What then is chiefly to be minded by the ſoul, that would be cleanſed from its filthineſs?*

Anſ. The obedience of faith, or the obedience which ſprings from faith. For as all the benefits and bleſſings of the Law depended upon obedience to the Law: So all the benefits and bleſſings of the Goſpel, depend upon obedience to the Goſpel. Yea, and this is the glory and excellency of the Goſpel, that the principle of faith there doth that which the principle of the Law could never do.

Concerning Reconciliation.

Queſt. 1. *What is Reconciliation?*

Anſ. It is a bringing together the minds and hearts of God and man into one.

Queſt. 2. *How is this wrought?*

Anſ. By taking away the enmity of man's nature, which is therein againſt God, and by planting him into, and cauſing him to grow up in that nature and life which God loveth, whereby that is removed from man which God hateth, and which is the cauſe of ſeparation, and man brought into and brought up in that, which is the love and delight of God's heart.

Queſt. 3. *By what is this Reconciliation wrought?*

Anſ. By the word of God's power. That comes forth from the love of God unto man, and man being gathered out of himſelf into that, the evil Seed is thereby deſtroyed, and the good Seed of the Kingdom thereby cheriſhed and groweth up in its ſhadow and nouriſhment.

Queſt. 4. *How doth the Word work this?*

Anſ. By winning upon man, and gathering him in to its Light, out of mans own Darkneſs

ness, exercising man various ways to empty him of himself, and make him weak in himself, and putting forth its own strength in and for man, as it hath emptied and weakened him in himself.

Quest. 5. *What then is mans great advantage towards Reconciliation with God?*

Ans. To become weak, to become poor, to become helpless, to become nothing by the frequent exercises of the word of Reconciliation in the heart: For the poor receive the Gospel, and the weak receive God's strength, and the helpless his Mercy, and the nothing-ones his fulness.

Concerning Redemption.

Quest. 1. *What is Redemption?*

Ans. It is the purchasing of the vessel out of the captivity and misery of death, into the liberty and blessedness of the divine Life sown, revealed, grown up and perfected in the heart.

Quest. 2. *Who is the Redeemer?*

Ans. The Son of God, the Child of God's begetting, the divine Image, who naturally believes and fulfils the will of the Father, in every vessel which it hath prepared.

Quest. 3. *By what doth he redeem?*

Ans. By his Bloud, by his Life, by his Power, by his Nature sown in the vessel, and transforming the vessel into its own likeness. Yea, this is indeed Redemption, when the creature is changed into, and brought forth in the Image, Power, Nature, Vertue, and divine Life of him that redeemeth, and the old contrary Image perfectly blotted out, by the presence and indwelling of the new. This is perfect Redemption, the least measure whereof is Redemption in a degree.

And after this springs up the glory of the Life in the vessel, even the glory which it had with the Father before the World was. In the nature of the Life the glory is hid: It is sown in the Seed, it dies with the Seed, it is raised with the Seed. When *Sion*, in any heart is built up, it is natural to the Lord to appear there in his glory; and the pure eye sees it, and the pure heart enjoys and is one with it. So that as there is a true entrance into, fellowship in and enjoyment of the Death of Christ; so is there also of the Resurrection and Glory of the redeemed Life, which is the Portion and Inheritance which God hath prepared for *Sion*, after her long Desolation and sore Widowhood, which he will give unto her in the sight of all the World, whereby she shall become the beauty, joy and praise of the whole Earth, who hath hitherto been the reproached, despised and afflicted and made a prey of, by the several sorts of devouring Spirits.

A Postscript to Professors.

THis I am assured of, that it were an easie matter with the Lord, to give forth a literal description of all the things of his Kingdom, so exact, full and natural to the thing, as might answer and satisfie every enquiring mind. But this would not effect the work which God is now about. This would not raise his Seed, which would lie dead and buried under all this, unless quickened and raised by the immediate Power and Life of the Father. Nay, might not the earthly Spirit be easily building with this an earthly Fabrick, which would not come within the measure of the true Temple? May I speak freely; I would not deny any thing of God among you, nor be an Instrument to quench the least good in any of you: but indeed I have seen, I have felt and known some of your Snares; yet have rather spent the strength of my Spirit in crying to God for you, that he would break them, and dis-entangle your Souls, than in endeavours to demonstrate and manifest them unto you. And I am now touching at one of them, which is not the meanest, to wit, a getting the knowledge of things into the mind and comprehension, striving to grow rich there, and wise to understand and dispute about them. Indeed, this is not the poor one which receives the Gospel, and is acquainted with the power and vertue of eternal Life. And if the Lord did not teach my soul, continually to give up the outword knowledge of every thing, and press after the inward Life, I might soon grow wise after the Flesh, but lose the fresh Oyl which sup-

pleth and nouriſheth me. My Spirit boweth and preſſeth within me, in great earneſtneſs to the God of mercies, that ye may not be left behind the flock, whoſe path is living, and who follow the living footſteps of the Lamb, who leadeth by his living Spirit, from life to life into his Kingdom.

Some Queſtions *and* Anſwers *of deep concernment to the* Jews, *from one who hath been a wreſtler and traveller with the Lord of life, for the day of their mercy and redemption.*

Queſt. 1. *WHether the people of the* Jews *do err in their hearts from the God of their Fathers (in this their ſore diſperſion and final captivity) and are not acquainted with his ways, wherein he would have them walk with him, and wait for his mercy and redemption?*

Anſ. That there is mercy towards, and redemption for that poor ſcattered, forſaken people, my heart hath from my child-hood, and doth ſtill ſtedfaſtly believe.

That there is a way wherein they are to worſhip the God of their Fathers, and wait for this mercy and redemption is alſo the belief of my heart.

But whether they do indeed know the Lord their God, and the preſent path wherein he requireth them to walk, and ſo are brought into the capacity and fitneſs for the mercy and redemption which is in the heart of the Lord towards them, that I very much doubt of, and in the tender love and good will of my heart, am drawn to propoſe the conſideration thereof to them.

The Grounds of this my doubt are chiefly theſe two.

1. Becauſe their Fathers, who had *Moſes* and the Prophets to inſtruct them in the Law of the Lord, and in his ways of worſhip and obedience, yet did err in their hearts from the Lord their God, both under the teachings of *Moſes* and of the Prophets. *It is a people that do err in their heart, and they have not known my ways*, ſaid the Lord concerning them, upon forty years trial of them in the wilderneſs, *Pſal.* 95. 10. And *Moſes* alſo complained unto all *Iſrael*, that notwithſtanding all that they had ſeen done by the Lord in the Land of *Egypt*, and the great temptations, ſigns and miracles in the wilderneſs, yet the Lord had not given them an heart to perceive, and eys to ſee, and ears to hear unto this day, *Deut.* 29. 2, 3, 4. Neither did they more underſtand the mind of the Lord by the Miniſtry of the Prophets, then by *Moſes*, but miſ-underſtood his way of worſhip, miſ-underſtood his intent about their ſacrifices, and offered up the abomination of his ſoul, even when they offered up the very ſacrifices which he required, as the Spirit of the Lord in the Prophets often teſtified unto them. See *Iſa.* 1. *Iſa.* 66. *Jer.* 6. *Ezek.* 20. with many more teſtimonies of the Prophets, pleading with them from the mouth of the Lord.

Now if their Fathers in the days of *Moſes*, and in the days of the Prophets, when they had certain information from the mouth of the Lord concerning his ways, yet then did err in heart, and did not underſtand the mind of his Spirit. How much more probable is it, that theſe in the cloudy and dark day, when the light (that ſhone upon their Fathers) is hid from their eyes, that theſe may miſs of the mind of the Lord, and not underſtand the way of peace and acceptance with their God?

2. Becauſe the Prophets foretel of their Idols cleaving to them and their uncleanneſs being not removed, but their ſtubbornneſs and hardneſs remaining, untill the great and terrible day of the Lord God Almighty, wherein his Spirit ſhall be powred down from on high, and they viſited and redeemed in the light and power thereof. Then ſhall *Ephraim* ſay to his Idols, *Get ye hence, what have I to do any more with Idols?* yea in that day, *ſhall they caſt their Idols to the Moles and to the Bats*, Iſa. 2. 20. For the Lord will cleanſe them from all their uncleanneſs, *Ezek.* 36. 29. and take away the ſtone out of their heart, and make their ſpirits tender towards the God of their Fathers, inſomuch as

Ephraim

Ephraim shall smite upon his thigh, and bemoan his unaccustomedness to the yoak, and eternal Law of the spirit of his God, which he hath not understood in Spirit, but been blinded about the Ordinances of *Moses* and Testimonies of the Prophets.

Quest. 2. *Whether the* Jews *can possibly meet with the blessings of the Messiah, while their heart errs from the God of their Fathers, and they do not know his way?*

Ans. It is utterly impossible while the miss of the Path wherein blessedness is to be found to meet with that blessedness which the Path thereof alone leads to. How can the heart in erring from God, meet with that which is alone to be found in union and walking with him? Have they met with it to this day? Or can they ever meet with it, till they be taught and led of the Lord to walk towards it? O that *Israel* knew the way of Life, O that their heart were turned towards their God, that they might no more die, nor be estranged from him like the Heathen, but live the life of the blessed, and enjoy an Inheritance in the Land of the living.

Quest. 3. *Is there any way for* Israel *to be cured of the error of their heart, that their miss-knowledge of God and his ways may be removed from them, and they may come to a right understanding and a clearness of Light?*

Ans. There is Balm in the Land of the living, which is able to cure all the diseases and distempers of the dead, and there is a Physician who is able to apply it. The God of *Israel* knoweth the very core of evil in the heart, and all the issues of death from thence, and how to take out the core, and stop all the issues of sin, death and misery. The Shepherd of *Israel* understandeth the lost state, the wandring state, the sick state of *every* lost Soul in *Israel*, and hath skill and remedies to recover and heal them all, *Ezek.* 34.

Quest. 4. *What way hath this skilful Physician for the cure of the erring heart of his* Israel, *and to bring them to an acquaintance with him and his ways?*

Ans. He hath divers, which are able throughly to affect it,

As,

1. *By circumcising their hearts*, or by sprinkling clean water upon them to wash away the filth of their hearts. With him is *the fountain of living waters*, and with them *can he wash away the filth of the Daughter of* Sion, yea *his fire is in* Sion, *and his furnace in* Jerusalem, with him is *the the spirit of judgement and the spirit of burning*, wherewith he can search out and judge all the evil in the hearts of his people *Israel*, and burn it up.

2. *By creating a new heart and a new spirit within them.* He cannot only take away the heart of stone, but he can give an heart of flesh, which shall be sensible and tender to every motion and impression of his Spirit, as the other was dull and hard.

3. *He can write his Law in their heart*, that they may no more read in the oldness of the Letter, where Life can never be learned (which is to pass away for the weakness and unprofitableness thereof) but in the newness of the Spirit, where the new eye easily reads and understands, what God writes in the new heart and mind.

4. *He can put his Spirit within them, and cause them to walk in his ways*, and to keep the statutes and judgments which God writes in this new Book, even the renewed heart: For this is the Book of the new Covenant, these are the Tables thereof, wherein God writes the Law of Life eternal for his *Israel*, wherein they are to read and live for ever. And happy is that *Israelite* who waits for and receives the Spirit. To him none of the Commandments of Life are grievous, being all quickned to him in and by the Spirit. So that the more the Lord writes in his heart, the happier is he, he thereby receiving more of the Life and Power of God's Spirit, and learning thereby more of his God, and travelling therethrough further with him into his purity and divine sweetness.

Quest. 5. *What way is there for* Israel *to come by this cure?*

Ans. None but God's Covenant, the Covenant which God made with their Fathers. Not the Covenant of the Law by *Moses*, but the Covenant before the Law, which was also renewed by *Moses*, but was not that Covenant which God made with them in *Horeb*, but a Covenant besides, as they may read, *Deut.* 29. Alass, alass, man can never come to Life by his Obedience, he still falls short there; but by receiving the promised Seed, he comes to be Heir of the promise with the Seed, and finds the obedience of the Seed brought forth in him, through the grace and mercy of God, which

breaketh

breaketh forth upon his *Israel*. O that the hearts of *Israel* after the flesh were circumcised to hear this sound, that they might be turned in spirit towards the God of life and salvation, that from him they might receive the seed of life into their vessels, that their hearts might be purified and made living by the seed, and they might there meet with that, which their Fathers could never meet with by the Law of *Moses*: nor indeed is never so to be obtained, but by the promise to their Fathers, which was afore the Law. And this must be the way of their restoration into favour with God, to wit, Not the Covenant which God made with their Fathers when he took them by the hand to bring them out of the Land of *Egypt*, but the Covenant by which God writes the Law and knowledge of himself in the heart, *Jer.* 31. *v.* 32, 33.

Quest. 6. *How may Israel come into this Covenant with God? or is there any thing for them to do, that they may enter into it and reap the blessings of it?*

Ans. They must mind the small beginnings of it, and subject to God therein, that they may know its further growth and progress in them. He that withstands the beginning of a thing, can never come to the end thereof. Now the blessedness is chiefly in the end: but it is not found and enjoyed but by him that meets with the beginning, and so by degrees travels along till he comes to the end. And here is a great Mystery, which the wisdom of man cannot learn or understand; in that, though the greatest blessings are contained in this Covenant, yet the beginnings of it are the smallest and most contemptible. The Seed of the promise, the Seed of the Kingdom is the least of all Seeds. Man easily overlooks it, or if he have a little glimmering of it, readily despises it, as unlikely ever to have that in it, or to bring that to pass for the soul, which it desires and expects. Yet there is no other way to the Kingdom, but by this Seed of the Kingdom opening and growing in the heart, and gathering the heart into it self, leavening it (by its spreading) with the leaven of life eternal, and purging out the sowr leaven of sin and death: This then is the path of life, Thou must wait to feel the Seed of the Kingdom sown in thy heart by the good Seedsman, and then wait for thy gathering into it and growth in it: and by thy subjection unto it, and its overspreading thee with the power of life eternal (which is in it, though hidden from thee) thou wilt find sin and death and the power of Hell vanquished in thy heart, and thy heart fitted for the God of thy life to dwell and appear in, whose dwelling and appearance there, will make thee compleatly happy. Only if thou wouldst come out of thy captivity by the enemy of thy soul (whereof thy present outward captivity is but a shadow) into the life and rest of thy God, Take heed of despising the day of small things, or the low voice of thy God in thy heart: for therein is the beginnings of life. And thou must begin at the lowest step that the God of thy life chuseth for thee (and find that wisdom shut out, which would begin or go on otherwise, then the Lord seeth fit to lead and teach) if ever thou enter into the path of life, or walk on therein with thy God.

Quest. 7. *How may I know this Seed of life, or feel when God begins to sowe it in my heart, that I may not turn from the small beginnings thereof, but may find an entrance into this blessed Covenant of God with my fathers before the Law?*

Ans. The word or voice of this Seed is nigh thee, and it hath a living testimony with it for good and against evil. It hath a living sparkling in the heart, whereby it is felt and known by those that wait for its appearance. It naturally turneth from the evil and towards the good: and its moving and appearing in thee, it will be turning thee towards that which it naturally loves, and from that which it naturally hates. In any such stirring in thy heart, there is the beginning of light eternal to shine upon thy Tabernacle, and by giving up and being gathered into its warnings and motions, thou wilt feel a touch of life, even a quickening and warmth towards good, and a beginning of a deadness and dis-union with that which is evil. And as this is waited for more and more, it will appear more and more in the seasons it sees fit: and as it finds entrance into thee, so will it lead thee into its Covenant with its God. Remember therefore what *Moses* said to thy Fathers concerning the Word of this Covenant. *It is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it.* Deut. 30. 14. Thy Fathers never knew the vertue of this Covenant, but were drowned in misery for want of minding it. And if thou wert gathered into it, thou wouldst meet with the Circumcision of heart, and the new creation of thy mind and spirit, and the writing of the eternal Law of life there, and the putting of the holy Spirit of God into thee, all which are

are contained in this Covenant, yea wrapped up in the very Seed thereof, which is (in the Lords times and ſeaſons) ſmiting the Seed of the evil-doer in the heart of the ſons of men, and ſtriving to gather them out of the diſobedient ſtate and nature, into the obedience of the glimmerings of his light in their hearts; which becomes a Law of life and power in them, as it finds entrance into and place in them. Therefore, O ye ſons of *Abraham* after the fleſh, wait for, know and believe in the light of this Covenant, and give up to be gathered into the holy Seed thereof, that ye may become his children after the Spirit, in this new Covenant, in this living Covenant; wherein all that enter live in ſpirit and power to the God of *Abraham*, and not by the works of the Law of *Moſes*, but by faith in the living Seed become heirs and inheritors of the promiſe of eternal life, which is to *Abraham* and his Seed for ever.

O poor wandring *Jew*, wait to hear the cry of Wiſdoms voice in thy ſtreets, diſcovering unto thee and counſelling thee againſt the evil of thy heart and ways, by the Word which is very nigh thee in thy mouth and in thy heart. And be won upon by the voice of Wiſdom, give it thy heart, let its power enter into thee. Take up its croſs, be willing to be bound by it from what thy heart would run after, and learn of it to draw in its yoke, that all may be yoaked down and ſubdued in thee, which make thee miſerable, that thou mayeſt find a place and honour in Wiſdoms Courts, and be adorned with her Ornaments, and partake of her durable Riches.

Watch unto that which reproves thee in thy heart, and watch unto its reproofs, that thou mayeſt be reformed by it, and transformed into its nature, and then thou wilt become a *Jew* indeed, even a *Jew* inward, born of the immortal Seed of the divine Wiſdom.

And be not diſcouraged either for want of light, to diſtinguiſh between the good and the evil, or for want of power, to turn from the one or to the other, O tender hearted Ones, who find a warmth and a willingneſs within to give up to the Lord, but wait his ſeaſon, and hope in his tender bowels, in the midſt of all the roarings and cruel uſages of the enemy, who will be ſtriving to the utmoſt to keep his hold of his captive, and to keep it back from travelling out of his Dominions of death and darkneſs towards the Land of life, light and peace eternal. I have had a very hard travel, and have felt his power and cruelty beyond meaſure, yet the Lord my God hath helped me, and my breathings abound toward the God of my life for his helping hand unto all that are in heart turned towards him, how difficult, intricate and impoſſible ſoever the enemy ſtrives to make the path of life unto them. O remember the mercy of the Lord towards your Fathers, who never felt the ſtrength of the love of this Covenant, which the Lord is now gathering his ſpiritual *Iſrael* into, how he pitied them, how he forgave them, how he viſited them with loving kindneſs and mercy time after time. What a ſtiff-necked people they were when he firſt choſe them, how ready to run a whoring from him and rebel afterwards. And ſurely much more is to be forgiven in this Covenant, and much more is the help and healing thereof: only let the heart be true to him according to the vertue and power of this Covenant, yea and wait to receive that alſo of him, for it is the fruit and bleſſing of the Covenant in which God healeth the backſlidings of his *Iſrael*, and loveth them freely. *Amen*, *Amen*, O Lord God of everlaſting and moſt tender Bowels of compaſſion, ſaith my ſoul.

Iſaac Penington.

Some

Some QUERIES concerning the *Order* and *Government* of the Church of CHRIST.

Query 1.

WHether Christ, *who is the Head, Lord, King,* &c. *hath not appointed a Spiritual Order and Government to be in his Church and Congregation?*

Qu. 2. *Whether a Spiritual Order and Government is not useful, profitable and necessary, for the well-being and right-managing of this Spiritual Body and Holy Society in the Faith and Life of our Lord Jesus Christ? In Natural Societies, Natural Government and Order is profitable and necessary, and is not Spiritual Government as profitable and necessary in Spiritual Societies?*

Qu. 3. *Did not Christ give power of Government to his Apostles and Ministers, at the first publication of his everlasting Gospel? All Power was given him in Heaven and in Earth; and did not he who had all Power given him, give Power to his Apostles and Ministers to preach his everlasting Gospel to the World, to gather his Sheep out of the World, and to watch over them, oversee them, reprove, exhort, admonish, build up in the holy Faith, and cut off and cast out that which was unholy, and would dispute against, but not submit unto the Spirit, Life and Power of Truth?*

Qu. 4. *Did not Christ give them Gifts also answerable, Spirits of Discerning, that they might be Eyes to the Body; and quick Ears, that they might hear for the Body? For though the Lord hath given every one an Eye and an Ear, as to themselves; yet every one is not made by the Lord an Eye or Ear unto the Body: but this is appointed for, and given to those to whom the Lord pleases, who hath ordered all things wisely, carefully and tenderly for the good of all.*

Qu. 5. *Were there not Titles given them suitable to their Offices and Services in this kind, as Pastors or Shepherds after Gods heart, according to the Promise of the New-Covenant, Overseers or Bishops, such as watch for the Soul; such as were not only to lay the Foundation, but also carry on the Building even to perfection, even till they were able to present the gathered and quickned Souls a Chast Virgin to Christ? and were they not to watch against, testify against, and in the Power and Authority of the Lord to strike at all that was contrary, and would endeavour to interrupt, overturn, and destroy their work, which was of, in, and from the Lord?*

Qu. 6. *Whether the Body and common Members of the Churches, were not to hearken to these* (He that knoweth God, heareth us, 1 *Joh.* 4. 6) *to obey them in the Lord, to submit to this Ministry, and their work in it, in the Lord, to receive the Word of Truth and holy Exhortations and Admonitions milked out by these to them from the Breast of Life? And were not they that did hearken and obey, commended? and were not the other that were not subjected, but slighted them and their Ministry and Authority, testified against as disorderly and unruly?*

Qu. 7. *Were there not some reliques of this Order and Government all along the Apostacy, in the true Church and Ministry thereof? for there hath been a Church and a Ministry all along the Apostacy, blessed be the Name of the Lord, though not so visible and outwardly glorious, as many who have erred from the Spirit and way of Truth and are out of the holy Understanding) would make it. It is true, the Church hath been as in a Wilderness, desolate, as a woman forsaken, as a Widow, bereft of her Husband, stripped of her Children, her Visage marred, her Witnesses mourning, nothing of her beauty, former estate or glory, to be discerned or found out: yet all hath been preserved in the root, and there have been some shootings and sproutings of it forth, which have been inwardly felt by that which is of God in the heart, though not outwardly seen by mans eye. Thus the Witnesses have had a Ministry, have had the Testimony of Jesus, even the Spirit of Prophecy, all this dark night of Apostacy, and in it have spoken mourningly to the World, and to the captivated Souls, which that which was of God in his hath hearkened to, and there hath been a bowing and subjection of spirit in the Lord. O read this, and praise the Name of the Lord for his mercy to his in former generations, ye who are now gathered into his pure Light and living Power, from whom the Night is past, and on whom the Day, the everlasting Day-spring from on high is risen.*

Qu. 8.

Qu. 8. *After the Apostacy, doth not God renew his Commission, and send forth his Angel (for they are all but one) to preach his everlasting Gospel? and doth not he give them power to preach to the World, and to gather those, that hear the everlasting Voice through them, into Holy Assemblies, separated in spirit, nature and appearance from the World? and have they not authority and gifts as well to build up as to plant? and ought not those that are gathered by them, as well to be subject to the Light, Spirit, Power and Authority of the Lord in them, as the former to the former Ministers of the Lord? O that the World knew them, O that the World knew the appearance of God in them! Surely then they would bow to the Word of Truth and the glorious appearance thereof, and happiness both inward and outward would break forth upon the Earth. There would be no more misery, sorrow nor distress in Nations, if the Dispensations of Life from God had but their course in the Earth; yea Nations and Persons, that are now deadly sick, would soon be healed, did they but eat of the Leaves of the Tree of Life, which are appointed by God for their healing, and can easily heal those wounds and repair those breaches, which the wisdom or counsels of man cannot heal or repair. And O that they that are gathered might keep and be preserved in that sense and subjection, which they had and received from the Lord in the day of their Convincement. O how beautiful, how precious, how glorious was the Ministry and Ministers of God in their eye then! And to those that are still there, they are still precious; and to those that grow there, they are yet more precious. But those that enter into, or are ensnared in another thing, which leadeth from the true Spirit, lose the sight and sense which they then had, and instead thereof are filled with prejudices and wise reasonings, which to them may seem very strong and undeniable, though Truth and the true spiritual eye, sense and understanding easily pierces through them, and preserveth those, who abide single in it, to the Lord.*

Now against this holy Order and Government appointed by God, there may arise in some hearts some such Objections as these following.

Object. 1. *But is not this a turning away from the measure of Life in a mans own vessel, to another mans measure?*

Ans. Waiting on God in his Ordinances and Appointments, and upon the Ministry which he hath set up, the measure of Life in him teacheth; and it is not a turning from the measure, but a subjecting to the Lord in the measure of his Life, so to teach and do. The measure of his Life taught me thus to do at first, and teacheth me to do so still; and will teach so still, all that hearken to it. It did not teach subjection in the Apostles days to the Ministry then, and another thing now to the Ministry now. But Christ is the same to day as yesterday; his Life the same, his Spirit the same, its Doctrine and Teaching the same: and that of God, in the Conscience within, answers the pure Voice, when it comes to the Ear without. If Life speak in one Vessel, and its voice be not heard or owned by another Vessel, the pure Ear (in that other Vessel) is not at that time open; but there is somewhat there that obstructs. And if the pure Ear of the Sheep be not open to hear the voice of the Shepherd, but it be accounted strange: it is much, if the other Ear in that Vessel be not opened to hear the Voice of the Stranger, and to look upon it as the Voice of the Shepherd, it agreeing with that and answering to that, which now goeth for the Voice of the measure of Life in that Heart. He that hath an ear, let him hear: for it is easie being taken in this snare, and the danger thereof is very great.

Object. 2. *Is not the least measure of Life in any vessel, (if subjected to, waited on and believed in) sufficient to instruct and build up into a perfect man in God?*

Ans. The sufficiency of the Grace of God, turned to and waited upon, there is nothing in my heart either to undervalue my self, or to teach others so to do: Nor, when God did appoint a Ministry to gather and build up his Church, do I believe he did intend therein to undervalue the sufficiency of his Grace: Yea, I very believe, that the Grace of God turned and hearkened to, and followed by any Soul in the darkest part of the Earth, hath sufficiency in it to save, and will save that Soul, though there be none outwardly to minister to it or help it. Yet this I also believe, That as there is a sufficiency in every measure of life, to the Work God hath appointed for that measure: so there is a greater sufficiency in the growth and fuller proportion of Life; and the lesser, the weaker, the poor, the afflicted, the babes are to be helped by the stronger, especially in their darknesses, afflictions, temptations, &c. And so the greater and

ſtronger in the Life, Spirit and Power of the Lord, is a ſtrength and bleſſing to the weaker, which the weaker making uſe of in the guidance of the Spirit of the Lord (in the ſenſe and benefit of the ſweet help and relief which often the Lord pleaſeth to give forth thereby) will find juſt cauſe and be often drawn to bleſs the Name of the Lord for.

The meaſure of Life in the Veſſel, teacheth to ſubject to the Spirit of the Lord and his Life in others, which the meaſure of Life in any never refuſeth, but ſtill knoweth (when awake and living in the Veſſel) its own, and hath (at leaſt) a ſecret ſenſe of it and unity with it. But that which pretends to ſet up the meaſure of Life as a Teacher, otherwiſe than God hath appointed, and in oppoſition to the Teaching and Miniſtry which he hath appointed, and to his Gift in thoſe Veſſels, which is as well for the building up and perfecting of the Body, as for the gathering: That is another thing in that Veſſel that doth ſo, than the meaſure of Life; another Spirit, another Nature, another Ear than that, that firſt heard. And though it ſeem to cry up the ſufficiency of the meaſure of Life, and to plead for that (and perhaps the creature thinks it is really ſo:) yet that is not the intent of the Spirit in the Veſſel, but to cry up it ſelf, and to make its voice go for the Voice of the Meaſure of Life: and ſo ſuch err from the Faith, the Truth, the Spirit, the meaſure of Life, and are in the nature, ſpirit and meaſure of another thing, which is indeed Death, though they ſee it not, but look upon themſelves as glorioufly living, and abiding in the pure Doctrine and Principle above others.

Now to help theſe a little out of the ſnares and deep entanglements of the Enemy, if the Lord pleaſe, I would earneſtly preſs the conſideration of this upon them. Did not the Apoſtles preach up the Meaſure of Life, the Grace of God in their day, Chriſt within, the Word of Faith nigh in the mouth and heart, the Anointing within, its ſufficiency to teach all things, *&c.* And yet did they ſo preach it, as to overthrow the Miniſtry, or their Gifts or Service, either towards them that were without or them that were within? Had they nor power over them in the Lord? were they not to teach them, to inſtruct them, to build them up in the holy Faith, and alſo to watch againſt Wolves and devouring Spirits, which would ſtrive to enter the Flock in Sheeps cloathing (and as Preachers of Righteouſneſs) to make a prey of the Innocent Life in the Upright-hearted, if poſſible.

Object. 3. *But thoſe who have miniſtred from the Lord, and whoſe Miniſtry I have felt and owned, and in the diſtreſs and affliction of my ſoul have had recourſe to, hoping that they might have a ſenſe of my condition and give me proper advice; yet they (inſtead thereof) have turned me to his Witneſs that wounded me, counſelling me to wait on the Lord there: and have they not alſo told us, That if they themſelves ſhould turn from the things they have declared, this Truth would abide for ever, to wit, that man is to keep to the meaſure of Life in his particular?*

Anſ. It is true, A man is to keep to the Meaſure of Life in his own particular. They taught this then: they teach it now. We practiſed it then: we are to practiſe it now. In this Meaſure of Life we received them then: and in this Meaſure of Life (if we abide ſtill in it) we ſhall receive them now, and feel their growth in the Ability, Gift, and Power of the Lord.

And when any come to them for advice, they are to wait on the Lord to feel in him their ſtate who come, and to give forth what the Lord gives them; Whether words from the Lord to the party concerning his ſtate, or directions to retire in and wait for his more immediate appearance in their own meaſures. For, when we feel the Preſence and mighty Power of God in them, we are too apt to look at them, and then a word may come (proper to our eſtates) to recall us to retire to our meaſure. And when we feel immediate relief from the Lord and his appearing to us, in our retiredneſs in our own ſpirits, then we may be apt to deſpiſe the gifts and ſervice of others; and then another *word* may come from them, proper to our ſtate then, to warn us not to deſpiſe Propheſying, or the Gifts, Power and Authority of Life in others. Now both theſe are proper, uſeful and weighty in their ſeaſons, when given forth by the Spirit of the Lord. Nor are they contradictory one to the other, but ſubſervient in their ſeaſons and places, which that which is of God feels; but that which is erred from God, and joyned to another (under a falſe repreſentation and belief of things) feels

feels not, but finds a seeming difference, and sets them at variance one with another, as if they could not stand together. And this is the false nature, the false spirit, the false appearance of Life, which appears as if it were the Measure of the pure true Life, but is not. This is the false Woman, the false Wisdom, whose heart is as Snares and Nets, and her hands Bands: Who so pleaseth God, (abiding in the measure of his Truth) shall escape her; but the sinner (that departs therefrom) shall be taken by her. Therefore fear the Lord, come to that which first convinced; to the first Truth, to the first Sense, to the first Love, &c. And all these imaginations of the mind, and subtle devices of the Enemy will flie away, and thy poor entangled Soul be delivered, at a Bird out of the Snare of the Fowler.

If the Enemy should directly cry out against God, or his Christ, or his Grace, or the measure of his Truth, he would easily be espied and turned from. Therefore he teacheth to cry up these in a wrong spirit and judgment, and after a wrong manner, to undermine, betray and lead the heart from that secretly, which openly it would never hear any thing against. Now those that are thus deceived, are exceedingly to be pitied, and their deliverance from their entanglements and captivities to be breathed after and waited for. For I may say in truth and upright sense of heart, There are many that look towards *Sion*, who yet are ignorant of the devices and sleights of Satan, to entangle them in their way; and some are caught in his snares (like foolish Birds catching at the Chaff, which makes the bigger shew, instead of the Wheat) losing the substance for a shadow; the Life and Power in the Heart, for a Notion and Conceit in the Brain. And these are wise in their own eyes, so that indeed it is very hard to reach or recover them; yea much harder than it was at first, because they are become more robbed and settled in the wrong Ground (yea in a worse Earth) than they were, when they were first reached to by the power of Truth. Yet over these there is a deep Lamentation, and for these a sore Travel, which the Lord God bless and prosper for their recovery unto that from which through mistake they have erred.

Object. 4. *If any man hath received a gift of Ministry, he hath received it of the Lord: and its end being to gather to the Lord, they that by it are gathered, are to be delivered up to the Lord, that he (as King, Priest and Prophet) may govern,* &c.

Answ. The end of the Ministry is not only to gather, but also to preserve and build up what is gathered, even to perfection. And the Soul being (especially at first, if not for a long time) weak and babish, not so fully acquainted with the measure of Life, (having had but some touches and demonstrations of it, but not being gathered fully into it, nor rooted and settled in it) I say the Soul in this state, hath as much need of the Ministry to preserve, direct and watch over it in the Truth, as to gather it out of the World. Therefore the Father, in his tender Mercy and Love, hath appointed those who are grown in his Life (and in the Power and Authority of his Spirit) to oversee, watch over, instruct and take care of the Flock, so as they may give to him an account of their Souls, and in their care, diligence and faithfulness, they are owned and blessed of the Lord; and the other in their holy fear, reverence and subjection. Now this is right order from God, wherein the safety of the Flock consists; but out of this is danger and confusion, which the measure of Life teacheth to avoid.

Object. 5. *But in a case of doubt or difference, which shall be the judge; the measure of Life within, or the Testimony of others without? Shall I judge, as I feel the thing, in the measure of my own Life? or shall I submit to others against my own sense and judgment, because I have an esteem of them, as being much above me in the growth, sense, and understanding of Truth?*

Answ. It is a great matter to judge aright, and to discern and know the measure of Truth (the voice, motion and judgment thereof) from all the Enemies false appearances, and from all the deceits of the heart. This is most certain, *Jerusalem* (the heavenly Building, the Church of the First-born) is at unity with it self. Truth is pure, eternal, unchangable, always the same; the same in every Member, in every Vessel throughout the whole Body.

And this I may say concerning its appearance in this our Age, Was ever the like Unity known and brought forth since the days of the Apostles? How hath the Spirit been *One*, the demonstration and testimony of Truth *One*, the Doctrine *One*, the Conversation and Practices *One in us all!* Why, or how so? Because we have had our begetting,

birth and teaching from the ſame Life, the ſame Spirit; (the ſame Fountain ſpringing up, and opening in us all, that have been gathered into its Nature and Power.) Now from this Fountain, from this Spring of Life, never iſſueth any thing that is contrary to the Life in any. Therefore if there appear a contrariety, there muſt be a waiting to feel who is erred from, or at leaſt not yet fully gathered into the meaſure of Life. And ſuch as are of an inferiour ſtature and growth in the Body, are (in an eſpecial manner) to watch and wait in ſobriety and fear, till the Lord clear up and make things manifeſt; and likewiſe in the mean time to take heed of an haſty concluding, according to what riſeth up in the Underſtanding or Judgment (though with never ſo great a ſeeming clearneſs and ſatisfaction) as if it muſt needs be of and from the Life in the Veſſel.

It is not an eaſie matter, in all caſes clearly and underſtandingly to diſcern the Voice of the Shepherd, the motions of God's Spirit, and certainly to diſtinguiſh the meaſure of Life from all other voices, motions and appearances whatſoever. Through much growth in the Truth, through much waiting on the Lord, through much fear and trembling, through much ſobriety and meekneſs, through much exerciſe of the ſenſes, this is at length given and obtained. And yet there is a preſervation in the mean time, to that which is lowly and ſubmiſſive, looking up to the Lord continually, and not truſting to its own underſtanding, ſenſe and judgment. But that which is haſty and confident, and ſo ready to plead for its own ſenſe and judgment, according to the meaſure of Life, as it calls it; that is commonly out, entred into the erring Spirit, pleading and contending for it knows not what, and is very apt to judge and condemn others in that very reſpect, wherein it ſelf is moſt juſtly and righteouſly judged and condemned by the Lord, even by his pure Life and Spirit in his people.

This then is in my heart; to ſay in ſhort to this objection. Let the meaſure of Life judge freely in thee at any time concerning any thing: and that judgment will ſtand for ever. But be thou wary, wait on the Lord, that thou mayeſt be ſure thou doſt not miſtake in thy own particular, calling that Life, which the Lord and his people know to be otherwiſe. For if ſo, thou departeſt from the unity and bond of the Spirit, and from the true Senſe and Judgment, and giveſt Deceit an advantage over thee, even to lay a Foundation of deſtroying thee. Likewiſe thoſe who are to watch over thee in the Lord (to lay his Truth before thee, to exhort and reprove thee, as occaſion is) that they may give an account of thy Soul to him, cannot do it with joy and rejoycing in his preſence, but with grief and lamentation of heart, which is not at all profitable, but very unprofitable for thee.

Now, for a cloſe, There are ſome Conſiderations ſpringing up in my heart concerning *Unity*, which I find drawings here to annex, in true love and tenderneſs, for the uſe and ſervice of others; which are as follow.

1. Unity in the ſpiritual Body, which is gathered into and knit together in the pure Life, is a moſt natural and comely thing. Yea, it is exceeding lovely to find all that are of the Lord, of one heart, of one mind, of one judgment, in one way of practice and order in all things.

2. The Lord is to be waited upon for the bringing forth of this in the Body: That as there is a Foundation of it laid in all (the Life and Spirit being over all:) ſo all may be brought by him into the true and full oneneſs.

3. The Lord is to be acknowledged and praiſed in the bringing of it forth (ſo far as it is brought forth) and to be waited upon for the further perfecting of it.

4. A Watch is to be kept (throughout the whole Body, and in every heart) for the preſerving of it, ſo far as it is brought forth: that the Enemy by no device or ſubtilty cauſe diſunion or difference in any reſpect, wherein there was once a true unity and oneneſs. For the Enemy will watch to divide, and if he be not watched againſt, in that which is able to diſcover and keep him out, by ſome device or other he will take his advantage to make a rent (in thoſe that are not watchful) from the pure Truth and Unity of Life in the Body. For he that in the leaſt thing rents from the Body (in any reſpect or particular, which was brought forth by the Life) he in that reſpect hearkens to another Spirit (even the dividing Spirit) and by its inſtigation rents from the Life it ſelf, and ſo doth not keep his Habitation, nor his Unity with that which abides in its Habitation.

Now

Now it is also in my heart (for the perfecting of this close) to mention a few things (in the same love and tenderness) which I have found helpful to me towards the preserving of me in unity with the Body: Perhaps it may please the Lord to refresh some others by the mention of them, and to make them useful and helpful to them also.

1. The first is, *The pure fear of the Lord.* This poizeth and guardeth the mind, keeping down fleshly confidence and conceitedness (which is very apt to spring up) making it wary and considerate either of what it receives or rejects, of what it practiseth or forbeareth practising, causing it to wait much, try much, and consult much with the Lord, and with his Ministers and people, and preserves out of that suddenness and inconsiderateness of spirit, at which the Enemy often enters. For Truth is weighty, and will bear trial; and the more it is tried in the ballance, the more manifest its nature and ways appear: but the Enemies appearances and likenesses are not so, but their deceit by a thorow trial comes to be made manifest.

2. The second is, *Humility of heart.* This is very precious and of a preserving nature. Yea in this state the Lord helpeth and teacheth, and the Soul also (in this state) is fit to receive the help and teachings of the Lord. That which is lifted up and conceited (ready to justifie its own way, and condemn even the whole Body) is neither fit to be taught by the Lord, nor doth the Lord delight (but rather disdain) to teach it. And so not being taught by him, it must needs be liable to err, yea to hearken to that spirit, whose voice is more pleasing and suitable to the erring mind, than the Lord's Voice is.

3. A third great help, which in the tender mercy of the Lord I have had experience of, is, *Sobriety of Judgment*, Not to value or set up mine own Judgment, or that which I account the Judgment of Life in me, above the Judgment of others, or that which is indeed Life in others. For the Lord hath appeared to others as well as to me: yea, there are others, who are in the growth of his Truth, and in the purity and dominion of his Life far beyond me. Now for me to set up, or hold forth a sense or judgment of a thing in opposition to them; this is out of the sobriety which is of the Truth. Therefore in such cases I am to retire, and fear before the Lord, and wait upon him for a clear discerning and sense of his Truth, in the unity and demonstration of his Spirit with others, who are of him and see in him. And this will prevent the rents, which the want of his Sobriety may occasion.

4. The last thing which I have now to mention, is, *Tenderness, meekness, coolness and stillness of spirit.* I wrap up these together, because they are much of a nature, and go much together. These are of an uniting preserving nature. He that differs and divides from the Body, cannot be thus: and he that is thus, cannot rend or divide. Thus is the pure heavenly Wisdom, which is peaceable and keepeth the peace. But the other wisdom is rough, stiff, hard, clamourous, ready to take offence, ready to give offence; exceeding deep in the justification of it self, exceeding deep in the condemnation of others, and dares (in this temper) appeal to the Lord, as if it were right in its wayes, but wronged by others; as if it did abide in the measure of his Truth and Life, which others are departed from. And how can it be otherwise? how can the wrong eye, the wrong spirit, the wrong wisdom, but judge wrong; justifying the wrong practices, and condemning the right? But such shall find (if they come to the true Touchstone, even the Measure of Life indeed) that they are not in the true Tenderness, which proceeds from the Life, in the true Meekness and Gentleness, in the true Coolness and Stilness: but rather in the Reasonings, Noises, Clamours and Disturbances wich arise from another spirit, mind and nature, than that which is of the Truth. And in coming back from this wisdom to the *pure Wisdom*, from the pretended measure of life to the *true Measure*, and becoming tender, meek, cool and still in it, they shall there feel their error from the Spirit and Power of the Lord, and therein own their Condemnation therefore from him, and also justifie them who have abode in the Power, and been guided by the Spirit and pure Measure of Life, which is from God and in God, while they have departed from it. For though the Spirit of Error (wherewith they have been deceived and entangled) hath made them believe, that they have faithfully abode in the Principle and Doctrine of Truth, while others have departed; yet that will soon vanish, as Truth comes again to be felt and heard speak in them, and the Measure of Life to live again in them, and to redeem them afresh into its holy Nature and pure living Sense. And blessed is he who is not deceived, about Truth, but is of the

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pure Nature, and in the *pure Power* of it: in whom the *true Eye* ſees, the *true Ear* hears, the *true Heart* underſtands; who is of a *right Spirit*, and walketh *uprightly* before the Lord and among his People. The bleſſing of the Seed, the peace, comfort, and joy which is from the moſt High, ſhall deſcend upon him, fill his veſſel and continue with him, to the ſatisfying of his heart and the overflowing of his cup, in the midſt of his Brethren, and in the very ſight of his Enemies. *The Lord God of his tender mercy, who is the great Shepherd of the Sheep, watch over, preſerve and mightily defend all his, from all devouring ſpirits and inward devices and deceits of the Enemy; carrying on and perfecting the work of his Goodneſs, Love and Mercy in them, to his own glorious, eternal, everlaſting Praiſe.* Amen.

Written by *Iſaac Penington* in *Alisbury* Priſon.

To Friends in England, Ireland, Scotland, Holland, New-England, Barbadoes, *or any where elſe, where the Lord God ſhall order this to come, in the tender* Spirit *of* Life *and* Love, *greeting.*

O Friends,

IN the pure love of God, and freſh Breath of his living Spirit, is it now on my heart to write unto you, in fear, in tenderneſs, in meltings, and true ſenſe of Spirit; and the Lord God ſo guide my heart and words, as that they may reach the witneſs in the hearts of all that ſhall read, and may be felt by that to be purely of God, and not at all of the birth, will, or wiſdom of the fleſh.

I remember, I remember, O Friends, and it is in my heart to put you in remembrance of the cloudy, diſmal and dark day, wherein the Shepherd of *Iſrael* viſited our Souls, and what condition we were in, when he cauſed the Light of Life to ſhine upon our Tabernacles, and to ſpring up in us. O the deſolation, the deſolation that our Souls were in, in that day! O the wandrings up and down, the ſeekings, huntings, mournings, bitter complaints, and deep diſtreſſes for want of our God, and for want of the guidance of his good Spirit! who can utter now what was then felt of the thickneſs of darkneſs, of the miſery, the loſs, the dreadful captivity that poor Souls were entangled and wrapped up in? O how acceptable was the Viſitation of God then! how deep was the ſenſe of his tender Mercy in viſiting! how glad was the Soul then of the living Path revealed! how unfeigned did it cleave unto the Lord, and embrace the meaſure of his Life revealed inwardly to the mind! how did it fear! how did it wait! how did it watch againſt the Enemy, and cry to the Father for his help! how beautiful were the Feet, and how pleaſant the viſitations of them, who brought the tydings of this Life and Peace! What love, what unity, what embracing one another in this life, was then witneſſed in the hearts of one another! and where this lives and grows to this day, O how precious is that Veſſel! but where the Life in any is departed from, where another thing (of another nature) hath entred and been entertained by any, there it is not ſo, but there the love is grown cold, the mind changed, the goodneſs of the Lord forgotten, and the poor Soul again entangled in that which formerly it felt ſome releaſe and deliverance from.

Now that the enemy would endeavour to entangle the minds of the Redeemed, and to draw them back from the Lord, and his pure meaſure of Life in the heart, towards Perdition again, that is not to be queſtioned, it being his Nature and Property ſo to do; and that he would uſe, not only his ſtrength, but alſo all his ſubtilty and deceivableneſs to effect this (his aim being at the Church and Redeemed of God, more then

at

at the World) appearing as an Angel of Light, in motions like Light, in ways like Life, this is not to be doubted of neither; for how else could he gain upon that, whose eye is towards, and whose aim is after the Lord? But this is the great thing for my heart, and the hearts of Friends, to be exercised in, to wait on the Lord, in his true Light, clearly to discern how far we have been assaulted by this Enemy; and how far the Lord hath preserved us from his Assaults, or suffered him to prevail upon us; for he hath prevailed in former Ages, under the ministration of the Law in the Prophets days, and under the ministration of the Gospel in the Apostles days; yea, and I must needs say, he hath also prevailed in our days, on all that have not watched in the pure Fear, and been preserved by the pure Power of the Lord. Now doth it not concern every one to look up to the Lord, to guide his heart in searching, that he may truly understand his state? that, if he can witness the preservation of the Power, he may sing praise to the Power; but if he hath been betrayed and come to a loss, he may seek after the power of Life again, and wait for deliverance and restoring by it. For with the Lord God is Mercy and Bowels, and he seeketh after and saveth the Lost, not once only, but again and again; onely here is the great danger of Souls when they are ignorant of their Captivity, and judge in themselves, and are guided by that, which should be judged down and destroyed in them; When Darkness is the light and leader in the Mind, O whither doth that Soul travel! how doth it judge, think, act! how sure doth the Enemy hold it in his Bonds and Chains! how easily doth he prejudice it against that, which is of God and for its good; and incline it to think favourably of that, which only appeareth to be of God, but is not, and is to its hurt.

Now Friends, there were three things on my heart this morning, which sprang up in true sense and demonstration of God's Spirit, as subtil engines, which the Enemy hath endeavoured to make use of to hurt our Souls; which any that have been entangled in, have received hurt by, and those that have escaped, have cause to bless the Name of the Preserver of *ISRAEL*.

The first is this, By getting in persons prejudices against those whom the Lord hath chosen, and pleaseth to make use of in Ministring to his people. Precious is the Ministry that is in the Spirit, for the building up in Life, as well as for begetting How doth the Enemy strive to prejudice the World against them, that there may be no begetting to God from amongst them? And how doth he also endeavour to raise prejudices among the Begotten, that he may interrupt, and (if possibly) stop their building up?

The second is this, To draw men from eying and subjecting to the present dispensation, by an earnest looking after and waiting for another or further. The security and blessing of the Soul lies in the present dispensation, in bowing to God there, in being diligent under the exercises of his Spirit therein. Now that which draws the mind another way, from the present exercise, from belief in the present gift, under a specious pretence of waiting for somewhat more glorious to appear, betrayes and deceives, & thus turning the mind out of the Path which God holds forth and guides into, towards expectation of a Path as yet to be revealed.

The third is this, Under a pretence of sticking to the enlightning and guidance of ones own measure, to set up a fence and judgement in the mind, both concerning persons, practices, and things, which is not truly of the measure, but secretly instilled into and raised up in the mind, contrary to the pure measure of Life. All these have I not only seen in Spirit, but been sorely assaulted with; and that they have not prevailed upon me, even to destruction, is the tender mercy and kindness of the Lord unto me; and in that tenderness and love, for the preservation of others do I write these things: And indeed, I have somewhat in my heart to say singly and nakedly concerning each of these, which the Lord guide and bless to the conditions of those who stand in need thereof.

First, Concerning those prejudices which the Enemy is apt to lay before the minds of Friends concerning those whom the Lord hath chosen to minister to them in the Power of his Truth, I shall say this: Look over the former dispensations of God; There were false Prophets under the Law, and false Apostles and Ministers in the time of that dispensation of the Gospel, who did strive and labour hard to disturb, undermine and overturn the Building and Work of God in the Spirits of his People then? but did God

suffer

ſuffer the True Prophets under the Law, or his True Apoſtles to fall and loſe their Miniſtry? And is not this preſent diſpenſation pure and living, and able to preſerve both the Inſtructers and Inſtructed in the Lord? It is natural to the Enemy to ſuggeſt ſuch a thing; but let all that fear the Lord and love his Truth, take heed how they entertain ſuch a ſuggeſtion. Beſides, he that hath felt the pure Power in his heart, and waited to be carried through the work of it, and hath been carried through and brought into the dominion, and ſet as a Pillar in the Temple of the Lord; it is not eaſie (if poſſible) for him to fall, the Lord having undertaken for him, that he ſhall *go no more forth* as *Rev.* 3. 12. But let me ſay this to thee, O Soul, who ever haſt entertained this prejudice, Thou through prejudices and ſuggeſtions judgeſt them fallen; but do not they, in the true Eternal Light of the Spirit of Life, ſee thee fallen? Nay, if thou couldſt but retire to the pure meaſure that at firſt quickened thee, mighteſt not thou feel thy own fall?

To the ſecond, Of drawing out the mind to look after another or further diſpenſation, I have this to ſay: Conſider what this diſpenſation is; Is it not of the Seed it ſelf? Is it not of the Light, Life and Power of the Father, manifeſted in the Seed, and in the Soul through the Seed? Is not the ſence quick, and the love pure, where this is felt? What wouldſt thou have, poor Soul? O that thou felteſt the vertue and power of this, ſurely thou wouldſt then find, that thou mighteſt ſet down here in the Peace, Purity, Power, Dominion and Perfection of Life; for it is all in the Seed, and to be revealed to thee, and become thine, as thou art gathered into the Seed, and the Seed opened in thee. Beſides, are there not many that have witneſſed, and that can witneſs from God, that this is the diſpenſation which is to go through the whole earth? and ſhall it be laid aſide in the beginning of its work? *If there had been a Law given, which could have given Life*, (ſaid the Apoſtle) *Righteouſneſs ſhould have been by the Law.* God doth not change. When he hath brought forth that which will do the thing, why ſhould he change it? Now of the ability of this, there are many witneſſes; Yea it hath brought forth Life and Righteouſneſs in thoſe that have been ſubject to it, and was once owned as the deſire of our Souls, and became a covering to our eyes that we could look no further; our hearts in the ſence and life of Truth, being ſatisfied that this was the very thing we had long mourned after, and waited for. O that which begets another ſence in any of us, (under what pretence or appearance ſoever) let it be the abomination of our Souls, that we hearken not, nor give the leaſt entertainment to it, leſt by it we be betrayed of our portion in the bleſſed Treaſure and Inheritance.

To the third I ſay; It is a ſtanding Truth, the Standard we were invited to, and to which we are to keep for ever, even the meaſure of Life in our own Veſſels. This will juſtifie us in our ſubjection to whatever it reveals; and its juſtification will ſtand, whatſoever any man elſe ſhall ſay to the contrary. But this is at unity in it ſelf, and never oppoſeth the motion or appearance of Life in another. Now this is certain, the Enemy will appear as neer life and its motion, as he can; and if I receive his appearance, I am not ſubject to the meaſure of life in me, but to him under his deceitful appearance: Therefore if that, which appears like Life in thee, contradict a practice or appearance of Life in others, (who were in the Truth before thee, and are in the growth thereof far beyond thee) oughteſt thou not to be ſober in Spirit, and to wait in fear, leſt thou ſhouldeſt be deceived, leſt thou ſhouldeſt exalt Self and the Enemy in thee, and not the Truth, yea leſt thy heart ſhould grow hard, and thy neck ſtiff againſt thoſe who are over thee in the Lord, and ſo thou loſe the benefit of their watching over thee and counſel to thee, and of God's preſervation? For out of the Truth, in the deceitful appearance, there is no preſervation, nor true Light, nor juſtification of Life, but ſelf-conceit, fleſhly confidence, and the juſtification of a mans own ſpirit; and his wiſdom then gets up, and exalts it ſelf, as if it were the right thing. The Lord gave the meaſure of Life to thee, and the Lord alſo hath given Fathers, Guides, Inſtructers, Watchmen, in his *Iſrael*. Theſe have a ſervice from the Lord towards thee, who knoweth that thy Soul hath need of that ſervice; now if the Enemy can prejudice thee againſt, and withdraw thee from the uſe of what thou needeſt, art thou not in danger of falling and miſcarriage? Doſt not thou ſet up the meaſure of Life in thee (if not another thing) beyond its place, ſtate and growth? And can any thing grow and thrive out of the Order and Wiſdom of God? Nay, nay, the very meaſure of life it ſelf will this

way

way come to wither and die in thee, and another thing live in its place, and the Sword of the Lord will be drawn againſt thee, and thou wilt be cut off from the Body, and alſo from him who is the quickner and preſerver of the Body. Therefore my Friends, as the Enemy watcheth to deceive and deſtroy, ſo the Lord keep our Souls in the true Watch and looking up to him, who (to thoſe that fear him) diſcovereth the deceit, and preſerveth from the ſnare.

And this is witneſſed concerning the meaſure of Life in the heart, and the way of its acting and operation, that it always acts in its place, even in due ſubjection to the Father of Spirits, and to his Life in others according to its growth: for there is no rent nor diviſion in the living Body, no ſetting up one meaſure of Life againſt another meaſure, or one motion of Life againſt another motion, or one practice againſt another, but all there is in the unity, in the love, in the tenderneſs, in the ſence, in the peace, in the dominion, in the ſubjection; and that which differeth or diſſenteth from the Life, interrupting the Union and Uniformity in the Life, is not of the Life; which when it is every-where caſt out, Life to Life will anſwer every-where; which day my Soul breatheth and waiteth for, even the day wherein Life alone ſhall live and reign in every Veſſel, and all the devices and ſnares of the Enemy not be able to enter upon, or catch any of God's little ſimple-hearted ones; but ſtill by the power of Life riſing in clearneſs againſt them, be thrown back upon the Enemy, to his torment and diſadvantage.

And O dear Lambs, conſider how eaſie it is for you to miſtake, err, and wander from the Truth; and do not refuſe the care, watchfulneſs and tender counſel of thoſe who were inſtrumental to beget you to, and are yet over you in the Lord. Alas, how eaſie is it for the Enemy to deceive your ſimplicity, and get between you and your Life; and then ye are liable to miſ-ſee and miſ act in all ye do, and to follow the Enemy, as if he were your right guide; and to fight againſt, and reſiſt him who is your true Leader, as if he were your Enemy. The Life in you is to be your Guide and Leader, as it groweth up and receiveth ability, ſtrength and dominion from the Lord; but the Heir is to be under Tutors and Governours, till the time appointed of the Father. And the Seed is meek, humble, tender, lowly, ſenſible of its own ſtate and weakneſs, and ſubject to the exaltation, dominion and pure authority of Life in others where the Lord hath ſo exalted it. That which is otherwiſe in you (which is high, exalted, conceited of itſelf, and not ſubject to every degree of Life in others, according to its ſtate) is another thing; which is not of the true kind, but only under a guize appears to you as the true, and as it gets enterance, corrupts your hearts from the true, and diſtils its poiſon into your Spirits, which ye believing, entertaining and feeding upon, as if it were the true, grow up in his poiſonful nature (loſing the pure nature and fellowſhip of the Body) and are travelling whither ye are not aware, being gone from that which at firſt gathered, into that which through ſubtilty hath deceived, appearing to you as if it was ſtill the ſame, and that ye ſtill keep to it, but others are departed; whereas the thing is clean contrary in the ſight of the Lord, and in the ſight of thoſe who keep to the Anointing, and ſee with his eye. Therefore O dear Lambs and Babes, what need have we to wait, in tender ſenſe, for the Lord's preſervation of us in that Nature, Spirit and Life, whereof we were begotten, and wherein we were taught, that there we may ſtill learn and keep to the true teaching, in the innocency and ſimplicity of love, and not hearken to the wiſdom and reaſonings of another ſpirit, who lieth at watch to catch the mind with his wiles, and draw from the true thing. Mark how we learned at firſt; Was it not in a Nature, by a ſecret inſtinct and inclination of our minds towards the Life, and the Path, Wayes and Practiſes thereof; whereinto the Body (which before had been gathered) was led and walked before us? The ſame Life, when it maketh us part of the flock, bringeth us into the ſame footſteps, and there we walk with them, in the unity of the ſame Life, and ſenſe of the ſame Leader; but if the Enemy can at any time draw us from this ſenſe, and from the belief and practices or practice, which we received in this ſenſe, (even out of the limits of this nature and its naturalneſs) how eaſie is it for him to perſwade us to queſtion right things in our minds and underſtandings, as if they were wrong, (darkening our eye, and cauſing us to overlook and forget the leading and motion, which we had in the true ſenſe and nature, from the Anointing it ſelf) and ſo confidently to think and conclude, that we took up ſuch or ſuch a practice by imitation, and have held it up in

form? whereas the Lord (who forgetteth not what and how he hath wrought in us) knoweth that we took it up in the sense and leading of his Truth, and are now tempted from that in the reasoning subtilty, which we formerly practised in the true innocent simplicity. And thus getting into us a belief and entertainment of his snare, he draws us from that which at first led us, and from the practices we were at first led into, to hearken to him and follow him, who instructeth us in a way we were not instructed in before while the Lord instructed us; and so destroyeth his Nature, and the work of his Spirit in us, dividing us both from the Head and living Body; and so our standing, growth, sense and judgment is altered, and we are neither to the Lord what we were before, nor is he to us what he was before; for he hates that Spirit in all its appearances, and cannot have unity with the Souls that are entangled by it. Therefore, dear Friends, as we prize our gathering to and abiding with the Lord, and the enjoyment of his Love, Peace, Joy and Presence at present, and the Crown and Inheritance of Life with him for ever; so let us fear, so let us watch, so let us cry unto him, to be preserved by him, which gathered us, in that into which he gathered, and not by any means betrayed (through subtilty of the Enemy) into another thing, where the life of the Body (and union with the Body) cannot possibly be witnessed, nor the true justification of the Lord, but only an appearing-justification of a mans's own spirit, which must afterwards come under condemnation. Ye, who are in the living and true sense, will feel my love, tenderness and faithfulness in what I write; and ye who are not, the Lord God of Bowels pity, and recover out of the snare and wrong judgment, that ye may feel it; and feeling that which is true, may be joyned to it, drinking of its vertue and preservation, and live; which is the earnest desire of my Soul to the Lord, who am

From *Alisb.* Prison
the 14th. of the
5th. month, 1666.

Your Brother and Companion, in the tribulation and mercies which attend the Living.
Isaac Penington.

A POSTSCRIPT.

DEar Friends, Brethren, Lambs and Plants of the most High, it is in my heart to add one thing, which I have been deeply exercised about, and have received help from the Lord in, wherein I am truly willing (in faithfulness and tenderness) to be helpful to any of you that stand in need thereof, as the Lord shall give me ability and opportunity; It is this, Among other things, wherewith the Enemy endeavoureth to reproach those whom the Lord hath sent forth amongst us, he maketh use of this, as if they wanted Bowels and Tenderness. Now Friends, I beseech you consider it, that the Enemy may not thus enter you; Did not the Lord consider of his work, and whom he sent forth in this his service and labour of Love? Doth he not know the need of bowels and tenderness in them, and would he not especially furnish them therewith? Yea, have they not bowels from, and in the Lord? and doth not the eye that is open see, and acknowledge their bowels, and bless the Lord for them? I have lately been often warmed in the true sense of it, and have felt, that therein I have not blessed his Name in vain; but the thing is so in the sense of Truth, and so acknowledged before the Lord, in that which erreth not: Onely as true judgment and severity hath its proper place in the Lord as well as his Mercy, and is made use of by him towards his people, as all by experience know, so must it be in them also who bear his Image, who must know, in his Wisdom and Authority, whom to smite with his Rod and sharp Reproofs, and when, and whom to cherish in the tenderness and meltings of Love. And this is also love and tenderness (and hath sweet and precious vertue and usefulness in it, both for the recovery and restoring of those whose condition calls for the sharp stroke, and for the preservation of the rest) though it doth not so appear to that, which by no means can endure the judgment, but would have the tenderness and mercy which belongs not to it; for the mercy is to the broken, to the humble, to the meek, to the afflicted and bowed down ones under the sense of judgment, not to the stiff and stubborn against the righteous judgments and testimonies of the Lord. And my Friends consider, Could the Lord carry on his glorious Work, in the hearts of his Children, without his judgments? Or

Or can they, who are sent by him, possibly carry on his work among his people, without making use of his pruning-knife, to cut off that which sprouted out unnaturally and unseasonably, which (if it be let alone) will draw away the sap from that which should be fed and nourished with it. Dear Friends, the Lord give you a true sense, that in his Light, Life, Wisdom and Presence ye may justifie what is of him, discerning between things that differ, and not call any thing that is evil (as the rendernesse which is out of him is) good, nor any thing that is good (as the judgment and severity which is of him is) evil, but may rightly distinguish between the nature of things, knowing every thing that is of God, and owning it in its place.

Alr. Prison the 29th. of
the 6th. Month, 1666.

One more tender Visitation to the Men of this Generation, sent to them in bowels of Love and tender Compassion, before their day be over.

Oh that those who read this, might read with a right understanding, and have a true sense of what is here proposed for the good of their Souls.

IF there be a God; and if this God hath let down a Principle of life from himself into the hearts of the sons of Men, to gather them out of the World unto himself by; and if we have been directed to and enlightened by this Principle, and have heard his voice and been gathered to him in it, and therein have been taught his true Spiritual Worship, and drawn out of the worships, fashions, customs and ways of the World, who are estranged from God, and walk in their own wisdom, satisfying the lusts of the flesh, and of the mind, and doing what is right in their own eyes: I say, if it be indeed so with us; then, that which any do against us in this respect, they do against God. The risings of heart against us, the hard words and reproaches, the contriving to destroy or root us out of the Land, the making and executing sharp laws against us, *&c.* All this, and what ever else is done against us on this account, must needs be done against him.

And what will this produce? will it not also engage the wisdom and power of the Lord against you? He may let us suffer long, and let you be hardened against us, as if we were not of God, by the slips and foolishness of such who have seemed to be of us, but have not kept to his Truth: yet still those that keep to the Spirit and Truth of God are of God, and he is tender of them. And if he that touched *Israel* after the flesh, touched the apple of his eye: what doth he, that toucheth his Spiritual *Israel?* We are content and quiet under what the Lord suffers to befall us from you: but ye will find, in the end, it will not be well for you to deal so with us. The Lord hath a spiritual crown, dignity and dominion in the hearts of many in this Nation: why should he not enjoy it; why should not Men let him enjoy his Heavenly rule, who giveth to them their earthly, and who can take it from them when he pleaseth? See *Dan.* 4.32, and 35.

Therefore my dear Country-men (and ye especially that are in Authority) consider, oh consider before it be too late. I hope, I hope (though the Provocations have been very great) that it is not yet too late for many of you to find a place of repentance and remission with the Lord. If ye can plead ignorance before the Lord, and that ye have not known what ye have done herein; He pittieth that, if ye yet hearken to his

Councel and reproof, and return unto him. He hath power to deſtroy this Nation, he hath power to do what he will in this Nation; Oh fear before him, and take heed of fighting againſt him before whom none can ſtand.

Alas, if ye knew what we were doing, while ye are afflicting and perſecuting us for our ſubjection to the Lord, ſurely it could not but melt and overcome you, even how we have been mourning and wreſtling many times with our God, in earneſt Prayers and Supplications to him for you, not that we might eſcape your wrath (which he enableth us to bear) but that ye might eſcape his fury and terrible indignation, which we know is ready to break forth, and that ye will not be able to bear it, when it doth break forth, but it will purſue, overtake, break to pieces and ſcatter, and there will be none to deliver.

Are not theſe things ſerious? are they not true? are they not written in love? why ſhould they not take place in you? Oh come out of the circle and miſt of darkneſs, that ye may ſee the truth of them. If ye be not in the nature of Chriſtians, do not deceive your ſelves and provoke God, in taking the name unto you. If ye be true Chriſtians, do not judge or walk as men, even in and according to the wiſdom of the earthly principle; but feel that principle which is of God, and in that wait for, and learn, to hear and know the voice of God, and that will lead (out of all prophane wayes, out of all ſuperſtitious wayes, yea out of all the wayes that Man's fallen wiſdom hath taught and erred in) into the way of true and ſound judgment, where the true reformation within will be witneſſed by you, and the true reformation without brought forth through you (thus acting) and no ſeparation or rent from you heard of by them that fear the Lord.

But till then, the principle of God, the life of God in the heart, the pure wiſdom, which is from above, cannot own that which is from below, in its fall, in its ſeparation from the true, but muſt remain diſtinct from it, and a faithful witneſs againſt it. And I ſay again and again in the love and fear of God unto you, take heed how ye perſecute this in any, or any, becauſe of this: for it will lie more heavy upon you in the day of Gods pleading with you, and executing his Righteous Judgments, then all your other ſins. If ye have ears to hear, oh hear, and caſt up your accounts, making your peace with God, before his wrath break forth againſt you like a flood, which none can ſtop.

Feel my love, and the meltings of my ſpirit for you before the *Lord*, and be not hardened againſt the truth, leaſt ye remember my words, and the warnings of many of the precious Servants of the *Lord*, to the increaſe of your grief, and not to your benefit, in the day of your calamity.

Written in Alisbury *Priſon*
16. *of* 5*th. Month* 1666.

By *Iſaac Penington.*

CON-

CONCERNING THE

CHURCH:

OR,

Of the Church-State

Under the Goſpel.

Whereby it may appear what a miſerable Apoſtacy from the Truth hath overſpread and covered the Earth for many Ages and Generations, and how groſs and thick the darkneſs yet lies upon it, though the Light of God in his tender Mercy hath broke forth and ſhined upon the people of his gathering, and through them hath alſo viſited the World.

The guidance of this in my heart, was particularly and chiefly towards the *Papiſts*, but I afterwards had a true ſenſe, that it alſo extended to the ſtate of ſuch *Proteſtants*, as had not waited on the Lord, for him (in his Wiſdom and Power) to rear up his own Building, but had ventured to build of themſelves, and ſo had reared up Churches in the ſame ſpirit of Error, Darkneſs, and Apoſtacy, which they ſeemed to depart from: againſt all which the Lord will fight, and all which he will break down, in the day of the revelation of the glorious Light and Power of his Truth, which will overcome, ſubdue and reign over the Earth, not after the manner of men, but in the heavenly dominion of his Life.

Written in *Alisbury* Priſon about the middle of the 6th. Month, 1666.
By *Iſaac Penington.*

Whereunto is annexed,
Some Obſervations upon the Eternal Judgment, as it is expreſſed by Chriſt, *Mat.* 25. 31. to the end of the Chapter.

The Preface.

BEcauſe the corruption of the Chriſtian Doctrine and Worſhip hath been great (yea indeed very great) ſince the dayes of the Apoſtles; and the Judgments alſo are to be very great, becauſe of this Corruption, even dreadful Woes, Plagues, Cups of Wrath and Thunders unutterable, as is expreſſed in the Book of the Revelations. *Therefore, that men may avoid the terrible Wrath of God, which is breaking and to break forth, by diſcerning and*

and forſaking that, which his Wrath is againſt; therefore, I ſay, in tender bowels was it in my heart to diſcover ſomewhat of that, which the Lord hath made manifeſt to me (among many others) concerning the creeping in of this corrupt ſtate, and its getting up after the dayes of the Apoſtles, with its continuance to this day; that Men and Churches may conſider their ſtate, ſee their nakedneſs, and look after the pure Garment, that they may be cloathed with the Spirit of the Lord, and found in the righteouſneſs thereof, that ſo they may ſtand boldly before him, when the tranſgreſſors and hypocrites (of all ſorts) ſhall have their fig-leaf coverings ripped off, and lie open to the ſtrokes of his Indignation. And this I ſay to all; Take heed of two things, in this Day of the Lord's Love and Vengeance; Take heed of retaining or ſetting up any thing, which the Lord is coming forth againſt; and take heed of ſlighting or appearing againſt that, which the Lord is preparing to ſet up. The appearance of his Spirit, the ſhining of his Day is precious, even in the meaneſt glimmerings of it. O who ſhall be guiltleſs before him, who defendeth or ſetteth up any thing of man's will or wiſdom (his Sun, Moon and Stars, in all their glory, being to fall and loſe their ſhining) or who debaſeth the loweſt appearance of his Seed! And if the Jews *ſuffered ſo deeply, for refuſing and deſpiſing Chriſt's appearance in the fleſh, what will light on thoſe who refuſe and deſpiſe his appearance in Spirit? I know this, that Chriſtians now overlook and ſlight this, as the* Jews *did that, and by the ſame ſnare, even by a prejudice they have drunk in, that this is contrary to the Scriptures, as the* Jews *then did conclude, that that coming of Chriſt then was not agreeable to, but different from what the Scriptures had ſaid concerning his coming. But what ſaid Chriſt then?* Wiſdom is juſtified of her Children. *They, who then were of the Spirit, and in the Spirit, knew the voice of the Bridegroom then. And ſuch alſo know it now, and rejoyce in it; though the wiſe in another wiſdom (according to the Scriptures, as they think) refuſe and diſdain it; and not knowing the Righteouſneſs of Chriſt in Spirit, ſet up a Righteouſneſs of their own in fleſh: for their believing (and applying to themſelves the Righteouſneſs of Chriſt) out of the true limits of Life, according to their own apprehenſion of things, is no other. And this muſt fall. Man's knowledge of Scriptures, the faith of man, through his own apprehenſions, muſt fall; and man appear naked underneath; that the glorious Righteouſneſs of Chriſt in Spirit, and the precious covering thereof may be magnified over all. And in this Light of Life, and newneſs of Nature in Chriſt, runs the Blood which cleanſeth, and not elſewhere. It runs not according to mens notions, but in its own life, virtue and power in the heart: where (where it is livingly felt) the iniquity is waſhed away, the ſin is gone, the everlaſting Righteouſneſs appears, yea the Water-ſprings, which waſheth and keepeth clean continually. Away with your Notions and empty huſks. O ſeveral ſorts of Profeſſors, come to the thing it ſelf, or rather wait on the Lord to be led to it, that ye may feel the Seed, the pure Seed, the living Seed, the Holy One of God, and may know its planting and growth in you, and your unclothing and emptying of all elſe, that ye may be cloathed upon and filled with it. And in the ſenſe of it, and unity with it, ye will own and love what comes from it, and rejoyce in all the ſpringings of its Light, either within or without.*

O

Of the Church-ſtate under the Goſpel.

THe *Jews* Church-ſtate under the Law was precious, (who walking with God, according to the Covenant of the Law) were an holy People, nigh and dear unto God above all other People. But they provoked him ſo continually and grievouſly, that inſtead of bleſſings) they drew plagues upon themſelves, and were at laſt by his righteous Judgments made deſolate, and cut off from being any longer his ſelect Nation and People.

The Church-ſtate of the *Chriſtians* under the Goſpel, is much more precious and glorious, they being gathered into the ſubſtance of that , whereof the *Jews* State had but the ſhadow. The Preſence of God, the manifeſtation of his Life and Power is more inward and bright among them; their union with him more cloſe, their communion and joy more full, he tabernacling among them, dwelling and walking with them, and advancing them into the ſtate of ſons and daughters, whereas the Law-ſtate was but a ſtate of ſervitude. And their ſtanding alſo is more firm; the Covenant wherein they ſtand, being more able to hold them together with God than the other was. The ſtanding of the other was by the works of the Law, which they were to obſerve and live. The ſtanding of theſe is in the Faith, which is from the Power, which worketh their works in them and for them.

Yet, as they are gathered in the Faith: ſo their ſtanding is in the Faith; and out of it they cannot be preſerved. So that (before they are eſtabliſhed) there is a poſſibility of their fall from the Faith, wherein their ſtanding is, and from the Power which preſerveth. And if they ſo fall, they are liable to be cut off, as the *Jews* were, as their Apoſtle tells them, *Rom.* 11. 20, 21, 22. In the fear, in the humility before the Lord, in keeping to the Faith their ſafety is: but if they become high-minded, becauſe of their State and Church-priviledges; if they think their ſtanding ſo ſure, as that they are out of the danger of falling: then they are out of the fear, out of the humility, out of the Faith which preſerves; and being out of the Preſervation, they muſt needs fall, and ſo continuing muſt needs be cut off.

Now the ſame Apoſtle doth not only warn them to take heed of falling from the Faith, but afterwards expreſly foretels of a falling away, even that there muſt come ſuch a thing among them alſo; yea, and of ſuch a falling away from the Truth and Power of Life, as ſhould give Antichriſt advantage to get into God's Temple, and ſit there as God, taking upon him the power and authority, as if he had the true Power and Authority of God, 2 *Theſſ.* 2 *ver.* 3, 4. And what doth he then? doth he not corrupt all? even as God's Power and Preſence purifies and preſerves all. And as he ſhews himſelf as God: ſo doth he not alſo ſhew forth his Church, as God's Church? Yes, it goes ſo in the World, as God's. All that drink of his Spouſes Cup take it to be ſo, who are very many and great ones, even Kings and Inhabitants of the Earth, Peoples, Multitudes, Nations and Tongues (*Rev.* 17. 2, 15. and chap 18. 3.) and none are able to diſcern that it is not ſo, but thoſe that are anointed with the true eye-ſalve, which giveth to ſee through his deceits, 1 *John* 2 20. For he cometh *with all deceivableneſs of unrighteouſneſs* (2 *Theſſ.* 2. 9, 10.) he makes the Church (after he hath got poſſeſſion of it and made it his, ſitting as God in it) appear as like the true Church as poſſibly he can, that he may hold up his myſtery of deceit in the World, which if once diſcerned, would ſoon fall and come to nothing; 2 *Theſſ* 2. 7. *Rev.* 17. 5.

To open theſe things a little more fully and further from the Scriptures, that they who yet cannot read otherwiſe, may read them there, and come in ſome meaſure to the acknowledgment of the Truth, and wait for the power from on high, from whence is the true Faith (wherein is the true Church, and its ſtanding) for want of which the World is become a Wilderneſs, full indeed of Profeſſion, but very empty of the nature and life of Chriſtianity.

Chriſt tells his Diſciples, that falſe Chriſts and falſe Prophets ſhould come and deceive many; yea that they ſhould prevail ſo far, as if it were poſſible, to deceive the very Elect, *Mat.* 7. 15. and ch. 24. 11, 24. The Lord God had ſent forth his truth, and now

now after it he suffers to go forth a power of Deceit, a mighty power, even having all manner of Deceivableness of unrighteousness in it, 2 *Thess.* 2 9, 10, 11. And it works according to its power, it gathers all its own every where. Not one, but he that is of the Elect Seed can stand before it. Now the reason, why God suffered this to go forth, was in Judgment. Men had dallied with the Truth, had took up a Form of Godliness, and rejected the Power: therefore God withdraws from the Form, and suffers the unclean spirit to enter it, and the uncircumcised nature of man to shelter it self there: It arose also from the Devil's subtilty, who finding himself dispossessing of his kingdom, played this Masterpiece (both to save what he could at present, and to recover the rest again in process of time.) He (in his Apostles and Ministers) takes upon him the profession of *Christianity*, sending them forth as the Ministers of Righteousness, (2 *Cor.* 11. 13, 15.) but for all that, they were still of the worldly nature, of the worldly root, spirit and principle: And so by them, he brings forth *Christianity* (or the profession and observation of the Christian Religion) in such a way, as would please the worldly mind and nature: And bringing it forth so, he gathers to him all, that were not gathered and preserved by the Power, and so becomes the greater Body and Church in view, and the rest (as to the outwardness of their Church-state) are fain to give way, and retire into the Power, out of their former place and station in the world, *Rev.* 12.

Now as Christ had said, that false Christs and false Prophets should come: so *John* said they were come, 1 *Joh.* 2. 18. and also shewed from whence they come, *They went out from us*, ver. 19. They were such as came into the Form among us, but were not begotten of the Life, nor subject to the Power with us. And there were many of them, *chap.* 4. 1. and such they were as had a great power of Deceit, and came therewith to seduce them, 1 *Joh.* 2. 26. Therefore he bids them (in the Unction which they had received, *v.* 27. which searcheth and discerneth all) *try the spirits.* If their spirit (or the spirit that is in them) confess Christ (who is the power of the endless life, the sum, substance and end of all that which shadowed-forth life) they are of God, *chap.* 4. 2. But if their spirit confess not Christ come in the flesh, though they may seem never so much to preach him, they are not of God, *ver.* 3. Now whose spirit confesseth Christ? Surely his only that is subject to him. He that preacheth Christ in words, and denieth him in works, (whose works are not wrought in Christ, nor brought forth by Christ) his confession is but outward, but formal; it is no true confession. It is but the confession of his mouth, not of his spirit: and he is, in the sight of God, not a confessor, but a denier of him. And whoso is enabled by God to try spirits (and waiteth in his Light and Anointing to try such) findeth him to be so, notwithstanding all his fair words and speeches of Christ, and his pretending to be his Minister, *Rev.* 2. 2. For men with fine words and fair speeches may deceive the hearts of the simple: but they cannot deceive those, to whom God giveth ability to try spirits. Could the Devil deceive *Christ*, when he said, *Thou art the Son of God?* No, *Christ* knew his spirit to be against him, notwithstanding those words. And can the Ministers of *Antichrist* deceive the Elect of God, when they preach up *Christ* (in words) to be the Saviour and Redeemer, and yet own not that Life and Power which saves, but persecute it where ever they find it? No, The same Spirit of *Christ* in them discerneth quite through their words, to their spirit. *My Sheep*, saith Christ, *hear my voice*, Joh. 10. 27. Man may be deceived and caught in the snare: but the Elect, the Sheep know the voice of the Shepherd from the voice of the Stranger. If the Stranger say, *Christ* is the Son of God: though he believes and owns the thing, yet they receive it not from his mouth. Well; whence are these false Prophets and false Christs? *They are of the World.* That's their root. Thence they come. They are of the worldly spirit, the worldly wisdom, the worldly nature, only cloathed outwardly with a profession and shew of the Doctrine and Practices of *Christ* and his *Apostles.* And what do they do? *They preach worldly things.* They suit their doctrine to the worldly nature, principle and spirit. And what is their success? *The World heareth them*, 1 Joh. 4. 5. The earthly wisdom in man falls in with them, judges them to be right, owns them, sets up their way of Christianity and Worship in the World: and thus the World become *Christians.* Those which came in the Name of *Christ*, the World could not receive. (*He that knoweth God, heareth us*; not the World, 1 *John* 4. 6.) There were but a few (in comparison) gathered here and there then: a few in one place, a few

few in another. The Doctrine that comes forth in the Power, scatters the worldly part. Man's wisdom, man's nature cannot receive it, in the Love and Life of it. But when these false Christs and false Prophets come, the World can turn *Christians*; then a whole City, or a whole Nation can presently become a Church. Why so? These come in that, which the World can receive, which their wisdom can answer, fall in with, and subject to. These can bring forth a Cross, which the World can like, fall down and worship; but the Cross of *Christ* they cannot: for that crucifies and slayes the worldly nature, wherever it is felt, taken up, and subjected to. The way of Life is strait and narrow, and few there be that can walk therein: but a broader way more may walk in. The true Church is not easily found or entered into; but the false is wider and far larger, yea, desirable to the flesh. The true Church is circumspect, will admit none but in the way of God's Wisdom and Power; but the false Church prostitutes and thrusts her self upon all. She meets men in the streets and forceth them into her bed; whereas the voice of the true Church is, Wait for the preparation, for the being changed by that which giveth entrance into the Truth: for the Builder of the Church is God, *Heb.* 3. 4. (he builds this House by Christ, *ver.* 6. as by *Moses* he built the House under the Law) and he is the Ladder to the Building, *Act.* 2. 47.

So *Paul* also writing to *Timothy*, tells him of perillous times in the last days, 2 *Tim.* 3. 1. For when the last days come, and the Antichrists and false Prophets appear, then men are in great danger of being deceived, and of making shipwrack of Faith and a good Conscience. Then he that is not in the Truth, but only in the form and outward appearance, will be swallowed up by the deceit, and take up his dwelling in the Form without the Power: for so saith the Apostle concerning them, v. 5. they have a Form of Godliness, but deny the Power of it. And all manner of Wickedness will shelter it self under this Form, *Self-love, Covetousness, Boastings, Pride, Blasphemy, Disobedience to Parents, Unthankfulness, Unholyness, &c* ver 2, 3, 4. and indeed what not? For what is so evil, which cannot shelter it self under that Form of Religion and Profession, where there is not the true Power and Life of Religion to resist and subdue it?

Now mark; When these Antichrists and false Prophets had got up into a body and strength, gaining Authority and Credit in the World; what did they then do, but endeavour wholly to crush and suppress the Truth, with those that abode still in it? Then the Dragon, with his Angels, fighteth with *Michael* and his Angels. They had still been fighting with the Apostles and Ministers of *Christ*, endeavouring to disparage them, and eat out their esteem in the Churches (as 2 *Cor.* 11.) but they could not prevail, Satan, in all his enterprizes, fell down like Lightning, before the Glory and Power of *Christ* in his Apostles and Ministers. But when the Apostacy encreased, and the Churches provoked their Preserver, growing cold in Love and faint in Faith (being lifted up with their Gifts, thinking highly of themselves, and their standing to be firm) and many received not the love of the Truth, but only a profession of it for by-ends, &c. Then the Lord began to threaten some with the removal of their Candlestick, and did afterwards proceed in Judgment, even to let the false Prophets and Antichrists prevail, and strong Delusions enter, that they who had dallied with the Truth, might be frustrated of the Salvation they expected by it, meeting with a lie (which destroyeth) in the stead of it, 2 *Thess.* 2 10, 11. 12 And so God, who before built up, in his jealousie and indignation afterwards threw down men abiding not in the Faith, nor in the Power, but in the Form and outward Profession which separated from the Power, the Lord abhorreth.) What he loves, he secures for himself, (his holy Temple, his holy Altar, his spiritual Worshippers:) and what he regarded not (which was the Form and outward Ordinances, now polluted) he gave to the heathenishly-professing spirit; and there they worship, and magnifie their own state, prizing it by its outward glory and appearance, and not by a right sence and knowledge of it in the Truth. Read these things outwardly, in the letter (or rather wait upon God that ye may read them, who caused them to be writ to that end, for to be read and understood) *Rev.* 12. and *chap.* 11. 1, 2. Where the battel of the Dragon is related, and God's taking down his Building, and disposing of it according to his pleasure.

Again mark. Antichrist gets into the Temple (upon the falling away) sits there as God, ruling, giving Laws, and exacting Obedience in the Name of God: But *when was this to be?* In the last times, 1 *Tim.* 4. 1. (which would be very perillous, through

the power of wickedness and deceit, then getting up) *when did those times begin?* They began in the Apostles days. The Mystery of Iniquity was then at work, 2 *Thess.* 2. 7. Yea, saith *John, it is the last time*; by the coming of the Antichrists and Deceivers we know it to be so, 1 *Joh.* 2. 18. *Christ* said, They should come; *John* said, they are come; *Paul* saw them then at work in the Mysterious Power of Darkness. But they could not carry their work through; the Spirit and Power of *Christ* in his Apostles stood so much in their way: but after they were removed out of the way, Antichrist got up his Mystery of Deceit apace. Well, *how long doth he raign?* Even till the very coming of *Christ* in his Spirit and Power; yea, there is some remainder of him, till the very brightness of his coming, 2 *Thess.* 2. 8. This Mystery of Iniquity hath power and authority over all the wisdom of man: but the appearance of *Christ*, in the Spirits of his people, hath power over it, and tormenteth it, by opening its nakedness and causing its darkness to appear; and the brightness of his coming shall quite dissolve and scatter it: For it is but a mist of darkness, it hath no being in the Truth, nor can it stand before the Truth. So *Babylon* is found standing at the very last; just before the breaking forth and coming down of the new Jerusalem, and the Marriage of the Lamb with his Bride, *Rev.* 19. 6, 7. *What is Babylon?* A Mystery of Iniquity in a Form of Godliness. A Profession, a People, a Religion, that seem to set up Christ; but set up another nature, spirit and power in his stead. A Church that is not of God, not formed in his Divine Wisdom, not brought forth in his Light and Power, and in the season of his Will; but of man, and by man, that can go no further in Religion than the number of a man. *Sion*, under the Gospel, is not literal, but mystical: and so is *Babylon* also, who is the mother of Fornications, who teacheth her daughters to adulterate from the Life and from the Power, who never knew the Marriage of the Lamb in his Spirit, nor his pure Bed of Life, but enter into the chambers and bed of a strange spirit.

Qu. *But what is the state of the Church all this while, from this hour of corruption, till the coming of Christ in his Spirit and Power?*

Ans. A state of desolation, a state of widowhood, a wilderness-state, where her living body is not discerned by the vulgous eye; but her children, whenever they appear witnessing for her, are persecuted, hunted, afflicted, and sometimes slain. This bloody Church, which comes from the red Dragon, and rules in his spirit and nature, drinks the blood of the Lambs and Martyrs of *JESUS*, who in their several Ages are his faithful Witnesses, and love not their lives unto the death. And here the Truth, and that which hath appeared of the true Church in the world, for Ages and Generations (ever since this night of the Dragon's and Antichrists darkness, and his sitting in the Temple under an appearance of light) hath only been to be found, even among the Persecuted Ones, who have been dear to God, of whom the Professing World hath not been worthy, no not at all, of that heavenly life, spirit and power, which dwelt in them, and through which they have been able to testifie for the Truth, and bear up their heads against the malice and persecutions of their enemies, *Rev.* 12. 11, 17, &c. and *chap.* 11. 3, 7. *chap.* 13. 15, 16, 17. *chap.* 14. 12. *chap.* 17. 6.

Now, for a close, There are a few Questions in my heart, briefly to propound and answer, which it may please God to reach forth to his witness in such, who in distrust of themselves and their own wisdom, shall wait upon him for understanding. The Questions are these. First, what a true Church is? 2*dly*. How a true Church may be known? 3. How a true Church may continue so? 4 How a Church may lose its state and being? 5. When a Church hath lost its state and being?

Quest. 1. *What a true Church is?*

Ans. A true Church is a truly Spiritual Body, gathered out of the World, or worldly nature and spirit, into God's Spirit and Nature, there to live and walk with him, and worship him in Spirit and Truth, and for him to tabernacle in and walk among, and fill with his glorious Presence and powerful Life. *Eph.* 2. 21, 22. 1 *Pet.* 2. 5. *Joh.* 4 23. 2 *Cor.* 6. 16. It is not the Profession of the Truth, makes a true Believer; nor is it a company of Professors makes a true Church: but their proceeding from, and union with the Truth it self, and their abiding in the Life and Power of that which they profess; *Eph.* 4 16.

Quest. 2. *How a true Church may be known?*

Ans.

Anſ. There muſt be ſomewhat in man to know them, and ſomewhat in them to be known by. That in man which knows them, muſt be ſomewhat of God in him: for that which is of man cannot meaſure or judge of the things of God. As the worldly wiſdom and ſpirit could not know Chriſt formerly: ſo neither now can it know his Church. Many may appear to be Churches of Chriſt, and yet not be ſo: and that which is ſo, may not appear ſo. In this caſe, who ſhall diſtinguiſh? Not he that judgeth according to the appearance, but he that judgeth the Righteous Judgment. Therefore it is not for every man to take upon him to judge, which is the true Church: but firſt to wait upon God to be led into that, and in ſome meaſure born of that, which giveth ability to judge. *Wiſdom is juſtified of her Children*: but of others ſhe is condemned for fooliſhneſs, and the fooliſhneſs juſtified in her ſtead.

And there is alſo ſomewhat for the Church to be known by, which is that which diſtinguiſheth her from all other Aſſemblies and Gatherings, which is the nature, life and preſence of the Head with her and in her. This none hath, but the true Church, the gathered Body, the ſeparate Body of the Lamb, which is of his fleſh and of his bones, *Eph.* 5. 29, 30. Her Husband is with her, his life is in her: for ſhe is a living body, or gathering of living ſtones. So that find the true life of the Lamb any where, there is ſomewhat of his Church: find a gathering in his Life, Name and Power, there is his Church, and he alſo: *For where two or three are gathered together in my Name, there am I in the midſt of them*, Mat. 18. 20.

Queſt. 3. *How a true Church may continue ſo?*

Anſ. By abiding in the Spirit, Life, and Power, that gathered and built them up into a Church. This firſt gave them their being; and this ſtill preſerves them in their being: (if they abide till they be perfected and eſtabliſhed) but falling or being cut off from this, thy wither, die, and come to nothing. Even as a Diſciple, departing out of the Vine, making ſhipwrack of the Faith, loſeth that which made him a Diſciple or Chriſtian, *John* 15. 6. So a Church, departing from the Spirit and Life of what they profeſs, languiſh by degrees, even till their life be wholly extinct and they wholly loſe that ſtate and being which they had by their gathering. Thus the Churches in *Aſia*, beginning to corrupt, grew formal, lukewarm, dead, &c. Were warned to repent and ſtrengthen that which remained, leſt they were ſpued out, the Candleſtick removed, *&c.* Rev. 2d and 3d chapters.

Queſt. 4. *How may a Church loſe its ſtate and being?*

Anſ. Several wayes; as firſt, By departing from the Truth and Simplicity of the Goſpel, letting in Doctrines, Principles, Obſervations, Cuſtoms and Practices, which are not of the pure Spirit, nor in the unity of it, but from the corrupt ſpirit, and which corrupt the minds of them that are entangled in them. Corrupt doctrines, corrupt principles, corrupt practices, *&c.* They all have of the nature and poiſon of death in them; and as they prevail, they bring death upon (and engage God againſt) that Perſon or Church where they get dominion. See what danger one corrupt Doctrine of the *Nicolaitans* brought the Church of *Pergamus* unto, even of God's coming forth with his ſword and fighting againſt her, *Rev.* 2. 16. And if God, who is the Defender of his Church, Himſelf fight againſt her, how ſhall ſhe ſtand?

2. By negligence and ſluggiſhneſs in the Truth: by this means alſo life may languiſh and extinguiſh by degrees, even till death come wholly over and ſwallow it up, *Rev.* 3. 1, 2, 3. If the firſt Love do but abate and wax cold, Iniquity will be abounding, *Mat.* 24 12. and the Church will be in danger of loſing its Candleſtick, *Rev.* 2. 4, 5.

3. By God's withdrawing his Preſence and Power (for theſe or ſuch cauſes aboveſaid) which nouriſheth and preſerveth. For the life of a Church (as well as of a Diſciple) is fed and nouriſhed from the Fountain or Vine; and if it miſs of the nouriſhment, its life cannot long continue. The *Jews* may keep up their Sacrifices, and reading of the Law; But yet they are a dead people to God after their cutting off from the Olive-tree. And the Gentiles may worſhip in the outward Court, and keep up the outward Ordinances, after God's rejecting and cutting them off alſo, and be as dead to God therein, as the *Jews* in theirs, *Rev* 11. 1, 2. and *Rom.* 11. 21, 22.

4. By their liſtening and yielding to the power of the Enemy, who quickly deceiveth, (with his Lies, inſtead of the Truth) deſtroyeth, and layeth waſte ſuch buildings, where God in his juſt Judgement letteth him forth upon them. For the Gates of Hell will

prevail against that building, which the Arm of *Christ* is not stretched forth (or ceaseth) to defend. And as the defence of every particular Building upon the Rock, is in its abiding there, and subjecting to the Head; so the defence of larger Gatherings, or Churches, is no otherwise. As their union and gathering is; so is their standing, to wit, in believing and giving up to their Leader, hearkning to his voice, and obeying him only. But if they hearken to a Stranger, if they hear another voice than his; if they follow another spirit, letting in his lies and deceit; they cannot keep their standing in the Truth, but in so doing depart from it, and lose the promise and protection of it. For, as before, by God's gathering them from the spirit of darkness, they became His and met with his Power, Presence and Blessing; so afterwards, being again (by any subtilty of deceit) gathered from the Truth it self, into some likeness and appearance of it, which the Enemy hath formed, they become the Enemies Synagogue, not God's Church, into which he entereth again, and dwelleth there, in that likeness and appearance. And this House, which was once cleansed, swept and garnished by God, being again recovered and repossessed by the Enemy, becomes worse and more filthy in the nature of wickedness, than it was before. What is more pure, glorious and excellent, than a true Church of God, which is sanctified by his Spirit, and holds forth the vertues and pure nature of his Life in the world? What is more filthy and abominable, and where doth *Satan* more strongly dwell and act, than in that which pretends to be a Church and is not? The Promises of God are only to the Seed absolutely; but not so to any man or society of men, but as (in the tender mercy of the Lord) they are gathered into, and preserved in the Seed, in the way that the Lord hath chosen and appointed. For the way of Life is glorious and perfect, and the Lord will honour it; so that those that expect to reap Salvation from him, must walk and abide with Him therein; for besides Him there is no Saviour; and besides his Way, there is no way of Salvation, either for any man or Church.

Quest. 5. *When hath a Church lost its state and being?*

Ans. When its nature is changed, when it is overcome by and gathered into another power and spirit, than it was first gathered into by the Lord; when its standing is not in the Spirit, nor after the Spirit, but in the flesh and after the flesh; when its wayes are carnal, its weapons carnal; when its hedge or wall is broken down, and the spirit of the world not kept out, but entred into it and become one with it. Then it is no longer of God, and separate from the world, but one in nature, state and being with the world, *Rev.* 2. 9.

These things are written in the love and good-will of God, that men may see that spirit, which hath bewitched and entangled them from him, with the wayes and false appearances wherein it hath entangled them, and may wait on the Lord (in truth of heart) for his Light, Guidance and Power to deliver them; that so they may come into his Holy Land, and within the limits of his Holy City, out of all polluted Lands and Buildings (where his Holy Nature dwelleth not, and the Pure Dominion of his Holy Life and Power is not felt) that they may sing Praise to Him among his Redeemed Ones, for his precious Redemption; who is breaking the bonds of Captivity, and redeeming His out of all Lands and Countries, wherein they have been scattered in the cloudy and dark day, Glory in the Highest to his Name for evermore.

Some *Queries* to the Professors of Christianity, to provoke them to jealousie for their good.

Qu. 1. *Have ye eat of the Bread and drank of the Wine in the Father's Kingdom, which they that have received the Kingdom, and are in the Kingdom, eat and drink of?*

Qu. 2. *Have ye known the heavenly* Jerusalem, *and are ye come to it, as the Christians were in the Apostles dayes?* Heb. 12. 22.

Qu. 3. *Are ye in Him that is true, and your Churches and Gatherings in God, and in the Name of his Son? Is your being and dwelling in the Eternal Life?*

Qu. 4. *Have ye received the Promise of the Father, even the excellent Spirit of the Son?*

Qu. 5.

Qu. 5. *Have ye the true Faith? Do the living Waters spring out of your bowels, according as the Scriptures have said?* He that believeth on me, out of his belly shall flow rivers of living water, *Joh.* 7. 38. and *chap.* 4. 14.

Qu. 6. *Doth God tabernacle in you? is his dwelling among you? doth he walk up and down in your spirits, and sup with you, and you with him?*

Qu. 7. *Are ye in the New Covenant; taught of God so, as ye need no man to teach you? and your sins so blotted out (according to the Covenant) as to hinder no good things from you?*

These things were spoken of in the Law and Prophets, to be fulfilled, witnessed and enjoyed under the Power and Life of the Gospel; which is not a state of the names and forerellings of things, as under the Law, but of the presence and enjoyment of the things themselves: and so far as ye fall short of them, ye fall short of the state of *Christianity.*

SOME OBSERVATIONS UPON THE Eternal Judgment,

As it is expressed by CHRIST, *Matth.* 25. 31. to the end of the Chapter.

Obser. 1.

THe condition of Christ here in this world, in many of his Members, in their several Ages and Generations. He is *hungry, thirsty, a stranger, naked, sick, and in prison*: yea indeed, what is there of misery, shame and reproach, which he is not exposed to, or which they are not exposed to, who entertain Him as their Lord and King, and are faithful in their obedience and subjection to him? *ver.* 35, 36 and 43.

Obser. 2.

The notice Christ takes of what is done in this kind, or not done in this kind, to any of his suffering Members; which extends to all, even the very least. *Insomuch as ye have done it unto one of the least of these ye have done it unto me,* ver. 40. *Insomuch as ye did it not to one of the least of these, ye did it not to me,* ver. 45.

Obser. 3.

The honourable esteem Christ hath of his poor suffering Members, with what eye of contempt soever the World looks upon them, yet he looks upon them as his Brethren, *ver.* 40.

Obser. 4.

The different carriages of persons towards Christ, in this his low condition in his Members. Some gave him meat, some gave him drink, some took him in, some cloathed him, some visited and came unto him; *ver.* 35, 36. Others did none of these things unto him, *ver.* 43.

Obser. 5.

The different Judgment Christ passeth upon these, according to their different carriages. The one he pronounceth *blessed of his Father,* judging them to the inheritance of

of a Kingdom of Eternal Life, *ver.* 34, and 46. The other he pronounceth *Curſed*, and adjudgeth to Everlaſting Puniſhment in the fire of his Wrath, *ver.* 41. 46.

Obſer. 6.

The ground or reaſon why thoſe, who did not miniſter to him, neglected him, which was their ignorance of him. They ſaw indeed, and knew ſeveral perſons to be in ſuch kind of conditions, but they did not know that it was Chriſt which ſuffered in them; This is implied in their Anſwer to him, *ver.* 44. *When ſaw we thee an hungry, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?* ver. 45.

Obſer. 7.

That it will not excuſe men from the Judgment, their not knowing of Chriſt in his Members: but if they neglect and have not done this thing (though they may plead never ſo ſtrongly that they did not know any ſuch) they will incur and muſt ſuffer the Judgment. The *Jews* cryed up *Moſes* and the Prophets, which had been before, and yet perſecuted Chriſt and his Apoſtles: And many now cry up the Prophets, and Chriſt's appearance in a body of fleſh (with his Death, Reſurrection, Aſcenſion, &c.) and alſo the Apoſtles, both their words and Practices; and yet perſecute him (and the ſame practices) in his preſent Servants and Members. How will theſe poſſibly eſcape this Judgment?

Object.

But they that did miniſter unto him, they knew not that it was he neither, as ver. 37, 38, 39. *Therefore they doing of it ignorantly (as we may ſay) it ſeemeth to want its due weight, and not to render them ſo worthy of the reward, as if they had done it in a clear and diſtinct underſtanding.*

Anſwer.

They did not know it ſo, as to put ſo great a value upon it, as Chriſt here doth: but they knew that they had done things of this kind, and that they had done them on Chriſt's account. But that Chriſt was ſo in thoſe to whom they did them, as he now ſpeaks; and that he would ſet ſo high an eſteem of it, that they were not aware of. Was it thou thy ſelf that waſt naked, ſick, in priſon, *&c.* and didſt thou take all this as done to thee? This is wonderful to us, that thou ſhouldſt ſo ſet by what we poor worms did to thy ſuffering Saints, in thy Name and Fear.

Queſt.

But why doth Chriſt make this the ground of the General and Univerſal Judgment? Men have committed many other ſins (ſome of which are in appearance far greater:) why doth Chriſt mention none of them, but fix the Judgment only upon this?

Anſw.

Surely becauſe this is more in his eye, and more hateful to him than them all. This argues an evil nature and ſpirit, and the joyning of the mind to the wicked one, more than them all. For it plainly ſhews, that there is none of the Love and Nature of Chriſt in ſuch perſons: for if there be of the Love and Nature of Chriſt in any perſon, it will encline his heart towards thoſe which are Chriſt's, and eſpecially in their ſuffering conditions. He therefore that hath no ſenſe of thoſe that belong to Chriſt, in their ſuffering conditions, ſheweth plainly, that he hath none of Chriſt's Nature in him, and ſo is not at all found in that which Chriſt comes to ſave, but in that which he comes to judge and deſtroy for ever.

Now I have three Queſtions more to propoſe, which I deſire that all men that read, may judge of it in that, which giveth the true ſenſe and judgment of their weight.

1. If this be the cauſe and ground of the Eternal Judgment, whether it may not alſo be the ground of Temporal Judgments on Perſons and Nations, to wit, if there be ſuch a thing to be found in them, as neglecting to miniſter to *Chriſt* in his ſuffering Members?

2. If there be not only this to be found, but alſo a cauſing of him in his Members thus to ſuffer (a cauſing of their hunger, thirſt, nakedneſs, ſickneſs, impriſonment, *&c.*) whether this is not of very great force to draw down Plagues, Judgments and Miſeries upon a Nation?

3. If there have been ſuch ſins committed, God's Anger provoked, and his Judgments drawn down, whether it be poſſible to ſtop them, or there can be any reaſonable hope of the diverting of them, without a deep humbling before God, confeſſing the thing

thing in the sight of the World (as it hath been done in the sight of the World) and laying such a foundation for the future, as the Lord and men may be satisfied and assured, that no such thing shall be done any more? Was it not a shameful thing, that *Jerusalem* the outwardly holy City (and chief, if not only professing People of the world) should stone, cast out, persecute, put to death, *&c.* the Prophets and Christ of God, and set up Priests and Prophets of their own? And where and by whom are the Witnesses and Martyrs hunted and slain? Is it not still in that which is called the *Christian World*? do not they strive (each sort) for their Forms, persecuting the Life and Power, and those which follow the Lamb therein, out of their Forms, from which his Life and Spirit calleth and gathereth? O that the World were awaked! O that this Nation were awakened! Have there not been Judgments enow to awaken it! O do not dally: ye have God to deal with, who hath brought his Truth and People upon the Stage; who is arisen against the Darkness (which hath long possessed the hearts of men, and held his People in captivity under their corrupt wills and wisdom) and to bind down sin and iniquity in men. O do not say, *Let us break their bonds asunder, and cast away their cords from us*; but rather let every one be willing to be found by the pure Light of God, by that which is holy of God in him (from the King that sits upon the Throne, even to the very Beggar on the dunghil) that iniquity may be purged out of the hearts of men, and they become, not a vainly-professing Nation, but indeed an Holy Nation to the Lord; that Peace and Righteousness, Love and Mercy, yea sweet and tender Bowels may dwell within it, and flow up and down in all its borders; to the glory of God's Truth, which is able to work this (were it but let in, received and subjected to in the minds of men) and to the delight and joy of the hearts of all in the Nation.

Written in Alisbury *Prison* 29*th.* *of the* 8*th. Month* 1666.

By *Isaac Penington.*

CONCERNING

The Sum or Substance

OF OUR

RELIGION,

Who are called

QUAKERS,

And the Exercises and Travels of our Spirits therein.

THis is the Sum or Substance of our Religion, to wit, to feel and discern the two Seeds: the Seed of Enmity, the Seed of Love; the Seed of the Flesh, the Seed of the Spirit; the Seed of *Hagar*, the Seed of *Sarah*; the Seed of the Egyptian womb, the holy Seed of *Israel*: and to feel the Judgments of God administred to the one

one of theſe, till it be brought into bondage and death; and the other raiſed up in the Love and Mercy of the Lord to live in us, and our Souls gathered into it, to live to God in it.

Now when the Light of Gods holy Spirit breaketh in upon man, and his quickning vertue is felt; then life enters into that which was ſlain, and there is a deſire begotten in the heart to travel out of the Egyptian ſtate, into the good Land, that the Soul which came from God, might return back again to him (out of the ſinful, wandring miſerable loſt eſtate) and might live and walk with him, in the purity, vertue and power of his own Life and Spirit.

But then the other birth ſtrives for its life, and *Pharaoh* (the King of *Egypt*) takes part with his Egyptians againſt *Iſrael*; and there is no help to the poor ſoul, but as God pours out his Judgments upon that hard nature and ſpirit in man, which is of the Birth of the Fleſh, and receives the influences and ſtrength of its father, which hardens it againſt the true Seed. And now what a condition is this poor Soul in! The Light of Gods Spirit giveth it the ſenſe of its ſtate, and the quickenings of Life make it ſenſible of its bondage, there are alſo ſome deſires and longings after deliverance; but this doth but provoke the Enemy, and the Soul being yet in his Territories, and under his power, he dealeth the more hardly with it, increaſing its burdens and oppreſſions daily. And O the out-cries of the Soul in this ſtate! how is its ſpirit pained, anguiſhed and vexed within it, ſo that it could almoſt many times chuſe rather to lie ſtill in *Egypt* then undergo the heavy burdens, oppreſſions, fears and dangers, that it daily meets with in this ſtate?

Yet there is a Secret hope ſpringing up in the heart from the true Seed, which often encourageth it to truſt him, and wait upon him who hath viſited, in his pure miniſtration of Judgment. For this is felt many times (as the Soul is made truly ſenſible by the Lord) that the Judgment is not to the Seed, not to *Iſrael*; but to *Pharaoh* and his *Egyptians*: and by every ſtroke of Gods wrath upon them, the Seed is eaſed, and its deliverance working out.

And ſo at laſt when the Judgment is finiſhed in the Land of *Egypt*, the ſtrength of *Pharaoh* and his *Egyptians* broken, their firſt-born ſlain, out comes *Iſrael*, out of the Dark land, out of the Houſe of Bondage, to travel towards its reſting place. Then the Paſcal Lamb is known and fed on; yea, it is becauſe of the Blood of the Lamb, ſprinkled upon the Door-poſts, that *Iſrael* is paſſed over and ſaved, in the day of *Egypts* viſitation. O who can read truly, that hath not felt and been a living witneſs thereof?

But now, when the ſeed is come out of *Egypt*, there is not the end, but rather the beginning of its Travels. *Pharaoh* and his *Egyptians* (with their Horſes and Chariots) may purſue again and even overtake; and there may ſeem no way of eſcape or help to the Soul, but only to ſtand ſtill, hope in the Lord and wait to ſee his Salvation. Then ſhall the Sea be divided, which ſtopped *Iſraels* courſe, and *Pharaoh* with his *Egyptians* (the Enemies of the Soul in this appearance of dreadful oppreſſing power) be deſtroyed and ſeen no more.

Yet in the Wilderneſs in the paſſage through the entanglements to the holy Land, there are many ſtraits, trials and ſore Enemies to be met with, who will ſtrive by open force and alſo with enchantments to betray *Iſrael*: yea there is a part yet unbrought down, yet unwrought out, at which they will be ſtriving to enter the mind. And as *Iſrael* forgets his God, walking out of his Counſel, hearkning to that which his ear ſhould be ſhut againſt, and ſo joyning to the contrary Seed: the Plagues, the Judgments, the Indignation and Wo will be felt by him, and many Carkaſes may fall there. So that there may be a great outcry in the heart, *Who can ſtand before this holy Lord God? ſhall we be conſuming with dying?* yes, there is ſomewhat muſt be conſumed with dying. Yea, if a man came ſo far, as to witneſs dominion and victory over his Souls Enemies, the evil Seed brought into death in him; and a poſſeſſion and inheritance in the pure reſt of Life: yet if that part be not kept in the death, if there be not a praying and watching to the preſerver of *Iſrael* (in the pure fear and humility) the Enemy will be ſowing to the fleſh again; he will be getting ſome of his corrupt Seeds into the heart again (if the Soul do but ſleep and become negligent) and ſo corruption will take root again, and the contrary Birth grow up again, and the Foxes break into the Vineyard and ſpoil the tender grapes.

So

So that this is our Religion, to witneſs the two Seeds, with the Power of the Lord bringing down the one, and bringing up the other; and then to witneſs and experience daily the ſame Power, keeping the one in Death and the other in Life, by the holy miniſtration of God's pure living Covenant. And ſo, to know God in this Covenant (in this Covenant which lives, gives Life and keeps in Life) and to walk with God and worſhip and ſerve him therein, even in his Son, in the Light of his Son, in the Life of his Son, in the vertue and ability which flows from his Son into our Spirits. This is our Religion, which the Lord our God in his tender mercy hath beſtowed upon us: And indeed we find this to be a pure, living and undefiled Religion before God, daily witneſſing his acceptance of it in and through his Son, whoſe Name is here known and confeſſed, worſhipped and honoured, according to the very heart of the Father.

This may be further illuſtrated, and perhaps made more manifeſt to ſome, by a Scripture or two.

The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are contrary one to the other, ſaith the Apoſtle, *Gal.* 5. 17.

Here are the two Seeds (the Seed of the Serpent, the Seed of the woman) whoſe driving and fight is in man, when God awakens the Soul, the one whereof hath a nature, a deſire or luſt contrary to the other. Now as the one of theſe prevails in any heart; ſo the other goes down. As the one gains Life and Power: ſo the other is brought into Death and Captivity. So that this is it every one is to wait for, after they once come to the ſenſible knowledge and experience of theſe two, to feel the Fleſh brought down, the luſts of it denied, the Judgments of the Lord adminiſtred to it; that ſo the other may come up to live, thrive and prevail in the Soul, and ſo the Soul witneſs Salvation and Redemption under its ſhadow. Thus *Sion is Redeemed with Judgment, and her Converts with Righteouſneſs*, Iſa. 1. 27. What is Sion? Is it not the holy hill of God, whereon his Son is ſet King to reign, whereon the holy City is to be built, and God to be worſhipped in Spirit? what condition is *Sion* in, when God viſits her to redeem her? Is ſhe not laid waſte, deſolate, lying in the duſt? (as *Pſal.* 102. 13, 14.) Well: how will God redeem her? *Zion ſhall be redeemed with Judgment, and her Converts with Righteouſneſs.* By bringing Judgment upon that which keeps her under, upon her Enemies, the contrary Seed, God redeems her: and by bringing forth Righteouſneſs (the righteous Life and Spirit of his own Son) in thoſe whoſe minds are turned to her, whoſe faces are ſet *Sion*-ward, thus God redeems her Converts. Yes, yes; it is truly felt and witneſſed, The living Righteouſneſs of Chriſt, revealed in the heart and having power there ſets free from all the unrighteouſneſs which was there before. And then, when the unrighteous one is caſt out, and the righteous one revealed, and the Soul united to him and receives vertue and power from him; then he becomes a Servant of righteouſneſs, and doth not commit ſin, but doth righteouſneſs: *and he that doth righteouſneſs is righteous, even as he is righteous*, 1 Joh. 3. 7. For how can it be otherwiſe, when the righteous Life is revealed and brought up into dominion in him? How can the ſame righteous Spirit and Life (revealed in the members, as it was in the head) but live and act after the ſame manner in the members, as it did in the head? (O that men were turned to that, which would give them the certain knowledge and ſenſible experience of this!) Now this is exceeding comfortable and precious to them that are in the true travel towards it: much more to them that enjoy it.

This is the ſum of all, even to know and experience what is to be brought down into death and kept in death, what to be brought up out of the grave, to live to God and reign in his dominion, and what to be kept in ſubjection and obedience to him who is to reign. Now to experience it thus done in the heart; the Fleſh brought down, the Seed of Life raiſed, and the Soul ſubject to the pure heavenly Power, whoſe right it is to reign in the heart in and by the Seed, this is a bleſſed ſtate indeed. For here the work is done: here the Throne of God is exalted, and his King reigns in righteouſneſs and peace, and all his Enemies are under his feet, and this Soul, this true *Iſraelite*, this redeemed one may wear the white Robe, and ſerve God in righteouſneſs and holineſs without fear of his Enemies (keeping in and to the Covenant, which miniſters Life and Power abundantly) all the days of his life. For that was to be the outward ſtate of the outward *Iſrael*, keeping to God in the outward Covenant: and it is to be the inward ſtate of the inward *Iſrael*, keeping to God in the inward Covenant, which is a pure Cove-

nant of Life and peace, of all inward and spirtual blessings and mercies in Christ, wherewith the Souls are blessed that are obedient to God, and walk humbly with him in this Covenant. And I beseech you to consider (O tender people, who are grieved because of sin and corruption in your hearts; and would fain witness victory and dominion over it, in the Name and Strength of the Lord Jesus Christ) Whom did that Prophesie of *Zachary* (*Luke* 1. 17. 72, 74, 75.) concern? What was that holy Covenant? who were to be so redeemed? who were the *Israel* that was to inherit this promise? All the Promises are yea and amen in Christ to the *Israel* of God. Why should not the *Israel* of God hope to enjoy this? even so to be acquainted with Gods holy Spirit and to wait upon him, that they may witness it granted to them, that they being delivered out of the hands of their Enemies, might serve him without fear, in holiness and righteousness before him (whose eyes are piercing, and can behold no iniquity) all the dayes of their lives? Surely they who witness that promise (mentioned *Isa.* 35. 8.) fulfilled to them, cannot fall short of this. And truly, the Children of the new Covenant can never come throughly to live to God, till they witness the inward circumcision of the heart, so as to love the Lord with all the heart and soul, *Deut.* 30. 6. Now where it is so, the Devil or Lust can find no place of entrance: and how then should they be able to sow their Seed and bring forth sin? Out of the evil heart proceeds all evil; but out of that heart which is throughly circumcised, to love the Lord God wholly, evil cannot proceed. If Lust be not conceived, it cannot bring forth Sin: and where the womb, which conceived it, is kept dry and barren; it cannot conceive again. And is not this the Promise of the Gospel, that the womb, which was once barren, shall be very fruitful and bear abundantly; but the other grow feeble, and be able to bear no more? O that people had experience of Gods power, and did believe therein! what should stand in the way of it? It was *Israels* sin of old, when they looked at their enemies, and saw their footing and strength in the Land which God had promised to *Abrahams* Seed for an Inheritance, they could not believe that they could be overcome. O take heed of the same unbelief now.

Concerning Christ, coming to the Father by him, receiving him, walking in him (not in the oldness of the letter, but in the newness of the Spirit) and concerning reading the Scriptures aright.

I am the Way, the Truth and the Life: no man cometh unto the Father but by me, saith Christ, *Joh.* 14. 6.

MAn in the corrupt, degenerate estate, is fallen from God, hath lost his Image (the holy, heavenly Image of the Father of Spirits) is driven out from his presence, dwells in the Land of darkness and confusion, under the Government of the Prince of the power of the Air, who rules in and hath power over all the Children of Disobedience.

Now this should be mans work, even to return to the Father: to come back, out of the prodigal lost state, to the Fathers house; where there is sufficiency and fulness of true Bread and Water of Life, to satisfie every hungry and thirsty Soul.

The Way whereby a man must come, the Truth wherein he must be renewed, the Life wherewith a man must be quickned, is Christ, the Son of the living God; and he must know him as the Son of the living God, and feel him revealed in him and received by him, and so walk in him the Way, in him the Truth, in him the Life, if ever he come to the Father. He must not rest in the description of things; but feel and know receive and walk in the *thing*, which by the Spirit of the Lord hath been often formerly and is still described, in what words and by what means the Spirit pleaseth. But to receive all the descriptions of him that were formerly given forth, or all the descriptions that are now given forth, that will not do: but the soul that will live by him, must receive him and feel the ingrafting into him, the holy Root, the living Word of Gods eternal Power, and must feel this Word ingrafted into his heart, so that there be a real becoming one in nature and spirit with him. And then he is truly in the Vine, in the Olive-tree, and partakes of the verue and sap thereof, he abiding therein and walking in the Spirit, Life and power thereof. Now

Now here a man walks not, nor cannot walk in the oldneſs of the *Letter*; but in the newneſs of the Spirit only. *Paul*, notwithſtanding all his knowledge of the Scriptures, walked but in the oldneſs of the *Letter*, before Chriſt was revealed in him. And thoſe in the Apoſtles dayes, who had got the form of godlineſs, but turned from and denied the power, they walked but in the oldneſs of the *Letter*. Yea, the Church of *Sardis* (for the moſt part) and the Church of *Laodicea*, who had received the right order and ordinances, and the true deſcriptions of things, and thought they were full and rich and wanted nothing, they walked but according to the oldneſs of the *Letter*, and not in the newneſs and power of the Spirit of *Life*. But alas, how far are many (who pretend to Chriſt in this day) from this ſtate! who never came ſo far as to walk in the oldneſs of the *Letter*, from a true underſtanding thereof; but have only learned and continued to walk in the oldneſs of their own apprehenſions and conceivings upon the *Letter*.

Can theſe, in this ſtate, poſſibly underſtand Truth, or know the inward ſpiritual, precious appearances thereof, either in their own hearts and others? Surely no. Why ſo? Why this is the reaſon; becauſe they meaſure the appearances of Truth (either in themſelves or others (by their own old apprehenſions and conceivings upon Scriptures concerning Truth, which is not the proper meaſure of it. Now all ſuch are yet in darkneſs, let them pretend what they will, and grow never ſo high in knowledge, exerciſes and experiences after this manner: and ſo the beſt, zealouſeſt and moſt knowing of them in this ſtate, are but blind leaders of the blind, and (thus going on) ſhall moſt certainly fall into the Ditch of perdition. O that men could feel that which makes rightly ſenſible, and might lay it to heart! For no man can confeſs Chriſt (how then can he receive him and walk in him?) but by the holy Spirit.

And he that knoweth not the Spirit rightly, knoweth not Chriſt rightly: and he that doth not know him rightly, doth not confeſs him rightly: and none can know him rightly, but by the revelation of the Father inwardly. The myſtery muſt be opened within, or there is no true knowing. The myſtery of deceit is diſcovered within; and the myſtery of Life is diſcovered within alſo. And though the heart of man (in the unregenerate eſtate) is deceitful above all things, and deſperately wicked, and no man of himſelf can ſearch or know it; yet that is not the eſtate of the true *Iſraelites* whom God hath cleanſed, and taught to deny themſelves daily; but they have boldneſs before that God who hath ſearched them, and removed from them the iniquities which he found therein. Yea, whoever witneſſeth Chriſt revealed within, ſhall find him revealed within for this very end, to deſtroy the works of the Devil there; and he is a powerful Saviour of the Soul from ſin, and a powerful Deſtroyer of the works of the Devil within.

Now concerning reading the Scriptures, mind this, It is ſaid of the *Jews*, that when they read *Moſes* (or in reading the old Teſtament) the vail was upon their heart, which vail is done away in Chriſt, 2 *Cor.* 3. 14, 15. O conſider ſeriouſly, is the vail done away from thee? Doſt thou read the Scriptures with the unvailed eye? doſt thou read in the Anointing, in Chriſts Spirit, in the pure heavenly Wiſdom of the divine Birth? It was promiſed of old, that God would take away the face of the covering caſt over all people, and the vail ſpread over all Nations Doſt thou witneſs this Promiſe fulfilled to thee? Doſt thou know the difference between reading the Scriptures with the vail on thee, and with the vail off? Are the Scriptures opened and unlocked to thee by the Key of *David*, ſo that thou readeſt and underſtandeſt them in the Light and Demonſtration of Gods holy Spirit; or is thy own underſtanding and will at work of it ſelf, in ſearching into the Scriptures? If the wrong birth, the wrong wiſdom, the wrong underſtanding be at work; it can gather but that which will feed and ſtrengthen it ſelf: and if thou beeſt not in Chriſt, and doſt not read in Chriſt, the vail is not taken away from thee; (for the vail is only done away in him;) but thou readeſt and walkeſt in the oldneſs of thy apprehenſions upon the Letter, and not in the newneſs of the Spirit; and ſo knoweſt neither the Scriptures nor the power of God, what ever thou profeſſeſt to men, or dreameſt concerning thy ſelf. For it is no other indeed; Thy knowledge, thy apprehenſions, thy faith, thy hope, thy peace, thy joy (being out of the compaſs of the pure living Truth, in which the Subſtance, the vertue, the kernel of all is compriſed and comprehended for ever) are but as ſo many dreams.

O that men that are any whit tender, and have any sincere desires in them towards the Lord, could read that one Scripture (*Psal.* 43. 3, 4.) sensibly and experimentally, *O send out thy Light and thy Truth; let them lead me, let them bring me unto thy holy Hill and to thy Tabernacles.* (what, did not *David* know how to go to the Hill and Tabernacles of God, without a particular sending forth of Light and Truth from God to lead him thither?) Then may men go unto the Altar of God, unto God their exceeding joy, and witness his Hill and House their dwelling-place, when God by his Light and Truth, send forth from him into them, leads them thither.

The Scriptures are words, whose chief end, drift and service is, to bring men to the Word from which the Scriptures came. And when men are there; then they are in the Life of the Scriptures, and witness the fulfilling of the Scriptures, even the executing of the righteous judgments of God upon that spirit, mind and nature in them, which is contrary to his image; and the fulfilling of the Promises and sure Mercies, which belong to Christ the Seed, and to them who are gathered into, and abide in Christ the Seed. Here's the Covenant, the new Covenant. That which is said, or those things which are said concerning the Covenant in the Scriptures, are but descriptions of the new Covenant: but Christ within, the Hope of glory, the Spirit within, the Fear within, the Power of Life within, breaking down and reigning over the power of sin and death (so that the Lord is served in the dominion and power of his own Life, in righteousness and holiness before him, out of the fear of sin and death, all the days of our lives; so that captivity can lead captive nor break the Souls peace no more, nay not so much as make afraid those, that keep their Habitation on Gods holy Mountain) Here is the Covenant indeed: the strength and vertue whereof is witnessed in the Soul, as the Soul feels the power of Life revealed in it, and is made subject by the power of Christ who reigns in righteousness, love, mercy and peace, in the hearts of those whom he redeems out of the earthly nature and spirit, up to the Mind and Spirit of his Father. And here the Psalms, Hymns and spiritual Songs, the pure Songs, (the Song of *Moses*, the Song of the Lamb) are sung to the Father of Spirits, to the Redeemer of *Israel*, which never were sung, nor can be sung in any part of *Babylon*: but all those Songs are but Dreams of the night, which will be turned into howling and bitter lamentation, when the Whore (that which hath whored from God, and is not in the Wisdom of his Spirit, what ever she may pretend) is stripped, and the nakedness of her Profession and Religion (with all her Duties and Ordinances, as she calls them) made manifest.

Concerning the Gospel Ministration.

IF the Gospel be not a Ministration of Words or Letter; but of Spirit, Life and Power; and if it was the intent of God, that men should not stick in Words or Testimonies concerning the thing, but come to the thing it self, and live in the Sons Life and Power, and feel the Son living in them: Then they are greatly mistaken, who think to gather a Rule to themselves out of the Testimonies and Declarations of things in the Scriptures, and do not wait upon the Lord to receive the Spirit it self to become their Rule, Guide and Way. For these are all one. The Truth is the Way. The Truth, which lives and abides in the heart (where it is received and entertained) is the Way: the Rule is the Guide. For God is *one*. There are many names, but the thing is *one*. The Life, the Power, the Wisdom in the Father, Son and Spirit, *is all one*: yea they themselves are *one*, perfectly *one*, not at all divided or separated; but where the Father is, the Son is; and where the Son is, the Spirit is; and where the Spirit is, there is both the Father and the Son, who tabernacle in man in the day of the Gospel. And where these are, *there* that is which is to be preferred before all words, which was afore them, and is in Nature, Spirit and Glory above them. He that hath the Son, hath Life, even the Life Eternal, which the words testifie of. He that hath the Son, hath him which is true: and he that is in the Son, is in him that is true; and abiding there, cannot be deceived: but he that is not there, is deceived, let him apprehend and gather out of the Scriptures what he can. O how is God glorified, and how is Redemption and real Salvation of the Soul witnessed in this despised Dispensation of Truth, which God hath held forth

fords in these latter days! Blessed be the Name of the Lord, who hath hid this pure Dispensation of Life from the eye of the prudent, worldly wise part in every man, revealing it only to the babish simplicity which is of his Son, and which lives in him and by him.

Concerning Christs being manifested without, and his being also manifested within, and how both are owned by them that know the Truth.

IT is objected against us, who are called *Quakers*, *That we deny Christ (and look not to be saved by him) as he was manifested without us, but look only to be saved by a Christ in us.* To which this is in my heart to answer such as singly desire satisfaction therein.

We do indeed expect to be saved (yea and not only so, but do already in our several measures witness Salvation) by the revelation and operation of the Life of Christ within us; yet not without relation to what he did without us. For all that he did in that Body of Flesh, was of the Father, and had its place and service in the Will and according to the Counsel of the Father. But the knowledge and belief of that, since the dayes of the Apostles, hath been very much held in the unrighteousness, and in the separation from the inward work of the Power and Life of Christ in the heart: which, as so held, cannot save any. But whoever feels the Light and Life of Christ revealed in him, and comes into union with God therethrough; he feels the work of Regeneration, of Sanctification, of Justification, of Life and Redemption; and so comes to reap benefit inwardly, and to partake of the blessed fruits of all that Christ did outwardly. Yea, he that is thus one with Christ in the Spirit, cannot exclude himself, nor is excluded by God from the advantage of any thing, nor every thing Christ did in that body of Flesh.

This indeed is the main thing, to witness Salvation wrought out in the heart: to witness the eternal Power and Arm of the Lord, laying hold on the Soul to save it; and not only laying hold on it to save it, but to witness the working out and the effecting of the Salvation, as really in the Substance, as *Israel* of old did in the shadow. For as they witnessed *Moses* and *Joshua* outwardly: so the true *Israelite*, the inward *Israelite*, the spiritual *Israelite*) is to witness that which is the Substance of these, even the Son of God revealed inwardly. Now they were not saved outwardly by a bare outward believing, that *Moses* and *Joshua* were sent of God to save them: but by following them, in faith and obedience to what from God they required. So to the inward *Israel* Christ is given for a Leader and Commander, who appears to the distressed, enbondaged Soul in *Egypt*, brings out of *Egypt*, and so leads on towards the good Land and into it. Now, as the Soul follows; as the Soul believes in his Appearances, and obeys his voice in the holy pure Covenant of Life; so he works out the Redemption thereof. But as unbelief and disobedience gets up, and the heart is hardened at any time against his Voice and Counsel, and the ear open to the temptations of the Enemy; the Redemption thereby goes backward, and the distress and captivity returns again. This is witnessed, known and experienced by every true Traveller towards *Sion*, therefore the main thing requisite, is to abide in the sense of the Redeemers Power, as also in waiting for his motions and appearances, and in the Faith and Obedience thereof. For sin gathers strength and is brought forth, by letting in and giving way to the motions thereof: and so also Holiness and Righteousness is brought forth and getteth ground in the mind, by hearkening and giving up to the stirrings and movings of Gods holy Spirit. Therefore it is of great necessity to every true Traveller, to come to a right understanding and distinguishing of these; and then that the heart be kept with all diligence, because out of it are the issues both of life and death. And most happy is he, who knows the issues of death stopped, and the issues of Life opened, and whose Spirit is naked and open before the Lord, for Life to spring up in him and issue forth through him at its pleasure. O it is a precious state to witness Captivity led Captive by Life, and the power of Life reigning over it. And truly, there is as real deliverance witnessed inwardly, by those that wait upon the Lord and are faithful to the leadings of his holy Spirit, as ever there was by the *Jews* outwardly, in their faithful following

Moses

Moſes and *Joſhua*: and Chriſt is as truly an Healer of his People, in this miniſtration of Life to them by his holy Spirit, as ever he was an Healer of Perſons outwardly in the days of the Fleſh. That (with the other Miracles which he wrought then) was but a ſhadow of what he would work and perform inwardly in the day of his Spirit and holy Power: and ſhall he or can he (to thoſe that faithfully wait upon him) fall ſhort in the one, of what he ſhadowed out in the other? Nay ſurely, it was the intent of his heart, and he will not fail to perform it, to ſave to the very utmoſt all that come to God by him and abide in his holy, pure, righteous, living Covenant. Here is the skill of Chriſtianity, to abide in him: and here the living Vertue and pure Power is felt, which overcometh all, but nothing can overcome it; but Victory, Dominion, Glory, Majeſty and Power is ſung unto him, who is King of Saints, who reigns in righteouſneſs, and who eſtabliſheth Peace and Truth within his Borders.

A few words concerning the Principle of Truth, what it is, how it may be diſcerned, and how it may be purchaſed and poſſeſſed.

Queſt. 1. *What is the Principle of Truth?*

Anſw. It is the Light which reproves and makes ſin manifeſt. *Whatſoever doth make manifeſt is Light.* Wherefore he ſaith, *Awake thou that ſleepeſt, ariſe from the dead, &c.* Eph. 5. 13, 14. There is no other way of awaking out of ſleep and ariſing from the dead, but by the Light which makes ſin manifeſt. And O how precious is that Light!

Queſt. 2. *How may the Principle of Truth be diſcerned?*

Anſw. By its piercing, quickning nature, which diſcovereth it ſelf in its appearances and operations. For it appears and works, not like mans reaſon, or like motions of his mind which he takes into his underſtanding part; but it appears and works livingly powerfully and effectually in the heart.

Mans reaſon is corrupt, dark, impure, ſince the fall; and in the hand and under the power of the wicked one. Its nature is to hide and cover ſin, not to diſcover it. Now the Light of the Law, which diſcovers ſin, ariſeth not hence. Who can bring the clean, pure Light of the Law, out of the unclean, impure reaſon of man? The Light indeed may ſhine in the Darkneſs: but it is no part of it, but of another nature and deſcent. It is from Gods Spirit, and given to man in his love unto him, to lead him out of his dark ways and ſpirit, into the pure Spirit and Way of Holineſs. For the Light which diſcovers ſin, is all holy and pure, like the Fountain from whence it comes. Now a man that is acquainted both with reaſon and with this Light, he can diſtinguiſh the nature and operations of both. For there is a great difference between Truth held in the reaſoning part, and Truth held in its own Principle. It is very powerful in the one: it effecteth little in the other. In the pure quicknings of Life this diſtinction is perceived and alſo held. Therefore our advice is to all men, to retire from all mortality, that they may come to feel the Spring of Life in themſelves (and ſomething ſpringing therefrom into them to quicken them) and to wait to have their underſtandings opened and kept open by that; that ſo they may receive, retain, and not again loſe the capacity of underſtanding the things of Gods Kingdom.

Queſt. 3. *How may this Principle (Seed or Pearl) be purchaſed and poſſeſſed?*

Anſw. By dying to a mans own wiſdom and will. There is not another way. For the Light is wholly contrary to man, as he ſtands in the alienation from God. It croſſeth his ſpirit, his thoughts, his deſires, his knowledge, his reaſon, his underſtanding; even all that is of himſelf. He muſt therefore conſult with none of theſe, but prefer the little, pure Demonſtration of the Light of Chriſts Spirit above all theſe, and ſtand in the parting with and loſs of them all for ever. O this is an hard ſaying, who can bear it? Surely none but thoſe that are taught and learn of the Father, can thus come to give up to and follow the Light of the Son.

The Law of the Lord is perfect, converting (or reſtoring) *the Soul, (Pſal. 19 7.)* What Law was this, or what Law is this? Was it the Law of works in the hand of *Moſes*? or is it the Law of Faith in the hand of Chriſt? Doth not Chriſt enlighten every man that cometh into the World? Would not God have all men to be ſaved? and doth he not

not give to all, a proportion of the true Light whereby they may be ſaved? And is it not the property of this Light to convert to God? Can any man receive this and be united to this, and it not change his nature? ſo that he muſt needs have a new nature, and from that new nature do that naturally, which the *Jews* by all their endeavours without this, could never do.

Can any thing convert fallen man to God, but Chriſt? hath any thing power to convert to God, but his pure Law of Life? Can Chriſt and his Light be ſeparated? Can any man receive his Light and be united thereto, and not receive him? O that mens hearts and underſtandings were opened by the Spirit and Power of the Lord! For this is a direct riddle to all men, who have not Gods Heifer to Plow with, to underſtand it by. And ſo for want of a true underſtanding, it is deſpiſed and rejected among the Builders: but with us it is elect and precious, choſen of God, and precious in the eye of our Souls.

Now this doth not exclude or make void any thing, that Chriſt did in his Body of Fleſh here on Earth, or that he doth in Heaven for his: but this brings unto a Right, and into a Poſſeſſion and Enjoyment of his Purchaſe. For all that are in the Darkneſs, and walk in the Darkneſs, have nothing to do with Chriſt in truth and reallity, what ever they may profeſs, and what hopes ſoever they may feed themſelves with: but all that are in any meaſure of his Light, and walk therein, they are ſo far of him, and have a right to and ſhare in all that he did in and from the ſame Light and Spirit.

And this I dare poſitively hold forth as a ſtanding Truth, which hath been ſealed unto me by conſtant experience; That no man can fall in with and obey the Light wherewith he is enlightned, but he muſt deny himſelf, and take up a croſs to his own wiſdom and will, which Croſs is the Croſs of Chriſt, which is the power of God to the Salvation of the Soul. And he that takes it up daily and waits upon the Lord therein, ſhall witneſs the Power of the Lord Jeſus Chriſt to the redemption of his Soul: yea then he ſhall be able in true underſtanding to ſay, This is Light indeed, Life indeed, Power indeed. That powerful Arm which hath ſaved me from Sin, and breaks the Snares, Devices and Strength of the Enemy before me (delivering me daily when no elſe can, and when my own ſtrength and wiſdom is as nothing) I cannot but call Chriſt, the living Power and Wiſdom of God revealed in me, who will not give his glory to another. For he is the Lord God of pure Power and Life for evermore; and beſide him there is no ſuch Saviour. Yea, bleſſed be the Name of the Lord for ever, the dayes of mourning after Salvation are over with many, and the dayes of reaping and enjoying Salvation are come, which ſhall endure with the *Iſrael* of God for evermore, Amen.

Iſaac Penington.

SOME

SOME THINGS OF Great Weight AND CONCERNMENT to ALL;

Briefly opened, and held forth from a true ſenſe and underſtanding, for the healing of the Ruines and Breaches, which the Enemy of Mankind hath made in Mens Souls:

AS,

I. Some Aſſertions concerning the Principle and Way of Life.
II. Some further Directions to *Chriſt*, the Principle and Fountain of Life.
III. The End of *Chriſt*'s Manifeſtation, his Salvation, and whom he ſaves.
IV. Three Queſtions anſwered concerning Juſtification.
V. Of the pure, conſtant, eternal, unchangeable Nature of God's Truth.

Written in the time of my Confinement in *Alisbury*, when Love was working in me, and the Life of God in me travelling and wreſtling with the Lord for the Salvation of others.

ISAAC PENINGTON.

Some Aſſertions concerning the Principle and Way of Life.

THat it is a great and hard matter to come into a capacity of knowing and receiving the Truth. It is no hard matter to take up any Religion that a man finds in the World. To read Scriptures, to believe what a man finds related there, according to his underſtanding of them; yea, to believe that he hath the Light and help of the Spirit in his reading and underſtanding, to apply himſelf alſo to practiſe and obſerve what he finds therein required, and to aim at Holineſs, *&c.* This is no hard matter, every man that is ſerious, and ſeeks Religion of any kind but in the weight of a mans ſpirit, may go thus far. But all this adminiſters not the true capacity, but he that meets with it, muſt go further then thus.

2. That which gives the true capacity is a Principle of Life from God, and there alone and no where elſe can man meet with it and receive it. This principle is the Seed of the Kingdom or Heavenly Leaven, with which the mind muſt be in ſome leavened, ere it can come into a true capacity of underſtanding and receiving the truth. And in this Leaven muſt it abide and grow up, if it abide and grow in the true knowledge, *&c.*

3. That

3. That from this principle and in this principle, not only the true Light and knowledge of the Lord Jesus Christ and all Spiritual things is given and received, but also the true Faith, the true *Love*, the true Sanctification, the true Justification, the true Peace, the true Joy, *&c.* And what of these is not received and held here, is not of the Truth, but a garment of mens own forming and not the covering of the Spirit.

4. That the Spirit himself sows this principle, and is received in this principle. And he that receives this principle, and is born of this principle, receives and is born of the Spirit; and he that receives it not, nor is born of it, neither hath received nor is born of the Spirit, but is but in the imagination and self-conceit about the things of God, but is not in the Truth, as it is in Jesus.

5. That in this Principle the new Covenant is made with the soul and entred into; and he that receives this principle from the hand of God, receives *Life*, and enters into the Covenant of *Life*, and feels the pure fear, wherein God cleanseth the heart, and whereby he keeps the heart clean, and feels the *Laws* of God daily writing there by the finger of Gods Spirit, and feels the power and sense of the Spirit to teach and cause obedience; so that the yoke, which is hard to the transgressing nature (alienated from the Life and Power) is easie (and as I may say natural) to him that is born of this nature. For being dead with Christ, and risen with Christ, and changed into the nature of Christ, by the principle which is of him, through the Power and Spirit of Christ which worketh therein, he can say as Christ did, when the Lord calls him to any thing, Lo I come, 'tis my meat and drink, yea my great delight to do thy will O God, yea thy Law is written in the midst of my bowels.

6. Among those who are gathered into this Principle, and abide in the Sense, Light and Life of this Principle, there is great love and unity. They are of one mind, of one heart, of one soul, of one spirit, of one life, gathered into one demonstration of truth, and there is no jarring, no doubting, no dissenting, *&c.* All this is out, in the World, in the earthly wisdom, in the earthly professions and walkings, but it is excluded the Principle of Truth, and them that are gathered into and abide therein.

7. That all that are not gathered into, nor walk nor live in this Principle, they are yet in the darkness and error from the pure power of God, and stand and walk in slippery places: and though their way may seem very right, and their estate and condition sure (unto God-wards) in their own eyes and judgment, yet is not really so; but they are but in a dream concerning the Truth, not in the Truth it self, which (how strange soever it may seem to them at present to be affirmed concerning them) yet they shall certainly feel to be so, when the Lord by his powerful voice and bright appearance of his Spirit awaketh them. For many things go for truth now with men in the dark, which will vanish like smoak before the light of the day, and then that only which is Truth indeed shall have the glory and praise of being accounted so; and then what will become of those who have mistook about Truth, and are not clothed with the pure Wedding-Garment (the spotless life and righteousness of the Sun) but only with that which they have accounted so.

8. That to those that see in the Light of this Principle, the Mountain of the Lords house is discovered, and those that abide and grow up therein, they know and experience it established above all Mountains and exalted above all Hills: all earthly knowledge, earthly Religions, earthly Ways, earthly Worships, earthly Spirits and Minds, *&c.* in their greatest exaltations and glory, being far beneath it. And here the feast of fat things, and Wines on the lees well refined, even the fruit of the Vine which gladdeth and refresheth the very heart of God, is fed and partaked of by those that dwell here. For the Father and the Son and the Spirit is here revealed, in the holy House and Tabernacles which are built here: and here they make their feast, bringing forth the riches of their Nature, Spirit and pretious Life, on which they feed with the soul, and give unto the soul savour and ability to feed with them; in which food there is the life, strength, righteousness and joy of the Kingdom given forth and received.

9. That in the heart which discovers iniquity, reproveth it, witnesseth against it, and striveth with the mind to turn it from it, and to wait for life and power from on high, that is this very principle. In that is the Divine Nature, even the nature of God's Spirit, which was always against sin and ever will so be, and in all its appearances

 testifieth

teſtifieth againſt it, and in love to the creature ſtriveth with the creature to convince it of that in it which is contrary to God, and to draw it to that ſtrength and divine vertue which ſtoppeth it, beateth it back, and worketh it out of the mind and nature of the creature, as it can get entrance, and is hearkned and ſubjected to. For there is no Salvation, but by the Croſs and Yoke of our Lord Jeſus Chriſt: for in that is the power to crucifie the affections and luſts, which lead into ſin and death, and will not ceaſe to tempt and lead aſide, till the Soul be gathered into unity with that, and become ſubject to that which is contrary to them. So that this is the main thing in Religion, even to know Chriſt revealed in the ſoul as a Standard againſt corruption, and to be gathered under his Banner, which is the Croſs, or that living Principle in the heart, which reſiſteth the corrupt principle: and that he is gathered hither and continueth faithfully fighting here, ſhall receive mercy, help and ſtrength from on high, in every time of need.

10. That the true and certain way of knowledge of the things of God, is in the faith and obedience of this Principle. It is not by reaſoning and conſidering things in the mind (after the manner of men) that a man comes to know ſpiritual things: but they are ſpiritually revealed by God, after a ſpiritual manner, to the Believer, to the Obeyer; and they are revealed to him in his believing, in his obeying, in his waiting, in his holy fearing, in his diſtruſting of himſelf, and feeling his own inſufficiency, either to attain them or retain them, but as the Lord God makes them manifeſt in him, and preſerves him in the ſence of them. *He that hath my will, ſhall know of my Doctrine*, ſaith Chriſt. This is the way. Wouldſt thou know what God requires of thee, what this or that is which appears in this or that ſort as Truth, whether it be ſo or no? Mind this Principle in thee, mind the pure, the holy Light, inward touches and leanings of this pure Divine Principle: that will make manifeſt to thee whatever is fit for thee in thy preſent ſtate to know; and thou art not to deſire more, but as a Child to reſt contented with that proportion of knowledge and ſtrength, which the wiſe and tender Father judgeth fit for thee: and as thy ſtate groweth capable of more, he will not fail to adminiſter to thee. And what he giveth thee is good, ſeaſonable and proper for thee, which thou mayeſt ſafely feed upon and enjoy in the ſence and fear of him. But if thou preſs after what he would not as yet have thee know, thou entereſt into the will and wiſdom of the fleſh, and there are the diſputes, diſcontents, murmurings and ill tempers and diſpoſitions of the mind, which there will increaſe and grow upon thee to thy hurt.

11. That the mind that is gathered here, will find great oppoſition, both within and without, inſomuch as he ſhall not eaſily paſs from out of the Kingdom of darkneſs, into the Kingdom of the dear Son, but through many tryals, temptations, oppoſitions and dangers many ways, for turning the back on the Kingdom of darkneſs, by joyning to the Principle of Life, in hearkning and ſubjecting to the light thereof; hereupon the powers of darkneſs both within and without beſtir themſelves to hinder the ſouls progreſs, and to bring it back again into ſubjection under the will and wiſdom of the fleſh.

O how doth the will and wiſdom ſtrive within in a mans own boſom! What riſings of the Impure are felt againſt the Pure! What ſecret and ſubtil reaſonings to enſnare and entangle the mind! and if they cannot draw the ſoul back from the Lord and the Living Path, then they ſtrive to vex, afflict and torment it! There is none knows what is felt inwardly by the followers of the Lamb but thoſe that travel with him in the Living-Path; they are often ſenſible of that they meet with in their travels, and how hard it is to abide in the path of Salvation, inſomuch as they underſtand the truth of that ſaying, *If the Righteous ſcarcely be ſaved*. It is *ſcarcely* indeed, ſo ſubtil, ſo ſtrong, ſuch a many holds, ſo many ſtratagems hath the ſubtil, twining, crooked, piercing *Leviathan*, to enſnare, perplex, over-run and entangle them with. And then outwardly, the ſame fleſh, the ſame earthly ſpirit and wiſdom, the ſame crooked, helliſh will is ſtriving in men without alſo, to bear down and ſubject the pure Principle in them who are born of God, to their devices and inſtitutions, decrees, ways, cuſtoms, &c. which are of the will and wiſdom of the fleſh. So that, as the Apoſtle ſaid, *through much tribulation is the entrance of the ſoul into the heavenly Kingdom*; and there is no avoiding the many tribulations, but by turning aſide out of the way (which though thereby

thereby the flesh get ease for a time, it will be to the greater loss and sorrow in the end:) For the spirit of the world, the wisdom of the world, the nature, religion, worship and whole course of the world, is contrary to the way of the pure Wisdom and Spirit of God, and useth it as its enemy, where ever it findeth it: and they that will not bow to the spirit, wisdom and way of the world, must feel the force of its beastly claws. For is it not a beastly thing (even far beneath the nature of a man) to persecute that which is good, to hurt, reproach, and pursue the innocent life of the Lamb? and yet this is that which the spirit of the world (which is not of God, but wise and seemingly just and righeous in another wisdom, nature and principle) always hath done, still doth and will do to the end.

12. That there is a glorious Crown prepared for all those, who are gathered to the Lamb in this Principle, and abide with him faithful therein to the end, hearing his Voice, believing the demonstration of his Spirit, obeying him in all his motions and requirings, undergoing every yoke (which is appointed by him to yoke down the fleshly nature and mind) and taking up every Crosse of every kind in meekness, patience and fear. And there is not only a Crown laid up for them at last, but the Power of the Lord God is nigh unto them to work all in them, to bear them up through and over all, and to keep them to and in that Principle, whereby and whereinto his tender Mercy and powerful Arm gathered them. For, as the Power of the Lord began the work: for there could never any heart be gathered from under the power of darkness to the Light which leads out of it, but by the Power of the Lord: for the powers of darkness stand between, and would hold and keep their own, did not a greater Power appear and put forth it self for the soul against them. I say, as the Power of the Lord began the work, so the same Power alone is able to go on with it and pefect it; and it will go with it and perfect it upon the same terms it began, and no other. How were the terms at first but on a giving up of the soul in the faith to the Lord, in the sence of his love and goodness and mercy, touching and drawing and making willing? And how is the standing, but in the same giving up still, in abiding with the Lord, in hearkning to the voice of the Lord, in waiting for the wisdom and counsel of the Lord? But if any man draw back from this, if he despise the Spirit and his motions and counsels, and hearken to the voice of a contrary spirit, believing and following it, like the Angels that fell, he departed from his place and habitation, which he had in the drawings, life and power of God, and is not to God what he was before, nor is God to him what he was before: but the Lord who loved him before, and delighted in him to do him good, hath now no pleasure in him, he being turned from that which the Lord loveth, and in which he hath determined and appointed to chuse, love, and own the children of men: who as they are gathered thither, are his children; as they are gathered from thence, into a contrary principle, are the children of the wicked one.

And now what is of man in all this? where is the man that can boast before the Lord, who is thus saved? He hath all from a Principle, yea he is gathered into, preserved in, and abideth in this Principle by the Power, goodness and mercy of the Lord. The Power begins the work in him, the Power accompanies him; the Power carries him through, or he falls and miscarries. There is no man can stand any longer here, than he submits to and is upheld by the Power, nor act nor suffer, but as the Power acts in him and helps him to suffer. Let the man that boasteth, bring forth somewhat of his own, if he can, here. Is the will at any time his own? Doth not he that is spiritual and in the true sence, always find God to work in him to will, when ever he willeth rightly and holily? and if he cannot will of himself, can he do any thing of himself? can he believe of himself, pray of himself, wait on himself, resist enemies and temptations of himself, nay, so much as give a look to the Lord at any time of himself? Indeed in the grace of the Lord, and principle of his life there is sufficiency, and therein he that is joyned to the Lord and become one Spirit with him, what can he not do here? but that is, as he is new-made in Christ, and as Christ ariseth, lives and acts in him, which he that is in the true sense and feeling will still acknowledge, not only in his words to men, but in his heart and spirit before the Lord.

Some further directions to Christ, the Principle and Fountain of Life, by way of Question and Answer.

Queſt. 1. *What is Chriſt?*

Anſw. He is the Word of Eternal Life, who is appointed of the Father to give life, and who giveth life to them that receive him and obey his Goſpel. He is the Son of God, the Wiſdom of God, the Power of God, the righteouſneſs of God, the Saviour and Salvation of God. The peace, the reſt, the joy, the life of the ſoul. The King, the Prieſt, the Prophet, the Shepherd of the ſheep. The Way, the Truth, the Door, the Vine, the Olivetree, into which the living are gathered and engrafted. And he is alſo an Hammer, an Ax, a Sword, a Fire to the corrupt tree and fruit.

Queſt. 2. *How is Chriſt known, received and obeyed?*

Anſ. As a ſeed: as the ſeed of Life, as the ſeed of the Kingdom, as a Leaven, as Salt: as a little ſmall thing, riſing up in the heart againſt all that is great and mighty. As a Branch out of a dry ground, as a little child to lead, which all the wiſdom of man and fleſh cannot but deſpiſe: and therefore that muſt firſt be brought down in ſome meaſure in the heart, before Chriſt can be owned in the heart and ſubjected to.

Queſt. 3. *How is this Seed received?*

Anſ. By feeling its vertues, manifeſtations and operations in the heart, and ſubjecting thereto.

Queſt. 4. *What are its vertues, manifeſtations and operations?*

Anſ. They are all living, and have all living and powerful effects upon the heart, as they are let in. They are all againſt darkneſs, ſin and death, tending to diſcover it, to turn the mind from it, to lead out of the captivity, power and reach of it: and they are alſo all for God, tending to prepare the heart for him, and to bring it into union and covenant with him.

Queſt. 5. *What is the firſt operation of the ſeed to the ſoul, wherein it is to be waited for and cloſed with, that the ſoul may come into the farther ſenſe and feeling of it?*

Anſ. It is according to the ſtate of the Soul, which being in darkneſs, ſin and death, it appears as a light to diſcover the darkneſs, ſin and death, and to lead out of it to the redeeming power. And then, to them that thus receive it, and wait upon it in the fear and humility which it gives and begets, it appears as life, quickning the ſoul, and as power enabling it in ſome meaſure to live to God, and to walk with him in the way to the Kingdom.

Queſt. 6. *How comes this way to be hid from ſome that deſire after the Lord, and know his Truth as it is in Jeſus?*

Anſ. From the ſubtilty of the enemy, who blinds the eye which alone can ſee, and ſtops the ear which alone can hear, and hardens the heart which alone can underſtand; and hath devices, ſnares, and baits, and falſe reaſonings from Scriptures, and from Experiences, which any one that hearkens unto, and is entangled and enſnared in, is his captive, and cannot be at liberty to ſee or know, or embrace the Truth as it is, but his heart is deceived about it, and filled with prejudices againſt it. (*Therefore ſuch ſhould wait for the true Circumciſion, that they might hearken to the Lord, come out of the enemies ſnares and ſubtil devices, and live,*) as Iſa. 55. 1, 2, 3.

Queſt. 7. *But may not theſe be ſaved notwithſtanding?*

Anſ. There is no Salvation but in and by Chriſt Jeſus; and the Salvation is not to them that received a bare notion of him under the Law, or another empty notion under the Profeſſion of the Goſpel, but only to them that receive him as he was promiſed, as the Holy Seed: for in that alone is the Redemption, freedom from ſin and power of life felt, and no where elſe. So that he that hath not this knowledge of him, hath not the true knowledge; nor he that doth not ſo believe in him, doth not rightly believe; nor he that doth not ſo hope in him, doth not rightly hope: and without the true Knowledge, the right Faith and Hope, how can any man be ſaved?

Therefore awake, awake, O weary, thirſty ſouls! Come to the ſpring of Life, come to the living Waters. Become little, that ye may learn of Chriſt; wait to have your eyes anointed, that ye may ſee him, and your hearts opened, that ye may know and receive

receive him. O wait for the manifestation of this Seed in you, be abased before him, joyn to him, receive his checks, receive mourning and repentance from him; wait for the Light and Faith that he gives, and the Power that issues from his Throne, and ye shall find him the bruiser of the Serpents head (which none else is able to do) and the breaker of the bond of Iniquity, which keeps down the Just and lets the Unjust at liberty, till he dissolve it. And this is sufficient to manifest against all the disputes of the mind, that this is he He and no other, by his doing that which none else can do. This demonstration he gave to the *Jews in flesh*, in his appearance in flesh; and this demonstration he giveth now to the *Jews in Spirit*, in his appearance in Spirit, whereby he satisfieth their hearts, and putteth them out of doubt that it is he. And we must profess to the world (as our hearts are drawn and guided by the Lord, to give forth the testimony we have received of him) that we look not, yea we cannot look for another. Whom should we look for, besides the Lamb, besides the Word which was in the beginning, besides him who is one with the Father, and hath the Eternal Life, Wisdom, Righteousness, and Power of the Father, and manifesteth it in us? We look for indeed more of the same, and the more universal and powerful breaking of it forth, but another thing, another Christ, another Life, Spirit, Power, &c. we cannot look for. And this we further testifie, that whoever receives this Testimony in the truth and uprightness of his heart, waiting on that which discovers sin to him, and in simplicity joyning and giving up thereto, and walking with him in forsaking the evil and cleaving to the good, in the faith of him and of his power, he shall witness the same thing with us, and all the reasonings, imaginations and strong holds of his mind shall be battered down and come to nothing, before the vertue, power and life of him who thus is pleased to appear and manifest himself after the Apostacy, even as he did before, even in an inward Principle, an inward Seed, an inward Light, an inward Life, an inward Word, an inward Power. And Friends and People, mark (in your minds, and learn to put a right difference between) that which stumbles you, and that which draws and convinces you. What makes any of you own Truth at any time? is it not an inward, lively, powerful touch and demonstration of Gods Spirit? what makes you afterwards doubt and question is it not another thing, of a different nature from this? is it not a subtil reasoning, whereby the enemy twines into your spirits, and begets first a doubt concerning, then a prejudice, and at last a great strength against that, which before ye had some sense of and some unity with, in the teachings and quickenings of the Spirit of the Lord. And what spirit is it in you, that thus worketh in your minds? and whither doth he lead you by these workings and subtil reasonings? Oh that ye might see! Oh that ye might feel the snare, and know with us the preserver there-from: for we have met with much of this; and had we not been helped by the Lord, and given up to him, we had been entangled to this very day, as ye are. And he that hath helped us, waits to be gracious to you: and O that you would not reject his help, that he might deliver you also, that ye also might bless his Name, in feeling the benefit and joy of his preservation. And this is written in true bowels and tender yerning love, that ye might be a little stirred up to wait to know the Fathers house, and might feed on the bread which abounds therein, and drink of the waters which makes fresh and living to God, and be clothed with the raiment which the Master of the Family gives to his Spouse, Children and Servants.

The end of Christs manifestation, his Salvation, and whom he saves.

CHRIST came (and is manifested in the hearts of those that receive him) to destroy the works of the Devil, and to set the soul free from sin: and whom he maketh free, are free indeed. Is the Liberty which the Son giveth, inferiour in this life, in its kind, to the captivity and bondage of the Enemy, in its kind? Which of them is stronger? The Enemy to enthral, or the Lord *Jesus Christ*, to set free from his Thraldom? Yes; the Lord *Jesus Christ*, the captain of our Salvation the mighty Saviour (who is more able to save, than the Enemy to destroy) delivereth his *Israel* out of the hands of their Enemies, and so mightily and powerfully delivereth them, that they are able (in the power of his Might) to serve him, without fear of them any more, in holiness and righteousness before him all the dayes of their life.

It

It is true, there is a ſtate of darkneſs, ſin and death, wherein Satan reigns: and there is a ſtate of weakneſs, wherein Satan much prevails, if the watch be not ſtrictly kept to him, who is the everlaſting ſtrength; and there is a ſtate of fighting and groaning under the body of ſin and death, and crying out who ſhall deliver from it! But there is alſo a ſtate of growth in the Life, and of Victory (through the Life) over that which captiv'd and cauſed to cry out. There is a treading down of Satan under the feet by the God of Peace, inſomuch as not only the Elders, but the very young-men in Chriſt overcome and triumph over him, feeling the entrance miniſtred to them abundantly into the everlaſting Kingdom, into which no unclean thing can enter. Oh! wonderful is the travel to the holy Reſt of the pure Life! Happy are they that meet with the true Leader, and faithfully follow him, till they have travelled through and overcome all that ſtands in their way! for to them, and to them alone, is the promiſe of the poſſeſſion of the everlaſting Inheritance; and ſuch find and feel the Lord to be their God indeed, and themſelves to be his Children, (brought forth in his holy Life and Nature) which to feel in truth and certain knowledge is more than tongue can utter.

Chriſt ſaves only thoſe that come unto him, and believe in him, and ſo are born of his Spirit, and by the faith and through the ſtrength and vertue of his Spirit overcome the wicked one, his works, ſnares and temptations in their hearts. And theſe feel in themſelves the Root of his Life, the holy Seed of his Kingdom ſpringing up in them, into which they are ingrafted and become one with him, and ſo bringing forth the holy Fruit, the living Grapes, the new and righteous Converſation, wherein the Life of God ſhines and is glorified. Now it is not knowing, or believing, or receiving any thing into the old underſtanding, that avails with God, or the Reformation which is there wrought, but the New Creature alone, created of God in Chriſt Jeſus. This is born of God, this lives in him, this is clothed with him. This puts off the old man with his deeds, and puts on the newneſs of the Nature and Spirit of the Lord *Jeſus Chriſt*; ſo that this man is as really in Chriſt, in the Spirit, in the new *Adam*, found in him, formed in him, covered with him, as the firſt man or nature is in the old *Adam*. Therefore this is the main thing in Religion, to mind the Seed of the Kingdom, the Leaven of the Kingdom, its growth in the mind, ſoul and ſpirit, and the minds, ſouls and ſpirits gathering into and growth in it. And here is Faith, the true Faith, the true Love, the true Hope, the true Meekneſs and Patience, the true Juſtification and Sanctification felt, and not elſewhere: but thoſe that are out of this, out of Chriſt the Seed, out of Chriſt the Word, out of Chriſt the Wiſdom, Righteouſneſs and Power of the Father, are only in a dream concerning theſe things, but know not the truth and real nature of them, as they are felt in *Jeſus*, by thoſe who are truly ingrafted into Him, and livingly grow up in him.

Three Queſtions *anſwered concerning* Juſtification.

Queſt. 1. *What is juſtifying or juſtification with God?*

Anſ. It is God's owning the ſtate, works or actions of a creature, either inwardly in his own mind, or manifeſtly to them. This is God's juſtifying of them, or his Juſtification: his diſowning or diſallowing them, is his condemnation. As for inſtance, God's owning *Adam* in the upright eſtate of his Innocency, wherein God created him; and any thing he did in that ſtate and ſpirit, was his juſtifying of him and his works. Gods diſowning and diſallowing his hearkning to his Wife and the Serpent, and his eating the forbidden fruit, upon their temptation, was his condemnation thereof.

Queſt. 2. *What is it God juſtifies, and what is it he condemns?*

Anſ. That which God juſtifieth is the Spirit of his Son, the Life of his Son, the Nature of his Son brought forth in any creature; the Faith which is in him, and ſo the creature as it is in the Obedience which is of him, and the works that are wrought in him: but the fallen eſtate of Man from him, and all that is done by Man out of him, God condemns.

Queſt. 3. *How is Juſtification received, kept and grown up in; and what is the Preſervation out of Condemnation?*

Anſ.

Anſ. Juſtification is only received by receiving him, who is the righteouſneſs and juſtification, and only kept by abiding in him, and only increaſed by growing up in him. For as every one that is found in him, is juſtified: ſo he that hath more of him, more of his Life, more of his Faith, more of his Nature, more of his Spirit, more of the pure Obedience, more of the Garment of Righteouſneſs and Salvation drawn over him, he is more juſtified. For there are degrees of Juſtification, as the ſoul that is really in the thing, and is acquainted with the true nature and diſpenſation of it from God, feels and knows. A father is more or leſs pleaſed with his children, yea with the ſame child ſometimes, which is a true figure to man who is come under Gods Teachings. And the preſervation out of condemnation, is, by being preſerved out of that, which God condemns: for no man upon the earth, that hath the true ſenſe and feeling, ſhall ever find the Holy and Juſt One juſtifying him in his ſins, but as the heart is turned from them, and by the power of Life kept out of them. He that will be kept in the Juſtification, muſt be kept out of that which the Juſtification is not to; for there he is not Juſtified; but in his being drawn again out of it, and turning again from it, his Juſtification in the tender Mercy of the Lord is renewed. Juſtification under the Law, was according to that Covenant: and Juſtification under the Goſpel, is according to that Covenant. He that walks with God in that Covenant, he that walks in and after the Spirit of Chriſt, he is therein juſtified: but he that walks after the fleſh, and doth any thing that is fleſhly; that is not juſtified with God, nor he in that: but in the Faith which cleanſeth and giveth victory over it, in that is the Juſtification from it, and the pure Heavenly peace with the Lord God of Life witneſſed.

He that is in Chriſt, and receiveth his knowledge from Chriſt, and is kept in the pure fear and ſenſe of him, he underſtandeth the truth of theſe things: but he that is erred in ſpirit, and holds but up a literal knowledge (though from or at leaſt accompanied with ſome remembrance of former feeling and experiences) he errs about theſe things alſo, and deceit and a lie hath prevailed over him, as he will find, when the Lord confounds his wiſdom and preſent apprehenſions of things, by awakening his Witneſs in him. For Religion, the true Religion is a Myſtery, Life a Myſtery, Chriſt is a Myſtery, the Spirit is a Myſtery, Faith is a Myſtery, Obedience (the *pure Obedience*) is a Myſtery, Worſhip (the *Spiritual Worſhip* in and according to the New Covenant) is a Myſtery, hid from the eyes of all the wiſe ſearchers of the World, but revealed to the leaſt Babe that is of God, and abideth in the quickned Life of his Son. But many that are out of the Myſtery of Truth, are in the Myſtery of Deceit, and have a knowledge or Profeſſion concerning Chriſt, his Spirit, Faith, Obedience, the Spiritual Worſhip, &c. in that Myſtery of Deceit, which they for the preſent account the true, and by it venture to judge, diſallow and condemn the Truth it ſelf: but that is not at all to the hurt of the Truth, or ſuch as are in it, but rather to their own hurt and great danger. For the ſparks which man kindles, will never light him to God; the garments of man's righteouſneſs (either according to his apprehenſions of the letter of the Law, or letter of the Goſpel) will never cloath him; but for all that, he muſt lie down in ſhame and ſorrow, when the Truth of God appears in his Conſcience, and all his ſhadows and deceits flee away.

Therefore hearken to the Teſtimony from theſe, whom the Lord hath awakened, whom the Lord hath quickned, whom the Lord hath led out of the darkneſs of the night, into the light and brightneſs of the day; who have ſeen Jeſus, and teſtifie what they have ſeen, heard, felt and handled of that eternal Word, which was from the beginning, which appeared in fleſh, and afterwards in Spirit before the Apoſtacy, and hath again appeared (ſince the Apoſtacy) as a Shepherd, as a Gatherer, as a Seeker-out and Preſerver of his wandring Sheep, who were driven from Him in the cloudy and dark day. And if ye would hearken aright, breathe to the Lord, in that which deſires and longs after him, that he would circumciſe the heart, and open the right ear in you, that the ear may hear his witneſs in you, that ſo ye may indeed know the voice of the Shepherd, and in true underſtanding, ſenſe and conſtant experience bear witneſs to that true Teſtimony, which Chriſt ſpake in the days of his fleſh; *My Sheep hear my Voice, and follow me; but a ſtranger they will not follow: for they know not the voice of ſtrangers.*

Of

Of the pure, constant, eternal, unchangeable Nature of Gods Truth.

TRuth is of God, and was with God and in God, before any thing else had a being. Truth was before Error or Deceit: for it was from the Truth that the Error was, and it was about Truth that the Deceit was. There was somewhat which erred from Truth, and brought in Deceit into the World, and hath propagated Deceit in the World, but Truth remains the same that it was, keeping its pure, eternal, unchangeable nature; and is not, nor ever was, nor ever can be defiled or tainted with any Error or Deceit; but testifieth against it, reproveth it, and condemneth for it, draweth out of it, and delivereth from its bands and captivity, all those that hearken and cleave to it, in the Faith which is of its nature and begetting.

The Father, the Fountain of Truth, is the same. The Son, his express Image (whom he fills with himself, and in whom he appears) is the same. The Spirit, the Anointing who is *Truth*, and *no Lie*) is still the same. The Principle, or Seed of Truth, is still the same. The Doctrine and Way of Truth is still the same; for it was the same Truth which was preached in shadows under the Law, the substance whereof appears and is witnessed in the Gospel: and it was the same before the great Apostacy, in the latter days from it, and all the times of the Apostacy, and again after the Apostacy. It hath the same nature still, the same properties, the same operations and effects, and gives forth the same Testimony in the ears and hearts of all that are open to it. Indeed the minds of men, and the states of men may often change in relation to Truth; but Truth it self changeth not, but is equal, fair and just to all men upon the Earth, in all Ages and Generations, always condemning that which is unjust, erroneous and deceitful, and always justifying what is pure, holy and righteous.

Now is not this a Pearl? nay is not this *the Pearl* indeed, the precious Pearl of price? Who would not buy it? who would not sell all for it? who would not dig in the Field where this Treasure is hid, until he find it? The Field is near thee, O man, which thou art to purchase and dig in, and must feel torn up by the Plough of God in some measure, before this Pearl or Treasure appear to thee; and thou must take up and bear the Yoke and Cross of Christ, until all be bowed down and crucified in thee which is contrary to its nature, before it be polished in thee, and thou come to behold and enjoy its riches and everlasting fulness. O happy are they, that are begotten and born of it! happy are they that know its voice, and give up to it, to be gathered and redeemed by it, out of all deceits, out of all errors, out of all that entangles and ensnares the soul in sin, misery and under perdition; for destruction and misery everlasting is out of it, and Life and Salvation is alone to be found in it.

There is a Witness in every heart, which knows these things, and will testifie it to their faces, when the Light of God is opened in them, and its tongue speaks therein to them. O happy they, that wait for, know, hear and subject to the heavenly Voice, while the day of their Visitation and reclaiming lasteth, wherein they may travel from Sin to Holiness, from Death to Life by its help and guidance! O why should Man perish! why should Man hearken to that which hates him, and seeks his destruction, and stop his ear against that which loves him, and warns him of his danger in the dearness of love, and in tenderness of bowels towards him?

A

QUESTION

TO THE

Professors of Christianity,

Whether they have the True, Living, Powerful, Saving Knowledge of Christ, or no?

With some Queries concerning Christ, and his Appearances; his taking upon him our Flesh; as also concerning his Flesh and Blood, and our being Formed thereof, and Feeding thereon.

And an Incitation to Professors seriously to consider, Whether they or we fail, in the true acknowledgment and owning of the Christ, which Died at *Jerusalem.*

Likewise some Propositions and Considerations concerning the nature of Church-Worships and Ordinances, since the Death of the Apostles, for the sake of the simplicity, which hath been long held Captive therein.

With the sounding of Bowels towards thee, O *England.*

Also a faithful Guidance to the Principle and Path of Truth.

WITH

Some sensible experimental Questions and Answers from the Tenth Chapter of *John.*

The Second Part.

By Isaac Penington, *Prisoner in* Alisbury, *who (by the Counsel of the Lord) hath chosen rather to suffer Affliction with the despised People of God, than to enjoy the pleasures of sin for a season.*

London Printed.

Sold by *Benjamin Clark*, in *George-Yard* in *Lumbard-Street*, 1680.

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With the sounding of Bowels towards thee, O England.

Also a faithful Caution to the Principle and Path of Truth.

WITH

Some humble experimental Questions and Answers from the Teach Christ, for ye Poor.

Price Sixpence.

Printed for Benjamin Clark, in George-Yard in Lombard-Street, 1680.

THE PREFACE.

THis is life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. *Whom did the Father send? Did he not send the Son of his Love? From whence did he send him? Did he not send him out of his own Bosom? Whither did he send him? Did he not send him into the world to take upon him a Body, and glorifie the Name of the Father, doing his Will therein? He laid down his Glory, stripping himself of the form of God, and appearing in habit as a man, in their Raiment, with their Garment upon him; in which, as a Servant, the Seed, (the Heir of all) served the Father. And now his work being as good as done, he looks back at the Glory which he had laid down for the Fathers sake, looking up to the Father for the restoring of it to him again.* I have glorified thee on the Earth, *saith he*, I have finished the work which thou gavest me to do. And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was, *John* 17.4,5.

Now having sought and travelled (from my Childhood) after the true knowledge of God, and of his Christ; and having been satisfied with nothing else that ever I could meet with, and having at length (through the tender mercy of the Lord, and guidance of his Spirit) met with this, and been satisfied therewith, finding it to be the eternal Life, the true Food, the living Power, the pure Rest, the Joy and Salvation of the Soul; I cannot but testifie it to those that lay out their Money for that which is not Bread, and their labour for that which satisfieth not.

We (some of us at least) laid out as much of our money as others who now despise us have done, and as much of our labour; And (I may speak it in the fear of the Lord, and in true sence, without boasting) some of us had as much of that which they feed on, & call bread, as they have now. Yet when the Lord, brought us to the true Ballance, we found it not to be bread, nor able, to give the Soul true satisfaction. The bread was not that which we then called bread, but that which we overlooked, and wist not what it was. But the eternal Life which was hid with the Father, & is manifested in the Son, and made known to the Soul, (as the Son is manifested to it, and revealed in it) that is bread indeed, that is meat which perisheth not, but will endure when all litteral and outward knowledge of God and Christ fails, and will fall short of satisfying that hunger of the Soul, which is after the substance it self.

Now to draw mens minds to a sence of Truth, to a sence of that which is the thing that they might know the Bread indeed, that they might know the living waters, come to them and drink thereof, and find Christ in them a well of water springing up to eternal Life; therefore was it in my heart to give forth this Question, & the ensuing Queries which he that rightly answers must know the thing; and he that doth not know the thing, by his inability to answer, may find that he doth not, and so may wait upon God that he may receive the knowledge of it, and come to it for the eternal Life which it freely giveth.

The Jews were puzled with a literal knowledge of the Law and Prophets, and about the Messiah to come, according to their understanding of the Propheſies concerning him, and ſo were kept from the true knowledge thereby. Moſt ſorts of thoſe that now profeſs Chriſt, are puzled about a knowledge concerning the outward Body, fleſh and blood of Chriſt, according as they apprehend the Scriptures to ſpeak, and ſo the vail is over their hearts likewiſe, and they cannot ſee the eternal Life and Subſtance, no more than the Jewes, but by an outward literal knowledge are kept back from the thing, as the Jews were. Now the breathing of my heart to the Lord is, To take away the Vail from all hearts that ſincerely deſire after Truth, and to open the true Eye in them, that they may ſee the deſire and beloved of their Souls, and may be led by him into the true travel, out of ſelf, towards the Kingdome; yea into the very Land of the living, where the food of Life is fed upon, where the living Springs flow, where are Vineyards which we planted not, and dwelling places which we built not, where the fruit of the Vine of Gods planting (the Wine of the Kingdom) is drunk of, even new in the Kingdom, with the Father and Son in the Spirit, who are One and All there.

The Lord give a ſence and underſtanding, that the Ear of the Needy, the afflicted in Spirit, the Mourners, the Captives, the bowed down may hear, and may be drawn to touch that which hath the vertue in it, and which effectually redeemeth (thoſe that wait upon it) from all that boweth down and oppreſſeth.

A Queſtion to the Profeſſors of Chriſtianity;

Whether they have the True, Living, Powerful, Saving Knowledge of Chriſt, or no?

THE Queſtion is not, whether they know what is ſaid of him in the Scriptures; but whether they know it *ſavingly, truly, livingly, powerfully*: Yea, they may know what is ſaid of him, & yet not know him of whom thoſe things are ſaid. As it was with the Scribes and Phariſees; they knew what was ſaid of Chriſt in the Law and Prophets; but they knew not himſelf, when he appeared in that body of Fleſh. So men may now know what the Apoſtles and the Evangeliſts have ſaid concerning his appearance in a body of Fleſh, (concerning his Birth, Circumciſion, Baptiſm, Preaching, Doctrine, Miracles, Death, Reſurrection, Aſcention, Interceſſion, *&c.*) and yet not know him, of whom theſe things are ſaid. Yea, they may know what is ſaid concerning the Word which was from the beginning, and yet not know the Word, the Power, the Life it ſelf.

Since the prevailing of the Apoſtles Teſtimony, the way of the Enemy hath not been directly to deny Chriſt, but to bring men into ſuch a knowledge of Chriſt, as ſaves not. And as the Enemy did own Chriſt, when he appeared in that body of Fleſh, ſaying, *I know thee who thou art, the holy one of God*: So he hath found it for his advantage, almoſt ever ſince, to own that appearance of his. So that this he doth not oppoſe, nor mens knowledg and underſtanding of Scriptures ſo, as to confirm them in this. But the Saving knowledge, the true knowledge, the Living knowledge, the Powerful knowledge of Truth, that he alwayes oppoſeth; for that alone overturns and deſtroys his Kingdom in man, and brings man from out of his reach.

Now there is a vaſt difference between knowing the Relations concerning a thing, and Knowing the thing related of. And there is alſo a great deal of differnce between believing the Relations concerning a thing, and believing in the thing which is related of.

Spiritual things cannot be ſavingly known, but in union with them, in the receiving of them. A man can never really know the Spirit of God, by all that can be ſaid concerning it, but he muſt firſt feel ſomewhat of it, whereby he may truly know it. So the Peace, the Joy, the Life, the Power, they paſs the underſtanding, and a man can never rightly know them by reading, or comprehending never ſo much concerning them; but by coming out of himſelf, and travelling thither where they are given and made manifeſt, he may come into acquaintance with them. And if the Peace which Chriſt gives, the Joy, the Life, the Power, cannot be thus known by literal diſcriptions: How can he, who is the Fulneſs of all, the Fountain of them all, the Treaſury of all Perfection, in whom are hid all the Riches and Treaſures of Wiſdom and Knowledge; how can he be known by outward and literal deſcriptions?

Now we have travelled through theſe things. We knew formerly what ye know now; and we alſo know now, what God hath given us further; and what our former knowledge was, and what our preſent knowledge is. And this is it which gives us ſatisfaction.

Our knowledge is in a Principle, wherein we receive our capacity of knowing, and wherein the Father (from whom the Principle came) teacheth us. And this is his way of teaching us, to wit, by making us one with the thing he teacheth. Thus we learn Chriſt, by being born of him, by putting him on. Thus we know his Righteouſneſs, his Life, his Wiſdom, his Power, by receiving a proportion of them, which giveth an ability to diſcern and acknowledge the fulneſs. And in this we receive the underſtanding of the Scriptures, and know the Seed of the Woman, (which bruiſeth the Serpents head) by receiving the Seed, by feeling its growth in us, and its power over the Enemy. Then we know the thing; likewiſe we know the Woman that brings forth this Seed after the Spirit, which is the *Jeruſalem* above;

and we know alſo, and ſingly acknowledge the bringing forth of it, outwardly after the fleſh. This Seed we know to be the Seed of *Abraham*, the Seed of *David* after the Fleſh, and the Seed of God after the power of the endleſs life, and we are taught of God to give the due honour to each; to the Seed of God in the firſt place, to the Seed of *David* in the ſecond place. There was the Seed that wrought the thing, which Seed was the Life; and the Seed in which he wrought it, which was formed into a veſſel like ours, but without ſin, in which the pure Lamb appeared in the pure Power of Life, which kept the Veſſel pure: and ſo he (who was to be the firſt fruits) had the honour above all his Brethren, being anointed with the Oyl of Gladneſs above his Fellows.

But we alſo are born of the ſame Seed. He is formed in us, we are formed of him; we are as well of his fleſh and blood, as he was of ours. And by being thus formed, and feeling him grow up in us, and receiving an underſtanding from him, and in him, thus we come to know him, and to underſtand the words of Scripture concerning him. By feeling and knowing the Lamb in our Veſſels, we know alſo what was the Lamb in his Veſſel.

Thus we know things in the certainty and demonſtration of Gods Spirit, even in the Light which ſhines from him, and in the Life which he begets; and we ſpeak of things as they are, and as we feel them to be in the true Life, which the Spirit of Chriſt hath begotten in us. And we can truly ſay concerning the Scriptures that now we believe, not ſo much becauſe of the relation of things concerning Chriſt, which we have found in them: but becauſe we have ſeen and received the thing which the Scriptures ſpeak of, and find it to be the very thing indeed, the very Chriſt of God, the ſpotleſs One, the living Garment of Rightouſneſs and Salvation, wherein God findeth no fault, and in which the Soul appears without blame before him. And concerning this, can we ſpeak words of its Nature, words of its Virtue, words of its Life, Power and Rightouſneſs, which that which is of the fleſh cannot hear, but that which is born of God naturally owneth and underſtandeth. Why ſo? Becauſe it knoweth the nature of the thing, and receiveth them in the ſavour thereof. Can Life deny Life? Can the Birth of Life deny that which ſprings out of the ſame Womb? No, no. The Children which are born of Wiſdom, do juſtifie Wiſdome in its ſeveral ſproutings forth and appearances; but that which denies it, is a Birth after the Letter, a Birth after the literal and outward knowledge of things, a Birth of the comprehending Wiſdom; that indeed reproacheth and blaſphemeth the incomprehenſible Wiſdom, in its incomprehenſible ways, and would reſtrain life to what they apprehend, or can comprehend by the Letter concerning it.

And this may be a great evidence to Profeſſors, that they know not Chriſt indeed, Chriſt in his Nature, Spirit, Life, and Power; becauſe they ſpeak not of him as perſons who feel the thing, and ſpeak from the preſent ſence of it, and acquaintance with it, but only as perſons that bring forth a Notion they have received into their underſtandings. And yet they fail therein alſo; for they ſpeak not of Chriſt according as the Scriptures hold him forth, compared one with another, but as they have groſly apprehended concerning him from ſome Scriptures, as the *Jews* outward did. For the Scriptures ſpeak not only of a Body, but alſo of him that appeared in the Body; nor only of bodily fleſh, blood and bones, but alſo of ſuch fleſh and bones, whereof Chriſt and his Church conſiſt. He is Chriſt, (ſay the Scriptures) who is one with the Father, who came from the Father, in whom the Father was, and who was in the Father; ſo ſaid Jeſus of himſelf (lifting up his eyes to Heaven, and praying to the Father for his Diſciples, and the Children whom the Father had given him) more then once in that ſeventeenth Chapter of *John*. Yea he is Chriſt, whom a man cannot ſee, but he muſt ſee the Father alſo; and whom, whoſoever ſeeth the Father, ſeeth, who was before *Abraham* was; whom no man could know whence he was, even as no man can know whence the Father is. Chriſt granted the *Jews* that they knew him, and whence he was as to his Body; and yet for all that, he was the Chriſt who was to come, whom no man knew from whence he was. What was that, Chriſt called *me*, ſpeaking to *Philip? Haſt thou not known me* Philip? *Haſt thou not ſeen me?* What, doſt thou know

know me after the flesh, after the body? Doth thou take that for me? Have I been so long with you, and do you know me no better than so? The body is from below, the body is like one of yours, (only sanctified by the Father, and preserved without sin,) but I am the same Spirit, Life and Being with the Father. We are one Substance, one pure power of Life, and we cannot be divided; but he that sees one, must needs see both; and he that knows one, must needs know both. This is the Lamb of God which *John* bare witness of, which he said was before him, (*John* 1. 15.) which the body was not.

Now Friends, if you have this living Spiritual knowledge, if ye hold it in him that is true; then own and acknowledge it, (as it is expressed in the Scriptures, and as God hath now brought it forth in his People) that ye may manifest your selves to that which is of God, that ye are of him. There is an understanding and wisdom of man, and there is a witness of God, which witness gives true judgment. Man (at best) judgeth but according as things appear to him from the Scriptures; but the Witness judgeth of the things of God in the demonstration of the Spirit, according as they are felt and known to be in him.

But if ye have not this knowledge, but have long laid out your money and labour for that which is not bread, nor can yield the true satisfaction; O come to the waters, and receive that which is given freely, without money and without price. O sell all for the Pearl, for the knowledge which is of Life, for the knowledge which is Life! *I am the way, the Truth, and the Life*, saith Christ; this is life Eternal to know. And wait to feel the Rock laid as a foundation in you, even the Seed of God, the Life of Christ, the Spirit of Christ revealed in you, and your Souls born of it, and built upon it. O that ye could come out of your own understandings, that ye might feel and receive the love of my Heart, and know the Travel of my Bowels for you; that ye might be born of the Truth, and know and receive it as it is in *Jesus*, and as it is felt in the Spirit, and its own pure Power.

Now a little further to remove the Scruple, and Prejudices out of the minds of of such as sometimes have been touched with the Power of Truth, and have had the Witness of God reached to in their hearts; but afterwards the Enemy hath raised mists, and cast blocks in their way, stirring up in them hard thoughts against us, as if we denyed what the Scriptures affirm in this thing, and indeed, (in effect) that Christ which dyed at *Jerusalem*, and set up a natural Principle within, instead thereof.

To remove this out of the minds of the honest-hearted, (who in the guidance of God may light on this Paper) I shall open my heart nakedly herein.

1. We do own that the word of God (the only begotten of the Father) did take up a Body of the flesh of the Virgin *Mary*, who was of the Seed of *David*, according to the Scriptures, and did the will of the Father therein, in holy obedience unto him both in life and death.

2. That he did offer up the flesh and Blood of that Body (though not only so, for he poured out his Soul, he poured out his Life) a Sacrifice or Offering for sin, (do not, O do not stumble at it, but rather wait on the Lord to understand it; for we speak in this matter what we know) a Sacrifice unto the Father, and in it tasted death for every man; and that it is upon consideration (and through Gods acceptance of this *Sacrifice* for sin) that the sins of Believers are pardoned, that *God* might be just, and the justifier of him which believeth in Jesus, or who is of the Faith of Jesus.

3. What is attributed to that Body, we acknowledg and give to that Body in its place, according as the Scripture attributeth it, which is through and because of that which dwelt and acted in it. But that which sanctified and kept the Body pure (and made all acceptable in him) was the Life, Holiness and Righteousness of the Spirit. And the same thing that kept his Vessel pure, it is the same thing that cleanseth us. The value which the natural flesh and Blood had, was from that; in its coming from that, in its acting in that, in its suffering through that. Yea, indeed, that hath the virtue, that is it which is of an unchangeable nature, which abideth for ever, which is pure, and maketh pure for ever; and it is impossible for a man to touch it, but he must feel cleansing by it. Now this living Virtue and Power, man was shut out from by the fall, but through the true knowledge of the death of Christ, the way is made

open

open to it again, and man brought to it to be baptized, waſhed, cleanſed, ſanctified, fitted for, and filled with life; ſo that this is it that doth the thing; this is it from whence Chriſt had his one fleſh and Blood, (for we are taught both by the Spirit, and by the Scriptures, to diſtinguiſh between Chriſt's own fleſh, and that of ours, which he took up, and made his) which fleſh and blood we feed of in the *Spirit*, which they cannot feed on, which ſerve at the outward Tabernacle, nor they neither which know only the outward Body, but they only that feed in the Spirit.

Now of this thing we might ſpeak yet more clearly and plainly, could men hear our words. But if we have ſpoken to you earthly things (in Parables and Figures, ſuitable to your Underſtanding, & ye believe not; How ſhall ye believe, if we ſpeak to you heavenly things, if we ſhould tell you plainly of the Father, in whom is all the life of the Son, and all the virtue of Salvation that ever the Son had from him? The Jews were to learn in Types, Figures and Shadows, till Chriſt came. And after Chriſt came, he alſo taught them in Reſemblances & Similitudes of things: and the Apoſtle wrote and ſpake much to Perſons, as juſt coming out of that ſtate, in a language ſuited to that ſtate. But he that comes into the thing it ſelf, and is taught there by the Spirit, after he is grown up and made capable, he is taught plainly the nature of the Heavenly things, and the words of the Apoſtles, (concerning the deep things of God) which are Myſterious to others, are manifeſt and plain to him. Yea the Lord ſo teacheth him things, as words cannot utter; that is, He ſo knoweth the peace of God, the Joy of his Spirit, the Life and Power of the Lord Jeſus Chriſt, his Wiſdom, Righteouſneſs, and pure pretious way of ſanctifying the heart, the tender Mercy, Faithfulneſs and rich Love of the Father, *&c.* as he cannot utter to any man; nay ſo, as he never learned (nor could learn) from words about the things; but by the ſenſe and experience of the thing it ſelf, the Lord (in whom are the depths of Life, and who giveth the ſenſe and underſtanding of the deep things of the *Spirit*) opening them in him, and manifeſting them to him. And indeed, this is the right and excellent way of knowledge, to come into the Union, to come into the Thing it ſelf; to learn in the Union, to ſee and know in the Thing. This is the way that the Lord teacheth all his Children in the new Covenant, by inward Life, by the pure Light within, by the inward demonſtration of his Spirit, by the Power and Virtue of the Truth it ſelf, which it hath in him that is true. And he that is in the *Son*, hath ſome meaſure of this Life: and he that hath not ſome meaſure of this Life, is not in the *Son*; but in a talk and wife knowledge of things after the fleſh, which will periſh, and he with it, who abideth there. For no man can be ſaved, but by coming into the knowledge which is of a pure eternal, living, ſaving Nature. Can an opinion, which a man takes up concerning Chriſt from the Scriptures (and caſting himſelf thereupon) ſave him? for it is no more than an Opinion or Judgment unto a man, unleſs he be in the life and power of the thing it ſelf. Then indeed it is Truth to him, knowledge in him, right Knowledge; otherwiſe it is but Knowledge falſly ſo called. Knowledge which will not ſubdue his heart to Truth, nor hath its ſeat there, but in his head, making him wiſe and able there to oppoſe Truth, and ſo bringing him into a ſtate of Condemnation, Wrath and Miſery, beyond the Heathen, and making him harder to be wrought upon by the Light and Power of the Truth, than the very Heathen. Therefore conſider your ways, O Profeſſors of Chriſtianity, and do not deſpiſe the the hand which is ſtretched forth to you in the love of *God*, and in the motion and guidance of his *Spirit*, who condeſcends to you exceedingly, that he might reach to his own in you, and ſcatter your Apprehenſions, Imaginations and Conceivings about the meanings of Scriptures (which are as ſo many Chains of Death and Darkneſs upon you) that ye might come to him in whom is Life, and who gives life freely to all that come to him. O obſerve what Barrs were in the way of the Scribes and Phariſees! They would not come to him that they might have life; nay indeed, they could not, as they ſtood. There are greater Barrs in your way; yea it is harder for many of you to come to him, than it was for them. My upright deſire to the Lord for you is, That he would remove the ſtumbling-blocks out of your way, that he would batter and knock down the fleſh in you, that he would ſtrip you of all your knowledge of Scriptures acording to the fleſh, that ye might be made by him capable of knowing and receiving things according

cording to the *Spirit*; and then ye will know how to understand, honour and make use of the Letter also: but till then ye cannot but make use of it both against your own *Souls*, and against Christ and his Truth.

And then for setting up a natural principle, we are further from that than ye are aware. For we are as shy of this, and jealous that it was a natural Principle as ye can be, and started from it, divers of us, till the Lord by his eternal Power, and demonstration of his Spirit reached our hearts, and shewed us that it was the Seed of the Kingdom (even the Root of all the Spiritual life, that either we our selves formerly, or ever any else received at any time) and gave us the sight of the things of the Kingdom in it, and at length wrought that in us, and for us by it, which never was wrought in us before, and which can be wrought by nothing else but the Power of the Spirit. Now having certainly felt and known the thing in our own hearts; and having also seen the Snares and Nets which the Enemy laies for you, whereby he keeps you from the true Bread, and from the water and wine of the Kingdom (even as he kept us formerly;) How can we hold our peace, but witness to you (in the love and drawings of the Spirit of the Lord) of the Truth, Life and Power which we have felt in Jesus, though ye become our Enemies therefore? Nor do we this to bring you to another Opinion or outward Way, (that is not our end) but that ye might feel the thing it self, and know assuredly what is the Truth, in that which never was deceived it self, nor ever deceived any, nor will suffer any to be deceived who are joyned to it, and abide in it. O why should ye wander in the dark Opinions and uncertainties of the night? Why should ye not rather come to that wherein the Light of the day Springs, and out of which it shines? And can the natural man (who hath his Eyes) be deceived about the Light of the natural Day? Doth he not know the Light of the day, both from the Lights, and also from the Darkness of the Night? Ten thousand times more certain and inwardly satisfied is he, who is born of the spiritual Day, brought forth in the Light thereof, and who spiritually sees, lives and walks therein. So that there is no doubt in him who is grown up into the thing; but he hath the assurance of Faith, (which is far above the assurance of outward sense or reason) and the assurance of Understanding. O blessed is he who hath an Eye to see, an Ear to hear, an Heart to understand the things which God hath Revealed by his *Spirit* in this our day, the living Way which he hath now made manifest, the Principle of Life that he hath raised out of the Grave of Death. But he that reproacheth and speaketh evil of this, (that will neither enter in himself, nor suffer others) he is far from receiving the blessing or blessedness of this Seed; but groweth up in the wrong Nature and Spirit, the end whereof is to be Burned, with all that is in Union with it, and groweth up from it. Therefore come out from that Spirit, come out of that dark mind and nature, which never saw nor can see the Truth, (but setteth up Opinions and Appearances of things instead of it, and receive the Anointing which is given with and in the *Seed*, which is raised in some, and visited in many, in this day of the Lords Love and tender Mercy, to whom the Living, the Sensible, the Redeemed sing Praises, and on whom they wait, for his further manifesting of his Power and Glory in them daily more and more.

Now Friends, if ye will know aright, or believe aright, ye must know & believe in him, who was with the Father before the World was; who was the Saviour, the Jesus, the Christ, from everlasting. For what makes him so? Is it not his Nature? Is it not the power of Salvation in him? His taking up a Body made no alteration in him, added nothing to him; only it was necessary that he should take it up to fulfil the Will in it, and to offer it up a Sacrifice in his own Life and Spirit to the Father. This we firmly believe; & this also we cannot but say further, That the Vertue, the Value, the Worth, the Excellency of what was done by him in the Body, was not of the Body, but it was in him before time, in time, & will be after time, & for ever: Yea, it is he to whom the Name *Jesus* and *Christ* did of right belong before he took up the Body; and he only put forth in the Body, the saving Virtue which he had before, which belonged to the Nature, to the Anointing in him, whether ever he had saved any with it or no. And this Vertue, this Life, this Spirit, this Nature of his, is the Food, the Righteousness, the Garment of Life & Salvation, which he (through the death of the Body) made and prepared a living way for the Soul to come to, to Feed on, and be Clothed with. I can hardly stop speaking of these things for your sakes, that through my words (or the words of whom the Lord shall

please) ye might come to feel that which is able to give you the Holy Understanding and might come to the true sense and Experience of the Truth it self, and might see who hath blinded you, and how he hath blinded you, and fed you with Husks and dry Food, instead of that which hath the true living Sap in it. But while ye see and judge in that which is wrong, ye must needs judge amiss both of your selves and others and also of the Truth it self, and of the words spoken either formerly, or now concerning it; whereby ye expose and bring your selves under the Righteous Judgment of the Truth it self, even of the Son, and the Light of his Day, which hath Power from the Father to judge all false Appearances, Deceits and Deceivers.

A Post-Script *to the Professors of Christianity.*

IT hath pleased the Lord, as he manifested his Christ gloriously before the Apostacy; so to manifest him so again. For he was not only born (in the flesh) of the Virgin *Mary*; but he was also born in the *Spirit* of this woman cloathed with the *Son*, which had the *Moon* under her feet, and on her head a Crown of twelve *Stars*. She also brought forth the Man-Child, who was to Rule all Nations with a Rod of Iron, *Rev.* 12.

Now of this appearance and return of the Lord Jesus Christ, and his fresh bringing forth of his Life and Power, in his Body, the Church, there are many Witnesses, who have seen, felt and tasted, thereof, with the Eyes and Senses which are of God, and of the New Birth. And of this (in the Love and good will of God, and from the drawings and requirings of his *Spirit*) they bear witness to others; that they also might come to see the glory and brightness of his day, and rejoyce therein. For indeed it is a glorious Day inwardly in Spirit, to those that are quickened and gathered to the living Shepheard and Bishop of the *Soul*, by the eternal Arm of his Power. And happy is the Eye that sees the things that they see, and the Ear that hears what they hear, and the Heart that understands the things which God hath revealed in and unto them by his *Spirit*.

Glorious was the appearance of Christ in the flesh; but there were blocks in the way of the Jews, that they could not know, own, believe and receive him. And glorious is the Administration of his life in *Spirit*, in this day of his Power: but there are also blocks lying in the way of them to whom it is sent, which cause them to stumble at it, and keep them both from letting it into them, and also from giving up to it. But blessed was he, who was not offended in Christ then; and blessed is he who is not offended at him now. For he that is offended at him, who is Life, and gives Life, stumbling at the present way of dispensation, which God hath chosen to give it out by, how shall he live? This is the cause that so many poor hearts lie mourning and grovelling on the earth, groaning because of their sins, fearing because of the strength of the Enemy, and the corruptions of their own hearts, which are continually ready to betray them into his hands; because they know not him, who hath streched out his Arm, and is come in his Power to deliver; but are prejudiced against the way, wherein he hath and doth deliver. Yea, they know not his Voice who calls, *Come unto me, I am the Resurrection and the Life. He that believeth in me, shall receive my strength; and though he were never so weak, shall become as* David; *and though never so unclean, shall find the Waters, which spring from my Well to cleanse him, and nourish him to Life everlasting.*

How tenderly did Christ visit the Jews, in the dayes of his flesh? How Powerfully, and in the true Authority of God, did he preach among them? what mighty works did he shew? and yet they could not believe. Why so? The Enemy had entred them with his temptations, had got somewhat into their minds of a contrary nature, to keep out thereby the sense, knowledge, and acknowledgment of him. So that when their hearts were even overcome with his Power and sweet precious Doctrine, and ready to yield that this was he, this was Christ indeed; then the Enemy raised up some Argument or other to prejudice them against him, that he might thereby beat them off, and drive them back again from owning or receiving him. *This man is not of God,* say some; *for he keepeth not the Sabbath.* He cannot be a prophet, say others, because *he is of* Galilee, *out of which no Prophet ariseth.* He cannot be Christ, saith a third sort, because *we know whence he is; but when Christ cometh, no man knoweth whence he is.* He is not holy, strict, and zealous, accor-

cording to the Law, say others; but a loose person, *a man gluttonous, and a Wine-bibber, a friend of Publicans and sinners*; one who teacheth not his Disciples to fast and pray, (as the *Pharisees* did theirs, and *John*, who was generally looked upon as a Prophet, did his) but justifieth them in plucking the ears of Corn on the Sabbath Day, and so thereby rather incouraging them to break it, then strickly to observe and keep it according to Gods Law. He is a *Blasphemer*, say some, (speaks most horrid blasphemy) *making himself equal with God*. He reproacheth the most strict and zealous men that we have,) even our Teachers and Interpreters of the Law and Prophets) calling them *Hypocrites, painted Sepulchers, blind Guides*, &c. and pronounceth Wo upon Wo against them. And those that are the Children of *Abraham*, he calls the Children of the Devil, and saith, *He that committeth sin, is the Servant of sin. But if the Son*(meaning himself)*make you free yee shall be free indeed*. And if we will have life in us, we must believe in him, and eat his flesh, and drink his blood; (Did ever *Moses*, or any of the Prophets teach such Doctrine?) Again, he saith, *if a man keep my saying, he shall never see death*; whereas *Abraham* and the Prophets (who believed God, and kept his sayings) are all dead. This made them even conclude he had a devil, *John* 8. 52. So how could they understand him, when he said, He was *the Good Shepherd*, and *the Door*, &c. and *that all that ever came before him were Thieves and Robbers*; would they not look upon this as witnessing of himself, and endeavouring to set up himself? And when he said, *Verily, Verily, before* Abraham *was, I am*; Were they not ready to stone him, for speaking a false and impossible thing, as it seemed to them, he manifestly being not yet fifty years old? But suppose it to be true, that he was before *Abraham*, how then could he be the Messiah, who was to come of *Abraham*, and out of the loyns of *David*, according to the Scriptures? And then for his Miracles, having beforehand concluded that he was a bad Man, a Sinner, a breaker of the Sabbath, a Blasphemer, a deceiver of the People, *&c.* How easie was it for them to harden themselves against them, and to infer that he wrought not these things by the Power of God, but by the aid and assistance of the Devil, to overthrow the Laws and Ordinances of *Moses* and to set up himself and his new Doctrine by? Indeed many (and some seemingly strong and unanswerable) were the exceptions, which the wisdom and understanding in them (which was out of the Life and Power of Truth) formed against Christ, whereby they justified themselves in their refusal of him, who was Sealed and sent of the Father, and so excluded themselves the Kingdom, and the Righteousness thereof.

This is past, and they can condemn them now, who themselves are acting over again the same thing in Spirit. It pleaseth the Lord thus to suffer things to be, still so to give forth the dispensations of his Life, as they alone that are in some measure of his Life can discern them. And the same spirit (under a new guise) still opposeth Truth in its present appearance and dispensation, and stirreth men up to slight and blaspheme that holy Name and *Power* which they that believe in, are saved and sanctified by. Well what shall I say to you; O that ye could discern Spirits! O that ye could see what Spirit ye are of, and whom ye serve, in opposing the present dispensation of Life! O that ye could see how ye read Scriptures out of that which wrote them, & bend them against that which wrote them, making yourselves wise and strong in a wrong Wisdom and Knowledge, against the Lord, and against his Christ, whom he hath set upon his holy Hill of Sion, and who appeareth there, though you see it not. For Sion is not now literal, or after the flesh; (the Day is come, the shadows are gone.) But Sion is the holy Hill of God in Spirit, upon which the Heavenly Jerusalem was built, which is revealed, come down, and coming down from Heaven, and many of the Heavenly Citizens dwell there already, and more are coming thither to dwell; for even from the East, West, North and South, shall the gathering be, to sit with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom which cannot be shaken, which Kingdom was received by the Christians formerly before the Apostacy, and is now received again, blessed be his Name, who lives and reigns in Power, over all the Spirits of darkness and deceit, maintaining his pure Life and Truth in the hearts of his Children, in despite of them all.

But why should you thus err in Heart from the pure Truth? why should you not open to him that knocks in his holy Power, and in the demonstrations of his Spirit

to your Consciences? Why should a subtile device of the deceiver be let in and hugged by you, to cause you to thrust him back from your hearts, who is the Word of eternal Life, and with whom are the words of eternal Life? the Lord God discover the deep deceits of the Enemy to you, whereby he captivateth your hearts and understandings, that it may not be always said of you, as it was of the Jews, *He came unto his own, and his own received him not.* But to as many as received him, he gave power in the day of his flesh, and he giveth much more Power to them that receive him in Spirit (in the Day of his Spirit) to become the Sons of God. And because they are Sons, he poureth out abundantly of his Spirit upon them And he that hath the Spirit, hath the Son; and he that hath the Son, hath Life. But he that hath not the Son, (but blasphemeth the appearance and light of his Spirit) hath not life; but is yet in that Wisdom and Knowledge which is death, and which keeps him dead.

Now the Lord, of his tender Mercy, make you sensible of, and pardon your opposing and resisting his Truth, and also cause the Light of Life to shine in your hearts, quickning and guiding you thereby out of the Land of Death and Darkness, into the holy Land of Life; that all that sincerely breath after Truth, may (through the faithfull travel) come to sit down, dwell and feed together in it, in the one Power, in the one Life, in the one holy Spirit, where is pure Rest and Peace, perfect Joy and Satisfaction for evermore. Amen.

Some QUERIES *concerning Christ and his Appearances; his taking upon him our flesh: As also concerning his flesh and blood, and our being formed thereof, and feeding thereon.*

Query, 1.

WHether there was not a necessity of Christs taking upon him our flesh, for the redemption of those that had sinned, and the satisfaction of the justice offended?

Quer. 2. Whether the Father did not accordingly prepare a body for him, to do his Will in all things in, and particularly to offer up to him the acceptable Sacrifice for the sins of the whole World?

Quer. 3. Whether it was not necessary, in this respect also, that Christ should take upon him our flesh, that he might have experience of our temptations and infirmities, and become a merciful and faithful High Priest and Intercessor for us?

Quer. 4. Wherein lay the value and worth of his Sacrifice, and of all he did? Did it lie chiefly in the thing done, or in the Life wherein he did it; in that he did it in the pure Faith, and obedience to the Father? He became obedient unto death, even the death of the Cross; and he through the eternall Spirit offered himself without spot to God.

Quer. 5. What was he, for whom the Father prepared a body, and who took it up to do the Will, and did the Will in it? was he not the Arm of God, the Power of God, the Saviour and Salvation of God, the Jesus and Christ of God?

Quer. 6. To whom do the Names and Titles, *Jesus* and *Christ*, chiefly, & in the first place belong? do they belong to the *Body* which was took by him, or to him who took the Body? The Body hath its Nature and Properties, and the eternal Word, or Son of God, (the pure spotless Lamb, the Fountain of Innocency) its Nature and Properties. Now the Query is, Which was the appointed Saviour of the Father, which was the Anointed of the Father? chiefly, and in the first place; Whether the Body prepared, or he for whom the Body was prepared, to do the Will, and offer up the acceptable Sacrifice in?

Quer. 7. Which is Christs Flesh and Blood which we are to partake of, whereof we are to be formed, which we are to eat and drink, and which is meat and drink indeed, nourishing to life everlasting? Is it the flesh and blood of the Body, which was

was prepared for, and taken by him, wherein he tabernacled and appeared? or is it the flesh and blood of him, who took, tabernacled and appeared in the Body? For that which he took upon him was our Garment, even the flesh and blood of our Nature, which is of an earthly perishing Nature: but he is of an eternal Nature, and his flesh, and blood and bones are of his Nature. Now as the Life and Nature, which is begotten in his, is Spiritual; so that which feeds, and is the nourishment of it, must needs be of a spiritual and eternal Nature.

Quer. 8. What is the Bread which came down from Heaven? Is not the Bread and the Flesh all one? Outwardly-visible flesh and blood was not in Heaven, nor came down from Heaven; but the bread of Life did come down from Heaven, which the heavenly Birth feeds on, and lives by. For that which Redeems, that which is Jesus (the Saviour) came down from Heaven, and took upon him a body of flesh here on earth, in which he manifested himself as King, Priest, and Prophet, and did the work appointed him by the Father, (*John.* 17. 1. *&c.*)

Quer. 9. What was that which saved people outwardly, from their outward infirmities and diseases, while Christ was on earth in that Body? Was it the Body, or the Life, Power and Spirit of the Father within the Body, and manifested through the Body? And can any thing less save inwardly? Now that which saves, that which hath the Virtue and Power of Salvation in it, that the Eye of Faith is to fix upon, and not to stick or stop in that, through which the Life works it.

Quer. 10. Who was he that humbled himself, that made himself of no reputation, that took upon him the form of a Servant, and was made in the likeness of men, and found in fashion (or habit) as a man? was it the body of flesh? or was it He that was glorified of the Father before the World was? And who is to have the honour and exaltation? At whose Name is every knee to bow? Is not the reward to him, who laid down his Glory, to take upon him the body of flesh, and appear in it, that he might honour, glorifie and fulfill the Will of his Father?

Quer. 11. Are not the Children and He of one? is not he and they of the same flock? (*Both he that Sanctifieth, and they who are Sanctified, are all of one,* Heb. 2. 11.) Is it not from thence, that he is not ashamed to call them Brethren, even because he finds the Nature, Spirit and Life of his Father in them? What makes a Child to God? Is it not the being begotten of the Father, and born of the Spirit? And that which is born of the Spirit, is Spirit. Now mark: Have we the denomination and relation with Christ, from that which is Spiritual, and hath Christ himself the name from, or because of the body of flesh? Nay, nay, the Name *Christ* was from the anointing which was in the Body, which ran into, and filled the Vessel. It is true, the Body in and by the Union, partakes with him of his Name; but the Name belongs chiefly, and most properly, to the treasure in the Vessel.

Quer. 12. What is it to put on Christ, or what is the putting on of Christ? Is it the putting on of that body of flesh? Or the putting on a belief concerning him, according to what is said of him in Scripture? Or is it not rather a putting on of his Nature, his Seed, his Spirit, his Life, wherewith the Souls of those that are born from above are cloathed, as the body is with a Garment?

Quer. 13. Who was it that said, I am the Resurrection and the Life? Was it not Christ? And what did he say it concerning? Did he say it concerning the Body? Or did he say it concerning the Power and Virtue of the Father, which was in the Body? Did he not say it concerning, that which had the Power of Life in it, before it took up the Body, and had also the Power of Life while it was in the Body; yea, and could raise up not only other Bodies, but that also after it had laid it down? For after it was laid in the Grave, he could raise it up, and take it on again, as well as he did at first, when it was first prepared, (*John* 10. 17, 18.)

Quer. 14. If I, or any one else have felt the saving Arm of the Lord revealed in us: If we have felt a measure of the same Life, Power and Anointing revealed in our Vessels, as was Revealed in his: Is it not of the same Nature? Is it not the same thing? Is not Christ the Seed? And is not this Seed sown in the heart? Now if this Seed spring and grow up in me into a spiritual shape or form, (though it be but of a Babe) is not Christ then formed in me? If I be ingrafted into, and grow up in it, am I not ingrafted

into Chriſt, (the true Olive-Tree, the true Vine) and do I not grow up in him? And is not this the ſame Chriſt that took upon him the body of fleſh, & offered it without the Gates of *Jeruſalem*? Is there any more than one, or is there any other than he? is Chriſt divided? Is there one Chriſt within, & another without? He that knoweth the leaſt meaſure of the thing, doth he not know the thing in ſome meaſure? And he that is in the leaſt meaſure of the thing, is he not in the thing? He that knoweth the Son, doth he not alſo know the Father? And he that knoweth the Spirit, doth he not alſo know the Son? And he that is in the Spirit, is he not in the Son? For they are one Nature and Being. A man may have notions of the one, and not of the other; but their Nature, their Being, their Life, their Virtue is inſeparable. And as Chriſt ſaid concerning the Father, That he was in the Father, and the Father in him; and that he that ſaw him, ſaw the Father. So may it not be as truly affirmed (in the true ſence and underſtanding of Life) concerning Chriſt, that he is in the Spirit, and the Spirit in him; and that he that ſeeth the Spirit, ſeeth him; and he that ſeeth him ſeeth the Spirit? For he is the Spirit, according to that Scripture, 2 *Cor.* 3. 17. *Now the Lord is that Spirit; and where the Spirit of the Lord is, there is Liberty.* What to do? Why, to ſee and read within the Vail, and to behold the glory of the Lord, which is revealed there; which they whom the Vail was over formerly, or whom the Vail is over now, have not Liberty to do. Here is confuſion and impoſſibility to mans wiſdom; that Chriſt ſhould be all one with the Spirit; that Chriſt ſhould ſend the Spirit in his Name, and alſo himſelf be the Spirit whom he ſends. (This is an heard ſaying, who can bear it?) And yet this confuſion to man, is Gods Wiſdom, and pretious in their eye, who are taught of him.

For it is one and the ſame Chriſt that was ſignified in Types and Shadows under the Law, Revealed in the fulneſs of time in that prepared Body, and afterwards in Spirit. Now after he was Aſcended, he received the Spirit ſo as he had not received him before; and ſo having received the Promiſe of the Father, he ſo Diſpenſeth the Spirit to his Brethren and Diſciples, as it had not been Diſpenſed before. Indeed he comforted and refreſhed his People under the Law by his Holy Spirit, which was their inſtructer then, (*Neh.* 9. 20.) and taught them the things of God under Types, Shadows and Reſemblances. When he came in the Body, he choſe out Diſciples, whom he taught the things of the Kingdom, and was a Refreſher and Comforter of them therein. (And was not this another Comforter, than thoſe had under the Law? Had the Jews before, ever any ſuch Comforter, as Chriſt was to his Diſciples in his bodily preſence?) Now when he aſcends, he Receives the Spirit from the Father, as the Father had Promiſed him; and having ſo received him, he ſends him to them for their Comforter. And may not this juſtly be Termed another Comforter, than Chriſt was in his Bodily Preſence; And yet *is* it not alſo the ſame Spirit of Life, that had been with them in that Body? So that it is another in the way of Adminiſtration, but the ſame in Subſtance, even the Word which was from the beginning, the *Spirit* which was from Everlaſting; and to Everlaſting there is no other.

Now as the Father ſent the *Son*, and yet was with, and in the *Son*; ſo the *Son* ſending the *Spirit*, he alſo is with, and in the *Spirit*. And as it is the Fathers Will, that the ſame honour be given to the *Son*, as is given to him; ſo it is the *Sons* pleaſure, that the ſame Honour be given to his *Spirit*, as is given to him. Yea, as he that will Worſhip the Father, muſt Worſhip the *Son*, muſt come to him in the *Son*, muſt appear before him in the *Son*, muſt Reverence and Kiſs the *Son*; ſo he that will come to Chriſt, will Worſhip him, muſt come to him in the *Spirit*, muſt bow to him in the *Spirit*. Yea he that will know and Worſhip Chriſt in his fulneſs (in the Majeſty of his Glory, Dominion and Power) muſt learn to bow at the loweſt Appearance of his *Light* and *Spirit*, even at the very Feet of Jeſus; for that is the loweſt part of the Body.

Quer. 15. Did not the Bridegroom go away, as to his Appearance in Fleſh, that he might come again in *Spirit*? Did not the Apoſtles, who knew his Appearance in Fleſh, and his Tabernacling among them, know alſo afterwards his Appearance in *Spirit*, and his Tabernacling in them? And were not their hearts filled with joy unſpeakable, and full of Glory, becauſe of the Preſence of the Bridegroom? Did they not know the Man-Child born and brought forth in *Spirit*, as really as ever he was

Born

Born and brought forth in Flesh? Yea, did they not Travel and help to bring him forth? Were there not many in that day, who could say concerning the spiritual and inward Appearance of the Bridegroom, VVe know that the *Son* of God, the Eternal Life, the pure Power and VVisdom of the Father is come? Did they not receive from him the Understanding which he gives in and by his coming? Yea, Were they not in him that is true, even in Jesus Christ the *Son*, who is the true God, and Life Eternal? (1 *John* 5. 20.) Had they not received the Kingdom which could not be shaken? And did they never see and Converse with the King in the Kingdom? Nay, Did not he walk in them and they in him, and he sup with them and they with him, eating and drinking together the Bread and VVine of the Kingdom, fresh and new in the Kingdom? O that ye could Read in *Spirit*. O that ye did receive that measure of *life* from *Christ*, which the Father hath allotted you, that ye might Read therein; but the Letter (read out of the *Spirit*) darkneth and killeth.

Quer. 16. VVhat is the Laver of Regeneration, or the VVater wherewith the *Soul* is washed, and whereof a man is Born again? Is it outward or inward? Is it the VVater which ran out of the side of the natural Body, when it was Pierced with a Spear? Or the water which springs from the Fountain of Life, the water which Floweth from the *Spirit*? VVhat are the VVaters which Corrupt Mud, and defile the mind? Are they outward waters? And what are the waters which purifie and cleanse it? Can they be of a lower nature than Spiritual? What are the waters which answer the thirst of the Soul after Life, after Purity, after Salvation? That refresh and glad the Heart of him that drinketh thereof? Are they not from the Pure River, clear as Chrystal, which runs from the Throne? And if the water which cleanseth and nourisheth the *Soul* be Spiritual; can the flesh and blood (which falleth not short of the water in its Virtues, Properties and Operations) be inferiour to it in nature and kind?

Quer. 17. Can outward blood cleanse the Conscience? ye that are Spiritual consider. (Can outward water wash the *Soul* clean?) Ye that have ever felt the blood of sprinkling from the Lord upon your consciences, and your Consciences cleansed thereby; did ye ever feel it to be outward? It is one thing what a man apprehends (in the way of notion) from the Letter concerning the things of God, and another thing what a man feels in *Spirit*.

Quer. 18. Seeing the Apostle speaks of purifying the Heavenly things themselves, *Heb.* 9. 23. It would seriously be inquired into, and the Lord waited on to know what nature these Sacrifices must be of, which cleanse the Heavenly things? Whether they must not of necessity be Heavenly? If so, then whether was it the flesh and blood of the Vail, or the flesh and blood within the Vail? Whether was it the flesh and blood of the outward earthly Nature, or the flesh and blood of the inward Spiritual Nature? Whether was it the flesh and blood which Christ took of the first *Adams* Nature, or the flesh and blood of the second *Adams* Nature?

Quer. 19. What is that wherein they that are in the *Spirit*, behold as in a Glass, with open face, the glory of the Lord? Is it not Christ? And how is Christ so? Is it not as he is made manifest in *Spirit*? Doth he know Christ aright, or believe in him aright, that knoweth him according to his bodily appearance, (that can relate, and firmly believe what he did therein) or he that knoweth and believeth in his Spirit and Power? Henceforth Know we no man after the flesh; no not Christ (saith the Apostle) though we have known him so. What meaneth that? The same thing may be known several wayes; outwardly, inwardly; according to the *Flesh*, according to the *Spirit*. Now, if ye are of the *Spirit*, live in the *Spirit*: If ye live in the *Spirit*, know in the *Spirit* the things of God after the *Spirit*, as the *Spirit* reveals, as that which is born of God receives; and not as the wisdom, understanding, reason, and flesh of man can receive; and then ye will come into fellowship with Christ, both in his death and resurrection, and know indeed the resurrection both of the Life and of the Body, which to know, and be able to acknowledge in Jesus, is very pretious.

Quer. 20. Hath not Christ made us Kings and Priests to God, even his Father? What is it that is the King and Priest in us? And if we be Priests, must we not have somewhat to offer? What have we to offer? And what makes our Sacrifices savoury and acceptable? Is it not that of his *Spirit*, that of his *Life*, which

which is in them? Is it not the Faith, the Love, the obedience (which are all of him) wherein they are offered? If we ſhould give our bodies to be burned (in the way of teſtifing to Truth) without this, would they be accepted? If we give but a cup of cold water in this, is it not accepted?

Now, is the Life, the Faith, the Obedience of the Son the thing which is of value in us? And was it not the ſame which was of value in him? What did the Father require of the Son, for ſatisfaction for *Adams* diſobedience? Was it not the obedience of the ſecond *Adam*, which weighed down the tranſgreſſion and diſobedience of the firſt? Doth not this make all righteous, (who are of Him, and found in his Nature) as the tranſgreſſion of the firſt made all unrighteous? (*Rom.* 5. 19.) Sacrifice and Offering thou wouldſt not. Lo I come to do thy Will O God. (He taketh away the firſt, that he may eſtabliſh the ſecond.) By the which Will we are ſanctified, through the offering of the Body of Jeſus Chriſt once for all, *Heb.* 10. 9, 10. What can be plainer to that which hath Truths ear? So, by Truth manifeſted in the heart, there is nothing denied of what is ſaid concerning Chriſt in Scripture, but every thing owned, believed and received in its proper place.

Quer. 21. Who is the Captain of our Salvation? Who is it that girdeth himſelf with Might, riding on conquering and to conquer all the Enemies of the Soul? Is it not the Lamb? Is it not Chriſt? Is it not he whoſe Name is called the *Word of God*? And yet how can it be he? Is not he to ſit at Gods right hand, untill his Enemies be made his footſtool.

Quer. 22. VVhat is the *Water* and *Spirit*, whereof a man muſt be born again, or he cannot ſee the Kingdom of God? Is it Chriſts Fleſh and Blood or no? His Fleſh ſaw no Corruption; and Incorruptible Fleſh and Blood may enter the Kingdom, though Corruptible cannot.

Quer. 23. What did all the Types, Vails and Shadows under the Law ſignify? Did they ſignify another Vail? Did they ſignify or ſhadow out that which was outward? or did they ſhadow out and ſignify that inward Life, Vertue, and ſaving Power, which was the ſubſtance of all?

Quer. 24. Is not the Subſtance, the Life, the Anointing called Chriſt, wherever it is found? Doth not the Name belong to the whole Body (and every Member in the Body) as well as to the Head? Are they not all of one, yea all one in the Anointing? VVas not this the great deſire of his Heart to the Father, that they all might be one, even as the Father and Chriſt were one, *John* 17. 21, &. 23. And ſo being one in the ſame *Spirit*, (one in the ſame Life, one in the ſame Divine Nature, 2 *Pet.* 1. 4. even partakers of Gods Holineſs, *Heb.* 12. 10.) Chriſt is not aſhamed to call them Brethren, *Heb.* 2. 11. nor is the Apoſtle aſhamed to give them the Name *Chriſt* together with him, 2 *Cor.* 12. 12. The Body is the ſame with the Head; one and the ſame in Nature; and doth not the Name belong to the Nature in the whole? So that the Name is not given to the Veſſel, but to the Nature, to the Heavenly Treaſure, to that which is of him in the Veſſel, to that which the Lord from Heaven begets in his own Image, and Likeneſs, of his own Subſtance, of his own ſeed, of his own Spirit and pure Life.

Quer. 25. VVhat was that live Cole from the Altar, whereby the Prophet *Iſaiah*'s Iniquity was taken away, and his ſin Purged? *Iſa.* 6. 6, 7. Can any thing purge away ſin, but the Blood of Chriſt?

Quer. 26. VVhat are the Leaves of the Tree of Life, which are for the healing of the Nations? Is not Chriſt the Tree of Life? Is there any other Tree of Life beſides him? Is there any other Healer? And what do theſe Leaves of the Tree of Life heal the Nations of? Do they not heal them of their ſins, and of the ſickneſſes and diſtempers of their Souls becauſe of their ſins? And have theſe Leaves any of the Blood of Chriſt in them or no?

Quer. 27. Is not Chriſt the true Vine, the true Olive-Tree; the living Vine, the living Olive-Tree; the ſpiritual Vine, the ſpiritual Olive-Tree; into which all the ſpiritually living are ingrafted? As the Father is the Husbandman; ſo is not the Son the Vine? And hath not this ſpiritual, this Eternal Vine in it juice and ſap of an eternal Nature? and is not this ſap its blood?

Quer. 28. Is there not a choice Vine, to which the Foal and Aſſes Colt of the Seed of *Judah* is tyed? and are not the Garments and Cloaths of the true Jews waſhed

ed in the Wine, and in the Blood of the Grapes of this Vine? (*Gen.* 49. 11.)

Quer. 29. What is that which the earthly Nature ſlayes? And what is the Blood which the Earthly Nature ſhall diſcloſe, and the Slain which it ſhall no more cover.

Quer. 30. What are the Robes which are waſhed and made white in the Blood of the Lamb? and how are they waſhed and made white therein? And what is the Blood (of what Nature? Earthly or Spiritual?) wherein they are waſhed and made white?

Quer. 31. What is it to have, or how come we to have fellowſhip with Chriſt in his Death, and to ſuffer and be Crucified with him? Is it by having our natural Bodies Crucified on the ſame Croſs of Wood (or ſome ſuch like one) as his Body was Crucified on? or by having the fleſhly Nature Crucified, ſubdued and worn out of our Souls, Minds, Spirits, *&c.* by the Power of the *Spirit*? *Rom.* 8. 13. Now if the fleſh we are to put off, be of ſuch a nature and kind, to wit, inwardly and ſpiritually Corrupt; muſt not the fleſh of Chriſt, which we are to put on inſtead thereof, be of as deep, inward and Spiritual a Nature? What is the Fleſh whereof we are to be uncloathed, before we can be Cloathed with Chriſt? Is it outward or bodily? And what is Chriſts Fleſh we are to put on? is that any more outward or bodily, than that which we are to put off.

Quer. 32. Is not the fleſh and blood which they that have eternal Life feed on, and which nouriſheth them up to Life Eternal, (they continuing to feed thereon, and not feeding afterwards on ſtrange fleſh, and ſtrange blood) I ſay, is not this fleſh and blood Spirit and Life? For that is it which profiteth. *John* 6. 63. Is it not the fleſh and blood of the Word? Was not the Word made Fleſh? and did not the Word, who was made Fleſh, dwell and appear in a Tabernacle of Fleſh, and cauſe the Glory of his own Divine Fleſh, to ſhine through that earthly Fleſh? O Read and Conſider that ye who have ſtumbled and Murmured againſt the Truth, may ſtumble or murmur no more, but now at length receive the pure and pretious Doctrine thereof, (and ſo come to witneſs the fulfilling of that Promiſe, *Iſa.* 29. 18. & *v.* 24.) and praiſe him who giveth underſtanding.

Quer. 33. Is not the true Church, Fleſh of Chriſts Fleſh, and Bone of his Bone? Is not the falſe, or Antichriſtian Church, fleſh of Antichriſts fleſh, and bone of Antichriſts bone? What is the fleſh of the Spiritual VVhore, which is to be ſtripped naked and burnt with fire? Shall ever the Church, which is of Chriſts Fleſh, be ſtripped naked and burnt with Fire? Nay, doth not his Fleſh make able to abide the devouring fire, and to dwell with the everlaſting burnings?

Quer. 34. VVhat is the pure Milk of the VVord, which is milked out to the Babes from the pure Breaſt? and what is the Breaſt from which it is milked out? Is it of the fleſh of Chriſt or no?

Quer. 35. Are not the wicked of the ſeed and fleſh of the Serpent? (Is not that the Body of Fleſh, of Sin, of Death, which is to be put off? And are not they who are renewed in ſpirit, of the Seed and Fleſh of Chriſt? (is not that the Body or Garment of Holineſs, of Righteouſneſs of Life, which is to be put on?

Quer. 36. Is it not as neceſſary that the Eternal VVord be made Fleſh inwardly, that ſo the Children may feed on him, as it was for him to take on him an outward body of fleſh, to ſuffer and die for them, and to fulfil all Righteouſneſs, both of the Law, of the Letter, and of the Law of the Spirit in?

Quer. 37. Is there not that which ſpiritually is called *Sodom* and *Egypt*? and do not they which dwell there, inſtead of eating Chriſts Fleſh, and drinking his Blood, put his fleſh to pain, Crucifying it in & to themſelves, trampling under foot the Son of God, & counting the Blood of the Covenant an un-holy thing? Read the Figure. Did not outward *Iſrael* ſuffer in outward *Egypt*? Did not juſt *Lot* ſuffer in *Sodom*? Doth not the ſpiritual Seed ſuffer in and by ſpiritual *Egypt*? Doth not the Fleſh of the Holy and juſt One, ſuffer in and by ſpiritual *Sodom*?

Quer. 38. VVhat is that which the Gentile-Chriſtians, who are not Jews inward, Circumciſed in heart and Spirit, who know not the inward Temple (the place of the true Jews VVorſhip, where they VVorſhip the Father in Spirit and Truth) but only

worſhip in the outward Court, vvhich God hath caſt off, and left out of his meaſure, *Rev.* 11. 2. I ſay, What is that Holy City which theſe Gentiles tread under foot forty two months? Is it the Church which is of the Fleſh and Bones of *Chriſt*, or no?

He that knoweth the ſubſtance, the Seed of the Kingdom, the Birth of the Spirit, knoweth the Fleſh and Blood which is of the Seed. And this Fleſh is Fleſh indeed, this Blood is Blood indeed, even the Fleſh and Blood of the Seeds Nature; but the other was but the Fleſh and Blood of our Nature, which he honoured in taking upon him, in which he did the Will, in which he offered up the acceptable Sacrifice; but yet did not give the honour from his own Fleſh and Blood to it. For the Fleſh and Blood of our Nature, was not his own naturally, but only as he pleaſed to take it upon him and make it his. But that whereof he formeth us, (and which he giveth us to eat and drink) is the Fleſh and Blood of his own Nature: And this was it wherein was the Virtue, and wherein is the Virtue, Life and Power for ever. Happy, O happy is he who is of it, who is taken out of and formed of him, (as *Eve* was of *Adam*) and ſo becomes Fleſh of his Fleſh, and Bone of his Bone. Then will he know the Myſtery of Life, feed on the thing it ſelf, and not ſtumble about appearances and expreſſions, as thoſe that are out of, and from the thing it ſelf, do, through the darkneſs of their mind, and becauſe of their ignorance of the thing ſpoken of in the Scriptures.

An Incitation to Profeſſors ſeriouſly to conſider, Whether they or we fail, in the true acknowledgment and owning of the Chriſt which died at Jeruſalem.

WE, who are commonly called Quakers, being a People whom the Lord hath gathered (out of the wandrings, out of the many Profeſſions, out of the ſeveral ſcattered eſtates and conditions, wherein his Eye pitied us, and his love found us out) into a meaſure of the eternall Reſt; where we have found that Life, that Power, that manifeſtation of the eternal Spirit, and that redeeming Virtue, which we never were before diſtinctly acquainted with; I ſay, having taſted of this, having known this, having felt this, and come to a real enjoyment of it, in ſome degree, in our ſeveral meaſures; we could not poſſibly conceal this Treaſure, but in bowels of love (and in the movings of the Life and Power of the Spirit) have been drawn to teſtifie of it to them who are left behind, groveling under the burthen of corruption, and crying out becauſe of the ſin and bondage from the powers of darkneſs, who hath in a miſt withheld their eyes from beholding that living Virtue, which is able to ſave (and doth ſave, bleſſed be his Name) therefrom.

Now this we have often found, That this our Teſtimony hath not been received in the ſame Spirit and Love, wherein it hath gone forth; but the Enemy (by his ſubtilty) hath raiſed up jealouſies concerning us, and prejudices againſt us, as if we denyed the Scriptures and Odinances of God, and that *Chriſt* that died at *Jeruſalem*, profeſſing him only in words (to win upon others by) but denying him in reality and ſubſtance.

To clear this latter, (for my heart is only at this preſent drawn out concerning that) we have ſolemnly profeſſed, in the ſight of the Lord God (who hath given us the knowledge of his Son in Life and Power) theſe two things.

Firſt, That we do really in our hearts own that *Chriſt*, who came in the fulneſs of time, in that prepared Body to do the Fathers Will (his coming into the World, Doctrine, Miracles, Sufferings, Death, Reſurrection, *&c.*) in plainneſs and ſimplicity of heart, according as it is expreſſed in the Letter of the Scriptures.

Secondly, That we own no other Chriſt then that, nor hold forth no other thing for Chriſt, but him who then appeared and was made manifeſt in fleſh.

Now it would be nakedly inquired into by profeſſors, what is the reaſon that their jealouſies ſtill remain concerning us, and why they are ſtill ſo ready, to caſt this upon us? certainly if they did know and own the ſame thing with us, (in

(in the Spirit, and in the Power, in the Life, and in the Love which is of the Truth) this prejudice, and these hard thoughts could not remain. But if they themselves do not know Christ in the Spirit (but only according to a relation of the Letter) no marvel though they miss both of the Spirit, and of the true intent and meaning of the Letter, and likewise be liable to clash against the Truth, as it is made manifest in others.

And indeed the Lord hath shewen me in Spirit several times, that they themselves are guilty of that very charge (and that he will so implead them at his Judgment-Seat) which they cast upon us, even of denying that *Christ* which died at *Jerusalem*; to be the *Christ*. For he that owneth the words of Scripture, as he apprehends or conceives them in the reasonings of his mind, and doth not wait to have them revealed in the *Spirit*, keeping out of his own reasonings and conceivings, and waiting patiently till the Lord open the thing in the *Spirit*, he setteth up his own conceivings, or an Image in his mind of the mind of the *Spirit*, but misseth of the thing it self; which alone is known in the *Spirit*, by them who wait upon the *Spirit* there to receive it, and are not hasty to set up their own reasonings and imaginations concerning the thing in the mean time.

No man can in Truth call Jesus the Lord, but by the *Spirit*. But any man that is any thing serious, and weighs the Scriptures in the natural part, may so learn to acknowledge his coming into the VVorld, and that he is Lord and King, *&c.* and may thus call him *Lord*, yea, and kindle a great heat in his affections towards him; but all this (out of the *Life*, out of the *Spirit*) is but mans Image, which he forms in his mind, in his reading the Scriptures, and observing things therefrom. But the true calling Jesus *Lord*, is from the feeling of his Eternal Virtue in the Spirit, & finding the Scriptures opened to him by the Spirit, in a Principle which is above the Reason, comprehends the Reason, and confounds and brings it to nothing.

Again, There is no true Knowledge of Christ, no living Knowledge, no saving Knowledge, no Knowledge which hath the eternal Virtue in it; but that which is received and retained in a measure of Light given by God to the Creature, in the Faith which is the Gift, in the Grace which is supernatural and spiritual, whereas the reasoning part is but Natural. And such as have received the Spiritual Understanding, know it to be distinct from the Natural: and we experimentally find a very clear distinction, between Scriptures searched out by the reasonings of the mind, (and so practices drawn therefrom) and Scriptures opened by the Spirit, and felt in the Life.

Now that Professors generally have not received their knowledge of Christ from the Spirit, or from Scriptures opened in the Spirit (and so know not the thing, but only such a relation of the thing, as mans reasoning part may drink in from the Letter of the Scriptures) is manifest by this, In that they are not able in Spirit and Understanding to distinguish the thing it self, from the Garment wherewith it was cloathed, though the Scriptures be very express therein. Speak of Christ according to a Relation of the Letter, there they can say somewhat: but come to the Substance, come to the Spirit of the thing, come to the thing it self; there they stutter and stammer, and shew plainly that they know not what it is.

Now the Scriptures do expressly distinguish between Christ, and the Garment which he wore; between him that came, and the Body in which he came; between the Substance which was vailed, and the Vail which vailed it. *Lo I come! a body hast thou prepared me.* There is plainly He, and the Body in which he came. There was the outward Vessel, and the inward Life. This we certainly know, and can never call the bodily Garment *Christ*, but that which appeared and dwelt in the Body. Now if ye indeed know the *Christ* of God, tell us plainly what that is which appeared in the Body? whether that was not the *Christ* before it took up the Body, after it took up the Body, and for ever?

And then their confining of Christ to that Body, plainly manifesteth that they want the knowledge of him in Spirit. For Christ is the Son of the Father, he is the infinite eternal Being, one with the Father, and with the Spirit, and cannot be divided from either; cannot be any where, where they are not; nor can be excluded from any place where they are. He may take up a Body and appear in it,

but cannot be confined to be no where elſe but there, no not at the very time while he is there. Chriſt, while he was here on Earth, yet was not excluded from being in Heaven with the Father at the very ſame time, as he himſelf ſaid concerning himſelf, *The Son of man which is in Heaven*, John 3. 13. Nor was the Father excluded from being with him in the Body, but the Father was in him, and he in the Father, whereupon he ſaid to *Philip*, *He that hath ſeen me, hath ſeen the Father.* What, did every one that ſaw that Body, ſee the Father alſo? Nay not ſo, but he that ſaw Chriſt the Son of the living God, whom fleſh and blood revealed not, but the Father only (*Mat.* 16. 16, 17.) he ſaw the Father alſo.

O Friends, look to your knowledge of Chriſt, and to your Faith and Knowledge of the Scriptures, and to your Prayers alſo; for it is eaſie miſſing of the living ſubſtance in all theſe, and meeting with a ſhadow, which may pleaſe and make a great ſhew in the earthly Part, in the natural underſtanding and affections, but ſatisfieth not the Soul, or that which is born after the Spirit, but ſtill the cry there goes out (where the Soul is awakened) after Truth, Subſtance, Life, Virtue from Gods Spirit in the Spirit, which it alone can feed upon.

Theſe four things following, I am certain of, which he that cometh into the true Light, ſhall infallibly experience them there.

Firſt, That nothing can ſave but the knowledge of Chriſt, even of that very Chriſt and no other, who took upon him the prepared Body, and offered it up at *Jeruſalem*.

Secondly, That no Knowledge of *Chriſt* can ſave, but the living Knowledge. Not a knowledge of him after the Letter, (which the carnal part may get much of, and value it ſelf much by) but a knowledge of him in the Spirit; which is only given to that which is begotten and born of the Spirit, and only retained by that which abides and remains in the *Spirit*, and runs not out into the fleſhly reaſonings, imaginings and receivings, about the things mentioned in the Scriptures.

Thirdly, That that man who knoweth not *Chriſt* in *Spirit*, nor keepeth cloſe to him in *Spirit*; but (through darkneſs and miſguidance of the ſpirit of deceit) calleth the ſhinings of his Light (his reproofs, his checks for that which is evil, and his ſecret motions to that which is good) naturall; This man, though he ſeem to own *Chriſt* never ſo much according to the Letter, yet in Truth denies him.

Fourthly, He that denies *Chriſt*, (in his knockings and viſitations of him in his own heart, and before men in the Truths which he holds forth by his Servants and Miniſters of his *Spirit*) him will he deny before his father in Heaven.

O I beſeech you, do not trifle about theſe things (for they are exceeding weighty) leſt ye periſh from the way; for miſſing of the Saviour, ye muſt needs alſo miſs of the Salvation. O that ye knew your ſtate, as God knows it to be, and as it is certainly known and felt in the meaſure of his Life and holy *Spirit*, by thoſe whom God hath gathered thither, and whoſe eyes he hath opened, and preſerveth open there, Glory be to his Name therefore: *Yea, Glory, Glory, Glory, and everlaſting Praiſes be ſung to him throughout all the holy Land, yea in the very bughts of Sion, by the Souls of the Redeemed, from henceforth, and for evermore, Amen: whoſe Mercy, Love, Grace, Wiſdom, Power and Rich Goodneſs remaineth and endureth for ever; by and in which the Redeemed live to his Praiſe, who have overcome by the Blood of the Lamb, whoſe Blood they know what it is; and none elſe knoweth it, but they who feel the ſprinkling and virtue of it. Lo this is our God, we have waited for him; and how can we but be glad, and rejoyce in his Salvation! O let all that live by the breath of thy Power, and drink of thy Streams, ſing praiſe unto Thee, and exalt thy great and wonderful Name for ever and ever.*

Some

Some Propoſitions and Conſiderations concerning the nature of Church-Worſhips and Ordinances, ſince the dayes of the Apoſtles, for the ſake of the ſimplicity, which hath been long held captive therein.

HE that would know the true ſtate of the Church, and Ordinances thereof, muſt wait upon God in fear and humility of heart, who alone is able to give the true knowledge and underſtanding of theſe things. And he that cometh to the *Spirit*, waiteth in the *Spirit*, and receiveth the true Light from the *Spirit*, he ſhall be able to meaſure Ages and Generations paſt, as with a ſpan, and ſee clearly (in that Light) how things were before the Apoſtacy, how while the Church was in the Wilderneſs, and how things ſhall be again after the Apoſtacy, when the Church cometh out of the Wilderneſs. She her ſelf is the ſame in all; but her ſtate is different, according to the wiſdom and good pleaſure of him, who variouſly diſpoſeth of her. One while ſhe is cloathed, appearing in the beauty and glorious dreſs which the Lord had put upon her. Another while ſhe is ſtripped of her outward Garments, and the Harlot dreſſed therewith, and appearing therein. After which ſeaſon, ſhe is adorned again as gloriouſly (if not more gloriouſly) than before; but whether ever ſhe appears more in thoſe Garments wherein the Harlot had been dreſſed, and wherein ſhe had long appeared, (even all the time of the Apoſtacy) the Lord would be inquired of, and waited on to know. Now to help the tender and upright hearts towards the true ſenſe of theſe things, the Propoſitions and Conſiderations following are given forth, which he that ſincerely waiteth on the Lord, from him may receive the true underſtanding and right acknowledgment of.

1. That upon the coming of *Chriſt*, and the change of that outward Covenant, the diſtinction between the outward Jew and Gentile fell, they becoming all one, as in relation to Chriſt; and then another diſtinction aroſe in relation to the Faith, Believers becoming Jews now, and unbelievers Gentiles.

2. That theſe true and inward Jews had not only the inward Faith, the Life, the Power, the Spirit; but alſo a Miniſtry, Ordinances, and gifts of the Spirit relating to their preſent ſtate.

3. That there was a time, after a long and ſharp fight between the true Miniſters, who appeared in the true Light and Power of the true *Spirit*, and the falſe Miniſters, who alſo appeared as Miniſters of Righteouſneſs, and as in the Power of the *Spirit*, but were not ſuch indeed, but inſtructed by *Satan* to tranſform themſelves, into a reſemblance and likeneſs of Miniſters of Righteouſneſs: For though they ſaid they were Apoſtles, and ſeemed ſo in appearance; yet their *Spirit* (being tried) was found not to be the *Spirit* of the Apoſtles: I ſay, there was a time, when there was a diviſion (or ſeparation) made, between the inward Temple, and the outward Court.

4. That when this diviſion was made, the outward Court was given to the Gentiles; not any longer reſerved by God for the true Worſhippers, who worſhip in Spirit and Truth; but given to the unbelievers, the worſhippers out of the true Faith, the worſhippers out of the *Spirit*, and out of the Life.

5. That henceforward (ſince this ſeparation) the Believers or true Jews are not to be expected in the outward Court (in the worſhip thereof, wherein they were found before this ſeparation,) but the unbelievers, the Gentiles (who have not the true Nature, but at beſt but the appearance of the Jew) are to be expected there; and the true Jew is to be looked for and found more inward.

6. That therefore which allureth to look for God there (and to wait for him in the wayes and worſhips of that Court, all this time of the ſeparation) is not the true *Spirit* (which rightly guideth the ſimple heart to the place where God appears, and where he is to be waited for) but the wrong Spirit, who when he cannot ſtifle the ſimplicity, and hinder it from breathing and ſeeking after God, waits to draw aſide and miſlead it.

7. That the great way of that Spirits miſguiding and miſleading the honeſt heart, in its breathing and longing ſtate, is not by a direct taking it off from ſeeking after God, but rather by Pointing it to a way to ſeek him in, wherein he once appeared, and was injoyed, but is now withdrawn from.

8 He that will keep cloſe to God, and not be withdrawn from him, muſt watch to his Spirit, and know the leadings of it, elſe he will not follow the Lamb whitherſoever he goes, but ſtay behind in ſome obſervation or practice which the Lamb is gone out of, and ſo miſs of his Leader and meet (inſtead thereof with another Leader even the Spirit of Antichriſt, who enters into the outward Court and outward practices, ſo ſoon as ever the Spirit of God hath left them.

9. That Gods People, ſince his withdrawing inward and giving the outward Court to the Gentiles, have been much deceived by the Antichriſtian Spirit, and led captive into *Babilon*; in ſomuch as God, when he cometh to overthrow Antichriſt, with the *Babilon* of his building, finds them there, and calls them out from thence. For the Light growing low, and the deceit great, and the Spirit ſubtile; how can the poor, weak innocent Babe eſpy that ſpirit, and eſcape his ſnares, when he tempts to thoſe very paths and wayes of worſhip, wherein the Saints had walked and met with God, before the Spirit of the Lord departed out of them, and gave them up to the Gentiles?

10. That there is danger to the People of God of not underſtanding his Call out of *Babilon*, but abiding there, through the ſubtile entanglements of the falſe ſpirit, who bewitcheth (with the Cup of Fornication) to make *Babilon* appear as *Sion*, her Doctrines as the Truths of the Goſpel, her Ordinances and wayes of Worſhip, as the true ordinances and wayes of worſhip. For the deceit is exceeding deep, and the myſtery of iniquity very great, following the heart cloſe, which the Lord is drawing to depart therefrom; and if the Lord God were not ſtrong and vigilant, who judgeth the Whore, ſhe would ſtill keep her hold of the heart; and if the heart be not kept very cloſe to the Lord in the judgement, it cannot come out of *Babilon*, but will ſtill be entangled and held in ſome part or other of the Myſtery of its deceit.

11. Such of the People of God, as do not wait to underſtand and receive the full Call, and ſo do not follow the Lord perfectly, out of that City of Abominations; but by her ſubtilties, and inward or outward witch-crafts, are held captive therein, and found in any part thereof when the Lord cometh to judge her; ſuch muſt partake of the Plagues from the hand of the Lord, who will not ſpare her, nor the ſpirits of his deareſt People who are found there, in the day of his viſitation and righteous judgments.

Therefore come out of her, come out of her, O ye that love your Souls, and the pure Preſence and freſh Light of Gods Countenance. Yea that know what it is to provoke him to jealouſy, and fear the weight of his hand upon your ſpirits; ye that love the holy Land, the holy City, and Temple of the living God, O come out of that impure building, that fleſhly building, thoſe fleſhly wayes and worſhips which that ſpirit adorneth, to make them appear as if they were ſpiritual. O depart ye, depart ye out of your new removes; for they are alſo polluted, and not your Reſt; but ſhort of that wherein the Reſt, the Peace, the Preſence of the Lord of Life is felt by others, and to be found by you.

And conſider this, if ever ye will come to the holy City, which was once built in the dayes of the Apoſtles, but (ſince the diviſion of it from the outward Court) hath been trodden down, and trampled under the feet of the unbelievers, even while they have been worſhipping in the outward Court (which God once built and choſe, but afterwards withdrew his Spirit from, and gave up to the unbelievers) I ſay, if ever you will come to this holy City, the holy Land wherein it is built, and the holy Hill whereon it was founded, ye muſt paſs through the Wilderneſs, be exerciſed in the Wilderneſs, even till ye are fitted for it, and not ſtrive to raiſe up a building your ſelves in the likeneſs of it, but waite till God hath hewen and prepared the ſtones by his Spirit, and then (by the skill of the Spirit) build up his *Sion* again.

Therefore in the fear of the Lord conſider ſeriouſly, meekly, humbly, and bro-

brokenly, that the Lord may manifeſt your preſent ſtate and condition unto you, Whether ye have not erred in theſe things as well as others, and have not cauſe to repent of your forwardneſs herein, and to acknowledge that your buildings have been raiſed in the forwardneſs of your own Spirits and in the confidence of your reaſonings upon Scripture-words, without feeling the preſence (guidance and holy Power) of Gods Spirit raiſing up the Foundation of many Generations, and rearing his own pure Houſe upon his own holy Mountain.

In the Lords hand is the time and ſeaſon of building his own houſe. *David*, though his deſire was approved, yet might not build the outward Temple in the time of his choice: but Gods time and ſeaſon was to be waited for, both for the firſt building, and for the rebuilding of it. There is likewiſe a ſeaſon for the rebuilding of Spiritual *Sion*, after the long captivity of it in Myſtery-Babilon. Now he that is forward, building before the time and ſeaſon of the Spirit, buildeth without the Spirit, and his building is not of the Spirit, but of the nature of *Babilon* (which is wholly to be departed from and left behind, in the Souls travels and progreſs towards *Sion*:) And what ever is of the nature of *Babilon*, muſt at length fall with *Babilon*, (in the day of her terrible Judgement) if the Lord in mercy do not ſhake it, and cauſe it to fall before.

Therefore, O all Profeſſors, awaken out of the fleſh and all fleſhly reaſonings, into the Spirit of Life; and examine there both your inward and outward buildings, that your loſs be not great, and your anguiſh unutterable in the Day of the Lord, when all thoſe buildings, which are raiſed and preſerved in the pure Life and Power, ſhall ſhine in the beauty and glory of Gods Spirit, and the greateſt glory of fleſh, and fleſhly buildings, fade and wither.

The Sounding of Bowels towards thee, O ENGLAND.

EArly in the Morning, on the 26th day of the ſixth month, 1666. this, in the freſhneſs and quick ſenſe of Life, ſprang up in my heart again and again. O *England, England, England,* how good had it been for thee, that thou hadſt known and walked in the way of Peace!

There is a way of Peace, for Perſons and Nations to know and walk in; but every Perſon and Nation doth not know and walk in this way, but rather in the way of trouble.

Queſt. *What is the way of Peace?*

Anſw. It is the way of the pure Wiſdom, the way of the Light, and guidance of God's Spirit, from whom the Creature came, and by whom alone it can be rightly ordered. He that waiteth on him for Counſel, he that ſubjecteth to, and walketh in his Counſel, he walketh in the way of Peace.

Queſt. *What is the way of Trouble?*

Anſw. The way of a mans own Wiſdom and Counſel. For a Man or Nation to do that, which is right in their own Eyes. This is the way of Man, whereby he thinks to eſtabliſh himſelf, and put an end to his Troubles; but he errs therein, as in the end he ſtill finds to his Woe.

Now O *England* conſider, Haſt thou had the guidance of God? Hath the Light, which hath guided thy ſteps, been lighted by him, or by his and thy Souls Enemy? For there is a Spirit (of a contrary Nature to God) near Man, which he ſuddenly taketh Counſel of, when his heart is not acquainted with, nor receiveth Counſel of the Lord. And this Counſellor is the deſtroyer both of Perſons and Nations, leading them in ways of Ruin and Subverſion, under an appearance of being the proper ways of Peace and Settlement.

It is true of Nations as well as Perſons, that what they Sow, that ſhall they alſo Reap. God meaſureth out their time unto them, and when that is over, his time of judging and pleading with them comes. And woe is then unto them, who have acted in their own Wills and Wiſdoms, out of the pure Counſel and fear of the Lord, wherein they ſhould have ſtood and been guided.

It is a day of trouble and diſtreſs. The weight of the Iniquity of this Nation begins

gins to be felt upon it. O let every one ſearch, and bow before the Lord under his Righteous Judements; that there may be no going on in that, which bringeth and will increaſe the judgment; but a turning towards that which intercedes, and opens the Springs of Mercy.

Two things lie heavy on this Nation, to wit, a running on in Tranſgreſſions of ſeveral kinds againſt the Lord (forgetting his tender Mercies, with the days of former diſtreſs) and an afflicting others whom he loves, and hath led, and is leading out of tranſgreſſion. O that theſe things might come to an end, that the Anger of the Lord might ceaſe, and the ways of his Judgments and Pleading with this Nation be ſtopped; for who can ſtand before him, when he riſeth up in Controverſie againſt them?

There is but one Eye, which can rightly ſee the Hand and Judgments of the *Lord*; yea it pleaſeth the *Lord* ſo to manage them, that only the Eye which is of him may ſee them. Man muſt be taken in his Wiſdom, and caught in the Snare of his own Underſtanding. He that will ſee the Things of God, the Wayes of God, the Counſels of God, the Love and ſweetneſs of God (yea the very Judgments of God) muſt receive from him the Eye that ſeeth them. O that men might feel after, and come into that, wherein they might be pitied and ſpared by their Maker. Man muſt bow; that which is of God in man (which hath long lain under Oppreſſion) muſt be Exalted. It is the day of his Power, and he will Reign in it. O happy they that bow to his Scepter, and kiſs the ſhinings of his Light (even in the ſharpeſt rebukes of it in their hearts) that they may turn from, and travel out of the darkneſs (where is death, deſtruction, and miſery, even in all the counſels and wayes of it) and come into unity with that which is pure, and live.

Written in Alisb. *Priſon.* 27.
of 6th. month, 66.

A faithful Guidance to the Principle and Path of Truth, wherein eternal Life is witneſſed, by thoſe who are born thereof, and walk therein.

THere muſt be ſomewhat let down from God into a mans heart, to change his heart, and redeem it to God, or he cannot be ſaved. He muſt receive a Seed, be born of a new and Incorruptible Seed, or he cannot be renewed from his Corrupt Nature and State. He muſt be born of Water and Gods Spirit, or he cannot enter into Gods Kingdom.

Now this is the true Religion, Namely, to experience and be ſubject to that Power which Redeems to God, which breaks the Power of the wicked one in the Heart, firſt caſting him out, and then taking poſſeſſion of the Veſſel, and filling it with the Holy Treaſure.

Queſt. *But how may a Man meet with ſuch a thing as this?*

Anſw. The Scripture (which giveth a faithful Teſtimony concerning the Truth) ſaith; Chriſt, the Word of Faith which the Apoſtles Preached, is nigh. Inſomuch as a man need not ſay, Who ſhall go up or down to fetch it? but what ſaith it? *The Word is nigh thee, in thy Mouth, and in thy Heart.* This is that which reconciles to God, cutting down and ſlaying the Enmity by the Power of the Croſs, and bringing up the Seed. This is the Adverſary in the way of the ſinner, which he that maketh peace with, ſhall be remitted all his treſpaſſes paſt, and find power and ſtrength againſt ſin for the time to come, as he is gathered into, and brought forth in his pure Life and Nature.

Queſt. *But how ſhall I know and receive this?*

Anſw. That in the Heart which is contrary to ſin, which diſcovereth ſin, which witneſſeth againſt Sin, and is drawing the mind from it, furniſhing thoſe with a new and Holy Ability, who wait upon the *Lord* in it; that, that is the thing, though in never ſo little a Seed or low meaſure. Now he that minds this, hearkens to this, turns from what this (in its pure un-erring Light) ſhews to be evil, follows (in the Will

will, ſtrength and ability which is of this) what this ſhews to be good, he receives it; and waiting upon it, and becoming daily ſubject to it, ſhall grow up in it, increaſe in the knowledge of it, and acquaintance with it, and receive of it daily more and more. And thus the man whoſe way was vile, whoſe heart was naught, formed in wickedneſs, filled with corruption, daily bringing forth ſin and fruits unto death, ſhall find theſe (by the pure Light, and holy inſtructions of Life) daily purged out of him, and Chriſt formed in him, and the holy Fruits of Righteouſneſs brought forth through his Veſſel, by the Power and Spirit of Chriſt, to the Glory of God the Father.

And then being in Chriſt, being in the Principle of his Life and acting therein, here is peace in the Soul, reſt to it from its Enemies and Gods Judgments, and acceptance with the Father in what the Soul thus is and works.

But then the World will perſecute and hate exceedingly; becauſe this Soul, who thus ſubmits to God, and is thus changed by him, is not of the World, but of the Father which begat it in Chriſt, and formeth it in his Image and Likeneſs.

Likewiſe in this Light, the eyes are opened to read the Scriptures, and to underſtand therein the conditions of the People and Saints of the moſt High in former Generations, and how the wicked ſpirit wrought then, to oppoſe the Truth and People of God, and to draw men into deceit. Yea, and many other wayes the Scriptures are exceeding ſweet and uſeful, being read in that which giveth the true ſenſe and underſtanding of them.

But let him that once putteth his hand to the Plow (beginning to feel ſomwhat of God, and to ſubject unto it, and ſo to taſte of the Peace and pureneſs of it) never look back to the World, nor mind the temptations and oppoſitions he will meet with from that nature and ſpirit, either in himſelf or others; for if he do, he will never be able to travel on, but rather conſult with fleſh and blood, and ſo return back into *Egypt* and loſe the Crown, which is laid up for thoſe who paſs on through the Wilderneſs, through the Tryals, through the Temptations, through the Wants, through the various Exerciſes to their journeys end.

This is the Path of Life in brief, happy is he who feels the guider into it, and faithfully follows him therein to the end.

There is another Queſtion ſprings up in my heart, which is this.

Queſt. *How may a man come to have his ſins waſhed away by the Blood of Chriſt?*

Anſw. By coming into the Light, and walking in the Light, which diſcovers the Blood, and wherein alone it is ſprinkled by God, and felt by the Soul, he may receive the cleanſing which is by it. This is according to the Teſtimony of Scripture, as 1 *John* 1. 7. *If we walk in the Light, as he is in the Light, we have fellowſhip one with another, and the Blood of Jeſus Chriſt his Son, cleanſeth us from all ſin.* By the Light the darkneſs is diſpelled, and in the Light the corruption and filth is waſhed away by the Blood, and the Soul (mind and conſcience) cleanſed from it.

This then is the Meſſage that we have heard of him, and declare unto you, that God is Light, and in him is no darkneſs at all, verſ. 5. What then? Why then, they that will know God, and walk with God, muſt by the Virtue of his Truth be turned from darkneſs to light, and from the Power of Satan unto God; (as *Acts* 26. 18.) and in that Light he ſhall meet with the Father, and with his Son Jeſus Chriſt, and have fellowſhip with them, *ver.* 3. and ſhall be waſhed (both with the Water and with the Blood) and kept clean and pure thereby in the ſight of God.

Queſt. *But how ſhall I come into the Light, and how may I walk therein?*

Anſw. Chriſt is the Light. (He is the Light of the World, the Light of Men, the Light of Life.) And thou needeſt not ſay in thine heart, Who ſhall go up to Heaven, or down into the deep for him? for he is near in thy mouth, and in thy heart. This is the Word of Faith, which thou art to believe in, love and obey; that in the Love, Faith and Obedience thereof, thine heart may be circumciſed, and thou mayeſt live. This is the Goſpel of our Salvation, even this Chriſt, this Word, this Light, this Life which redeems from Sin; which deſtroyeth the deſtroyer, and ſetteth the Soul free to ſerve and live to the Lord. This was

the Meſſage the Apoſtles had to deliver in their day, (as *Rommans* 10. 8.) And this was *Moſes* his Meſſage too, when he ſpeak concerning the new Covenant. For *Moſes* did not only deliver the old Covenant, but he alſo ſpeak concerning the new, (even another Covenant than that of Mount *Horeb*, Deut. 29. 1.) And the Word of this other Covenant, was not the Law written in Tables of Stone, but the Word nigh in the mouth and heart, *Chap.* 30. 14.

Objection.

But that place ſpeaks of doing: (*which is the Voice of the Old Covenant, Do this and live*) *but the new Covenant ſtands in believing.*

Anſ. The end of Faith is Obedience. Why do I believe Chriſt, but that I may receive the Law of his Spirit, and walk before him in the newneſs of the Obedience thereof? And he that Obeys, is of the Faith, and in the Truth; and he that Obeyes not, is out of it; is not in the Power, not in the Life which brings forth the Obedience; ſo out of the thing which Redeems, and in which the Redemption is witneſſed, But he that Obeys, he that doth the Will, he is in the Righteouſneſs, in the Power, in the Life from which the Obedience ſprings.

And here the waſhing and Purifing of the Soul, is truly known and witneſſed. Outward Sacrifices under the Law were Vain, as to cleanſing the Soul; and an outward belief (of what Chriſt did and ſuffered) effects not the thing now, What then? The new Creature doth. The pure Faith doth. The pure Obedience doth. It did it formerly, it doth it ſtill, and nothing elſe can do it. *Bring no more vain Oblations; but waſh ye, make you clean, put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well,* &c. But how ſhould this Be? could they ever attain this by the Old Covenant? Nay, but *Moſes* had not only delivered them the old Covenant, but alſo had directed them to the new, to the VVord of Faith, to the VVord of Life and Power in the heart and mouth, through the Obedience whereof they might waſh themſelves (as *Peter* even in the Goſpel times, ſpeaketh, 1 *Pet.* 22.) put away the evil of their doings; ceaſe to do evil, learn to do well, *&c.* And what then? VVhy, then they ſhould receive the cleanſing through the Blood of the Lamb; for then, though their ſins were as Scarlet, they ſhould be as white as Snow; though they were red like Crimſon, they ſhould be as VVool, *Iſa* 1. 16. 17. 18.

So *Micah* tels them, (when they asked, how they might come before God to pleaſe him?) *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with God*; Mich. 6. 8.

VVhere or how doth God ſhew this to man? Had not *Moſes* told that before, to wit, by the VVord nigh in the mouth and heart? There is ſomwhat near man, even in his mouth, which devides his words one from another, ſhewing him (at ſometimes, and would do it oftner if he heeded it) which are bad words, and which are good words. VVhat is that, that doth this? the ſame thing alſo is in his heart, as a diſcerner of the thoughts and intents therof, ſhewing him when there is a good thought, deſire or intention in his mind, and when there is a bad or wicked one. What is this? O that men knew what it is! O that they could fear the Lord, and become Subject to it, and they ſhould know what it is.

Every Man that will be ſanctified, and Inherit Gods Kingdom, muſt be born of the Will of God. He muſt deny his own VVill (as Chriſt did; not my VVill, ſaid he, Father, but thine be done) that muſt be Crucified. He muſt ſuffer in the Fleſh, Die to the Fleſh; and Live in, and to the Holy Nature and Spirit of God.

Now thus a Man comes to be Born of the Pure VVill, to wit, by hearing the VVord nigh in the Mouth and Heart, and becoming ſubject to it, This cuts down his own VVill day by day, and brings up the VVill and Nature of God in him, through which he is Changed and Sanctified, and become a new Creature. For the old Creature is made up of the old Underſtanding and Will; but the new Creature is made up of the new.

Wherewithal ſhall a young Man Cleanſe his Way? By taking heed according to thy Word, ſaith *David.* What VVord was that? Was it the VVord of the Old Covenant, or the Word nigh in the Mouth and Heart? And, *Thy Word* (ſaith he)

is

is a Lanthorn to my Feet, and a Light to my Path. VVhat VVord was that? the VVord of the firſt Covenant, or the VVord of the ſecond? *The Law of the Lord is perfect, converting the Soul.* VVhat Law is that? *The Teſtimony of the Lord is ſure, making wiſe the ſimple.* VVhat Teſtimony is that? *The Statutes of the Lord are right, rejoycing the heart.* VVhat Statutes are they? (were not the Statutes of the old Covenant heavy and burthenſome?) *The Commandment of the Lord is pure, enlightning the eyes.* VVhat Commandment is that? Yea, what is that which is *ſweeter than the Honey and the Honey-comb*, which overcomes with its ſweetneſs? O that men could read! O that men could ſee the thing which is pure, and maketh pure; which is righteous, and maketh righteous. After men have ſeen the thing, there is a great way to travel to it; but how far have they off, who do not ſo much as ſee it, but are in the darkneſs and prejudices of that Nature and Spirit, which is contrary to it.

Now if the Lord, in his tender mercy and love to thy Soul, bring thee to a ſence of this thing, and thou beginneſt to feel this precious ſearching VVord diſcovering any evil to thee, either in thy heart or wayes: O do not diſpute, do not reaſon againſt it, but bleſs the diſcoverer, bow to the Son, become obedient immediately, faithfully following the Lamb therein, leſt he remove his Light from thee, and ſuffer darkneſs and the diſputing wiſdom to overtake thee.

Chriſt is not of the VVorld, and he leads out of the VVorld. Out of its vanities, wayes, cuſtoms, faſhions, *&c.* A man cannot ſerve Chriſt and the VVorld. *Can* any man be born of the Father, be begotten by him out of the Spirit of the VVorld: and yet live in that, walk in that which is not of the Father, but of the VVorld? which came from the worldly part, is of the worldly part, nouriſheth and pleaſeth the worldly part in man, but pleaſeth not the Father? Can that man who is not of the World, but of the Father, do any thing that upholdeth the luſt of the fleſh, the luſt of the eyes, or the Pride of Life, either in himſelf or others? Doth not the Spirit of the Lord, where it is hearkned to, draw out of theſe, and out of all things which are of theſe? Therefore conſider well what it will coſt, and how hard it is to follow Chriſt; that thou who deſireſt to be the Lords, mayeſt receive help and ſtrength from him to be faithful, that in his ſtrength thou mayeſt overcome all that ſtands between thee and Life, that ſo thou mayeſt receive the Crown, and inherit the Kingdom which is prepared for, and given to the Faithfull, who labour and fight not in vain, but gain ground and Conquer (yea, at length become more than conquerors) through the Mercy, Love, Might, and Power of the Lord.

Some ſenſible experimental Queſtions *and* Anſwers *from the tenth Chapter of* John.

Queſtion, 1.

WHO *is the good Shepherd of the Sheep?*

Anſw. The Wiſdom, Life and Power of the Father (which dwelleth in, and is manifeſt through the Son) is the Shepherd. He that is the Truth, the Way, and the Life, he alſo is the Shepherd and Biſhop of the Soul.

Queſt. 2. *Who are the Sheep?*

Anſw. They that are born of this Wiſdom, gathered by this Life, turned to this Power, they are the Sheep. They who are changed by him into his Nature, they are of him; Sheep of him, the Shepherd; Lambs of him, the Lamb; Doves of him, the Dove.

Queſt. 3. *Which is the Fold of the Sheep?*

Anſw. The Wiſdom, Life and Power of the Father, even the ſame that is the Shepherd. The Fathers Hand wherewith he covers them, wherein he incloſeth them, that is the Fold. For it is the Power, Wiſdom and Life of the Father, which gathereth the

Sheep; and he gathereth them into his Power, into his Wiſdom, into his Life; and that is a Wall or Fold about them.

Object. *Is not the Church the Fold?*

Anſw. This in the Church, or the Church in this, is the Fold; but not out of this. For, there is no ſafety or preſervation among any ſort or gathering of people, but as they ſtand and abide in this. And ſtanding and abiding in this, they have Authority and Power from the chief Biſhop of the Soul; but none out of this.

Queſt. 4. *Who is the Door?*

Anſw. The Shepherd is the Door alſo, who lets into the Fold, and ſhuts out at his pleaſure; and none can rightly enter but by him.

Queſt. 5. *What are they that run before the Power, or farther than the Power leads and guides them?*

Anſw. They are Thieves and Robbers; and they may deſtroy the life and freſhneſs in thoſe that are not watchful, but they cannot help to ſave or build up; becauſe they themſelves are out of that, come out of that, and act out of that, which alone can do it.

Queſt. 6. *How may the Sheep be diſcerned from the Goats, and from ſuch alſo as put on the Sheeps cloathing, but yet are not Sheep in Nature and Spirit?*

Anſw. By their Lamb-like Nature, by the meekneſs and innocency in them which is of the Lamb; which none can have, but they that are of him; for it is not to be found in mans nature, nor to be attained by his Art. They alſo know and hear the Voice of the Word nigh in the mouth and heart, and follow the Law of his Spirit, received from his mouth; which none elſe, but his Sheep, do or can do; for this is given by him, and it is given by him only to his Sheep.

Queſt. 7. *What doth Chriſt the Shepherd (the Eternal Word, the Wiſdom, Life and Power of the Father) do for his Sheep?*

Anſw. He doth great things for them, which who can utter; but happy is he that ſeeks and knows them. He gives them a new Nature, a new Spirit, a new Heart, a new Name, which none knoweth but he that hath it; for it is written on the white ſtone, which none elſe receives, nor none elſe can read, but he that hath the eye which is of him, what is written thereon. He giveth them eternal *Life*, he leadeth them into the poſtures of *Life*, he giveth them to drink of the Waters of *Life*. He putteth them forth out of the Priſon-Houſe, out of the Chains and Fetters, out of the Darkneſs, out of the Bonds, and from under the burthens of the Soul, into the pure Light and Liberty of the Spirit, where they taſte, know and enjoy of his freedom, and dwell with him, and reſt with him, and lie down with him, and riſe up with him, even in the ſame eternal Life, Spirit and Power, wherein his dwelling-place is. And all this they enjoy ſafely, hearkening to the Voice of the Shepherd, and turning from the voice of the ſtranger, which it is natural to them to do. For being turned from man, born of that which is immortal, and keeping to that; that ear which is there received, will alone hearken to the Voice of him who is Immortal; and the voice of the ſtranger (who ſpeaketh of himſelf) is preſently diſcerned and turned from, by him that heareth with the true ear. *The Lord God, who is the Spring and Fountain of all good, inflame people with deſires after the pure Life, and holy Nature, which is of and from Chriſt the Seed, his Son, and ſatisfie thoſe deſires which are ſingly and uprightly after him.*

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The Concluſion.

GLorious was the eſtate of the Church, before the Apoſtacy, for Purity of Doctrine, for holy Order and Diſcipline, for Love to God, one to another, and to all men (even of Enemies) for Faith in God, for the Preſence and Power of his Spirit among them (inſomuch as the unbeliever coming among them, might find his heart and ſtate reached to, and be forced to confeſs, and report that God was in them of a truth) for

for singleneſs, and uprightneſs of Heart, meekneſs and innocency of Spirit and Converſation, for zeal for God and his Truth, ſuffering the ſpoiling of their Goods, Impriſonments, Stripes, and many other wayes, both from the Heathen, and alſo from the profeſſing Jews, who had been the Church once. O what ſhall I ſay concerning the beauty and lovelineſs of that State? Ye that would know it, O wait to feel it in that, which giveth the true ſenſe of it.

But over this glorious State, came a dark, thick, corrupt night, wherein the Kernel was loſt, and the Shell defaced; wherein the Houſe, which had been ſwept and garniſhed, became again recovered and poſſeſſed by the wicked Spirit. And how great hath this darkneſs been! O what a kind of Church hath appeared in the World wherein the ſpirit of Enmity hath dwelt and acted in men, under the Name of Chriſtianity! So that inſtead of loving and ſeeking the good of Enemies, they are ready to rend and tare one another for every little difference, and will be Lords over mens Faith, requiring men to practiſe things in Religion, before the Spirit of the Lord teacheth them ſo to do, which the Apoſtles did not. For though they had from God the expreſs knowledge of what was Truth, and could certainly inſtruct and build men up therein; yet they were not Lords over mens Faith; but if men were otherwiſe minded then according to what they knew and taught, they could wait and bear with them, bidding them walk ſo far as they had attained, and God in his due time would reveal the reſt alſo. O that men were come to this Spirit again! Then they would be Chriſtians indeed, and then they might be known to be Chriſts Diſciples, by their loving the Brethren and fellow-Diſciples. But without this love, mens Religion is but as a tinkling Cymbal, making a noiſe and ſound of ſomewhat, but not having the true Nature or Virtue of Religion in it.

Now will it not be a glorious Day, when the Spirit of the Lord cleanſeth away this thick darkneſs, and cauſeth the Light of his pure Truth to ariſe and appear again? Why there is ſuch a Day to be, wherein the true Church (which was reproached and driven into the Wilderneſs) is to come out of the Wilderneſs again, and her Witneſſes ſtand on their feet again, and her Seed to ſpring up in the Power of Life, following the Lamb, who marcheth on fighting with the Sword of the Spirit (the words of his mouth) conquering and to conquer thereby the corrupted Antichriſtian World, even as he did at firſt the corrupt Heatheniſh World. The Lord will puriſie his Temple, and cleanſe the World, by the Plagues of his Angles which he hath prepared, making way for the beauty of his Truth, and the Church of his gathering; wherein he will bring forth his Righteouſneſs, wherein his Power ſhall appear, wherein his Preſence ſhall be made manifeſt, wherein that which ſhined before in the Primitive Church, ſhall ſhine again in this new-reared Building of his, inſomuch as men ſhall be forced to ſay, This is the Church of Chriſt indeed, God is here of a truth; This is the Goſpel-Jeruſalem indeed, which is built upon the holy Hill of *Sion*, in which Innocency, Righteouſneſs, Truth, Love, Sweetneſs, Peaceableneſs, and the gentle Nature and Spirit of the Lamb lives and reigns; and the Lord bleſs thee, O Habitation of Juſtice, and Mountain of Holineſs.

Now of a truth this Work is begun. The times of refreſhment are come from the Preſence of the Lord. The Lord hath heard from Heaven, pitying the cries of his Seed, and hath viſited their Souls, cauſing the Light of Life (even the pure Light of the everlaſting Covenant) to ſhine upon their Tabernacles. But whoever would know theſe things, and partake of them, muſt come in at the Door, by the Guidance of the Spirit, through the Light which is with him. And he that would enjoy the full Light (even the ſtrivings forth of the Sun at noon day) muſt begin with its glimmerings, even that in the heart, which diſcovereth and draweth out of the corrupt ſtate of the World, towards the Father. O hear and live. Do not diſpute about it, but wait to feel it; upon the feeling of it, deſpiſing the ſhame, and taking up, and enduring the Croſs, and forbearing the reproach and ſufferings of Chriſt in thy Age and Generation. And as thou obeyeſt, thou ſhalt know of its Doctrine; but out of the pure Faith and Obedience, there is no true, ſound, deep, rooted knowledge; but all of that kind muſt be parted with, for the knowledge which is of the Faith, and which is made manifeſt and increaſed in the Obedience; which knowledge is of a far more excellent Kind and Nature, than that which thou art to part with for it. The Lord guide thy Mind, and ſtretch forth his Hand to help thee, who from the tenderneſs of a true Nature and Spirit, deſireſt after the pure Truth and way of eternal Life. Amen.

This

This Testimony (here held forth) is faithful and true, and (I know) the Witness of God in many hearts will answer to it; and happy is he that maketh a right use of it. For, so doing, his Soul will not fall short of the pure living Truth, nor set up any thing else for Truth which is not.

To such as are not satisfied with a Profession, without the true Life and Power; but have sincere desires in their hearts after the Lord himself, and a willingness to be acquainted with his pure living Truth, and with the Souls true Guide and Leader, This Experience is in my heart to express unto you, which we have all-along witnessed in our travels out of the dark corrupt Land, into the Land of Life and Purity.

WE have still found the willer, the runner, the self-striver, the wise comprehending part, *&c.* left behind; and the Grace of God alone able to lead towards him, and the birth which is of and by grace still to obtain the mercy. And Christ is our life; and in the union with his Spirit lies all our ability and strength; and that knowledge of Christ which we witness to be life eternal, we did not meet with whilest we thought to have it in the Scriptures, but it hath been all along revealed to us by Gods Spirit: so that we can truly say, flesh and blood did not reveal the Son to us, but the Father. Yet that which the Scriptures testify concerning Christ, is exactly true according as is there related, and is so acknowledged and really owned by us, though we obtained not our knowledge of Christ by the letter, but by receiving a Principle of Life from God; and coming into union with his Spirit, we came to the true knowledge and owning of the letter, which as it came from the life, so can only be rightly read and understood in the life from which it came: So that he that is out of that, cannot but err concerning the Letter, and misjudge concerning the things of God; whereas he that is guided by and lives in Gods Spirit (receiving his knowledge there) cannot err concerning the Spirit or concerning the Letter, but hath that within him, which gives to him and preserves him in the true sense and understanding of both.

Now friends, this is an excellent thing indeed; To come to and be acquainted with and receive that, which the Scriptures testifie of, to wit, to receive Christ, to feel union with him in his Spirit, to enter into the new and holy Agreement with God, into the everlasting Covenant of Life and Peace, to feel the partition-wall broken down, and the wall of salvation reared up, and the defence which is thereby: To find the Law of God, the Law of his Life, the Law of the New Creation written in the heart; the pure fear planted there by God, which keepeth the mind and spirit from departing from him; to have his Spirit put within, causing to walk in his wayes, and to keep his Statutes and Judgments and do them: and so to have union and fellowship with the Lord in that which is pure and living of him, in Christ the new and living way, which was before the fall, and leads the obedient out of the fall, even beyond *Adams* state, into himself who never fell, in whom is no sin, nor erring, no not for the waifaring man, though a fool, who often erred and wandered before he came thither: but there the Fathers hand, even the hand of the eternal power is felt, which none can pluck out of. O that ye knew the infallible Leader, and were turned from Darkness to the Light (and did believe therein) and from the power of Satan unto God, that ye through his Spirit might undeniably witness the mysteries of his Kingdom, and partake of and enjoy that which his Love, Grace and Mercy, plentifully distributes among his Children, that wait upon him in his one way, under the holy ordering of his Spirit: which was long harped at and longed after by many of us, but we could never meet with it, till the Lord in his Mercy caused the Light of his day to shine into our hearts, which chased away the Darkness of the night, and made the things of the day manifest.

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Are ye of the House of *Jacob?* are ye of the right Seed? are ye of the true breathers after Gods Holiness; after the Life and Righteousness of his Son? O then come ye, know, acknowledge, receive and wait to walk in the Light of the Lord: and do not joyn to that in you, which is separated from, and knoweth not the Light of the Lord, but opposeth it. And Friends, I beseech you, take heed in this Point: for he that denieth, refuseth, opposeth, speaketh evil or thinketh hardly of any thing that is indeed of Christ, doth it to Christ himself, in Christs account (that is, Christ looketh upon it, as if he had denied him, refused him, opposed him, spoke evill of him, *&c.*) and it will be so laid to his charge in the day of the Lord: and indeed, such is my love to you, and such my desire after your eternal good and welfare, that I would not have you stumble at the Light and Power of Life, which the Lord hath revealed and stretched out (in this Day of his Mercy) to gather and save with; but feel the gathering by it from all that scattereth from the Lord, with the preservation which is thereby, and the effecting of that in your Spirits, which it is able to effect, as it comes to manifest it self unto you, and to put forth his strength in you. So wait for the gathering unto the Light (the Light of the everlasting Day of God) and into the Power which is able to Redeem and Defend the Soul from all that is contrary to God. And when ye are there, be diligent and faithful to the Lord: And feel (O daily wait to feel from him) the uncloathing of your Spirits from all their own Unrighteousness, yea from all their own Righteousness also (which are but as filthy Rags before the Lord, even of the same Nature with the Unrighteousness) that ye may be Clothed upon with the new and living Garment, wherein there is neither Spot nor Wrinkle, nor any such thing. For they that are of Christ and in Christ, do as really put on the Nature, the Spirit, the Garment of the second *Adam*, as ever they did put off the Old Garment, Nature and Spirit.

This is from one, who uprightly and singly desireth your Union with the Lord (in his pure Truth and Holy Anointing) and your Disunion from all that is contrary to him.

Isaac Penington.

A Query added, with its Answer.

What is the true Confession of Christ, even that Confession which ariseth from the knowledg, which is Life Eternal.

Answ. Friends, I Witness it to be this; A Confession of his Nature, a Confession of his Spirit, a Confession of his Life, a Confession of his Power. To confess the present living Appearance of Christ; that is, to confess Christ. *Behold*, saith he, *I stand at the Door and knock.* He that heareth his Voice, acknowledgeth him, letteth him in, subjecteth to his Truth and Holy Spirit; he Confesseth him. But, though a man should Acknowledge and Confess all that is Recorded in the Scriptures concerning him; yet if he know not his Knocks, so as to let him in, and become subject to his Power, he doth not Confess Christ as he ought to do, and as God requireth of him. O that ye could learn thus to know Christ, and thus to Confess him: for until ye thus know him, ye cannot thus Confess him: and your Knees must first bow at his Name, before your Tongues can rightly Confess Him, to the Glory of God the Father. For if ye will indeed glorify the Father, ye must bow to the Son, who is the Light wherein God dwells, in the shinings whereof he appeares to, and visits the Sons of Men. And as the Son himself is Spiritual: so is the Light wherewith he visits dark Man. His Law is Spiritual, able to Convert the Soul of any Man in whose Heart is Writ, and to make wise (the most simple among Men) unto Salvation. For the Law of God, Writ in the heart

heart, is from the Covenant of Life; and delivers and preſerves from the law of ſin and death, having the Light, Power, and Spirit of Chriſt in and with it from whom it comes.

Now if ye will know theſe things clearly, certainly and infallibly; wait to feel ſome touches, ſome drawings, ſome convictions of Gods Spirit upon your hearts. And then diſpute not againſt them; but immediately become ſubject, ſo far as the Light and Drawings of the Father encline and lead the mind: and then ye ſhall ſee what he is that draws, and of what nature his drawings are. And if once ye come to feel the precioufneſs of his Ointment, and to partake of it, receiving it and following it, it will bring you into the pure Virginity, which loves and longs after the Name that anoints with the pure living Oyl.

Friends, I was once, where ye now are: and in that day, I alſo (through error and miſtake) called the Light, wherewith Chriſt hath enlightned man, *natural*, as ye now do. But the Lord hath ſince ſhewed me, that it was not the true birth of life in me which ſo called it: and it is alſo manifeſted to me in his Spirit of Truth (which deceives not) that it is not the true birth in you, which ſo judge of it. O that ye were born of the Spirit, and in it knew the names of the things from their nature, and might be taught of the Father to worſhip in the Son; which ye can never do, till ye come into the Son's Light: and that is the Sons Light, even that wherewith he hath enlightened men, that they might believe in the Father through him. The Scriptures (or any words ſpoken or written) are not the Light it ſelf, but teſtimonies concerning the Light. Now that which ye are to come into, and to dwell and abide in, is the Light it ſelf, which Light was before any words that teſtifie of it, and is the ſubſtance of all the ſhadows, and the end of all the Teſtimonies concerning it. He is *Alpha* and *Omega*, the Begining and the End of the New Creation of God. O that ye ſo knew him!

That from which the Scriptures came, is the Thing, the Life, the Spirit, the Power it ſelf: which is able to write inwardly, as well as outwardly. And he that knows the Thing, and is led to the thing by the inward writing (which is the Teſtimony of Jeſus, the Spirit of Propheſie) he by the Teſtimony of Jeſus, by the Spirit of Propheſie is led to the Holy Power which he believing in, it prevailes to ſave him out of the contrary Spirit and Power. And this the *Gentils* without the Law, the *Jews* under the Law, and the Believers under Grace, had ſpiritually all one and the ſame Way and Path of Life unto Salvation: and God will be clear and juſt in judging them all according thereunto, who had all ſome manifeſtation of the Goſpel and Power which ſaves, according to the diſpenſation, of the good pleaſure of the free giver. And mens periſhing in the time of every diſpenſation, is not for want of Light and Power from God, but from mens withdrawing and apoſtatizing from the Light and Power, which in every Diſpenſation of Life ſtretched forth its Hand and Arm ſufficiently to gather and ſave.

There is one thing more in my heart unto you, at this time, which is

Concerning applying the Promiſes.

THe Promiſes of God are great and precious, and give to partake of the Divine Nature, thoſe that wait upon the Lord in the Faith and Obedience of his Truth. Now there are eſtates and conditions to which they do belong: and there are eſtates and conditions to which they do not belong: and if any one apply any Promiſe to himſelf, he not being in that eſtate and condition to which that promiſe belongs, he deceives his Soul, and ſucks not in the true ſweetneſs and comfort of the Promiſe, but of his own imaginary apprehenſions concerning the Promiſe.

There

There is a ſtate of wounding, of judging, of Gods pleading with the Soul, becauſe of Sin and Tranſgreſſion. Now he that breaks and wounds, he alone can bind up and heal: and the Lord is to be waited upon, in the way of his Judgments, until he ſee meet to bind up and heal. Now the Lord heals by the ſame Spirit and Power wherewith he wounds: but it is hard to lie under the Judgment to bear the indignation of the Lord, and ſo keep the wound (which he makes) open, till he pour in the Oyl and heal. For there is that near, which will be offering to heal before the ſeaſon, and will be bringing in Promiſes and applying Promiſes, otherwiſe than the Spirit of the Lord intendeth or applyeth them. Now this is diligently to be watched againſt, that the hurt of the Soul (Judged and wounded by the Spirit of the Lord) be not healed ſlightly, and peace ſpoken to it (and an expectation and hope raiſed in it) which is not of the Lord. But this is the right way, even to give up to feel that which wounds, and to receive the woundings of thy Souls friend and lie low before him in the wounded ſtate, waiting upon him in the way of his Judgments and righteous indignation; till the ſame that wounded, ſpeak peace. For the ſame is to ſpeak peace, and not another, *I the Lord wound, and I heal: I kill, and I make alive. Judgment is mine and Mercy is mine; and they both iſſue from my lips.* (ſee Iſa. 12. 1.) So every one, that would not be deceived about, nor miſapply the Promiſes, wait to feel that in you, which leads into the condition to which the promiſe belongs, and to be led into and kept in the condition by it. And then, the ſame that leads into the condition, will apply the promiſe to him who is in the condition, the ear being open to him, harkning to the Lord, waiting what he will ſpeak, who ſpeaks peace to his people in his ſeaſons, and having the ear ſhut againſt the voice of the unrighteous troubler of the Souls of Gods Heritage. Yea, he that aplyeth the Promiſes to the ſoul (having brought it into the ſtate to which they belong) he alſo will lead and bring unto the fulfilling of the Promiſes, even to the receiving of the good things promiſed and waited for: ſo that the ſoul ſhall witneſs the Goſpel to be a Glorious ſtate indeed; a ſtate of Life, a ſtate of Liberty, a ſtate of Power, a ſtate of Dominion, a ſtate of Holineſs, a Kingdom of Righteouſneſs and Peace, wherein there are Everlaſting Manſions and dwelling places in Chriſt Jeſus, for the Seed of the Righteous for evermore. The Lord God of everlaſting Mercy, Life, Power and rich goodneſs, cauſe the Light of his own holy Spirit to ſhine into your hearts, guide you thereby into, and in the true way, even in the pure living path (which was and is but one for ever) that ye may come into the true poſſeſſion, and full enjoyment, and infallible witneſſing of theſe things.

23 of the 2d. mon. 68.

There is another Query, *of great concernment, which ſpringeth up in my heart towards you.*

Query. IS not the Spirit, or Anointing, the great Goſpel-Promiſe, and the great Goſpel-Ordinance? Is not he *Truth and no lie*, and the leader out of all lies and deceits into the truth, and the preſerver of the mind and ſpirit therein? *Little Children*, ſaid the ſame Apoſtle, who had directed to the anointing, *keep your ſelves from Idols.* Is there any poſſibility of being kept from Images and Idols, but by him? Can any underſtand the things of the Spirit, or the words ſpoken by the Spirit concerning ſpiritual things, but by him? and then, is not every apprehenſion, that ye take up from the Scriptures concerning ſpiritual things, which ye have not from him (but comprehend and gather of your ſelves) an image or conceiving of your own concerning that thing, and not that true knowledge and underſtanding of the thing which he alone can give? O that all the Chambers of Imagery were thrown down in you, and every Idol of the heart and mind diſcovered to you, and broken down by

the Light and Power of the Lord; that ye might come to that which is pure and living and by its purifying know the pure heart, the Pure mind, the pure conscience, and offer up the pure perfect offering, not the lame, blind, imperfect, &c. which were not accepted (in the figure) under the Law, nor acceptable under the Gospel, *Mal.* 1. 11, 13. and *Chap.* 3. 3.

Friends, ye must know that which is pure from God, and ye must come into it, (out of that which is impure, into that which is pure.) Now that ye may do so, ye must know the purifying: for nothing that is impure, can enter into that which is pure. Yea, ye must become Priests to God, and wear the Priests Garment, the pure Garment the Living-Garment, the fine Linnen, without mixture of the Woollen. Ye must be born of the innocency be cloathed with the innocency. The stony, hard, desperately-wicked heart must be taken away, and the tender heart of flesh received, the mind renued to God, the fear put within, (which cleanseth and keepeth clean) the Law writ within, the Spirit of the Lord put in the inward parts, and felt powerfully operating and changing there. Yea and the inside must not only be clean, but the outside also: for ye must be cloathed with the Spirit, clothed with the Lambs Righteousness and Holiness; and thus ye must appear before the Lord in his Temple, which is the beauty of holiness, whose House holiness becomes for ever; where ye are never to appear in your own filthy rags, but in the Nature, Spirit, Righteousness and Life of Christ. And thus ye are well-pleasing to God even in that which is of God, being born of that, formed of that, found in that, appearing in that. But in his own, no man can be accepted: for it is determined of God, and stands irreversible for ever, that in his own (in his own knowledge, in his own faith, in his own obedience, in his own righteousness, in his own willing and running, &c.) shall no flesh for ever be justified in his sight; but only and alone in the Nature, Spirit, Life, Righteousness, Faith, Obedience and Holiness of his Son. Therefore wait for the Seed, that ye may know the Seed, feel the Seed, the pure Seed of Life, (the Leaven of the Heavenly Kingdom) and may witness it arising and come in you to do the will, and you in it quickned and enabled to live to and serve the living God. And when ye know this Seed, ye know Christ: and when ye receive this Seed, ye receive Christ: and if it live in you, Christ lives in you: and in it (being in it, and abiding in it) are ye Heirs of the Life, Kingdom and Power, which hath no end; and shall daily feel the promises, and blessings belonging to the Seed, flowing in upon your spirits. But if ye content your selves with the knowledg of Christ, which the erring and apostatized spirit of man (from the Life and Power) may gather out of the letter of the Scriptures, and feed thereon: that will not nourish you up to eternal Life, but death, and sin, and the gates of Hell will have power over you notwithstanding that: but if ye through the Spirit, receive power over that which is contrary to God, and through him mortify the deeds of the body, ye shall live. Therefore wait for the manifestation of the pure Power of the endless Life, which is now dispensed from on high (blessed be the Name of the living One) and wait to know and be joyned to that Seed of Life, wherein and whereby it is dispensed, that ye may witness Christs Kingdom come to you, and the reign of your spirits with him therein, over all that captivateth from him, loadeth the soul, boweth down and oppresseth.

A POST-SCRIPT.

Concerning Deceit, and being Deceived.

THere is that which deceives (where it is harkned to) and there is that which is liable to be deceived by it. There is likewise that which deceiveth not: and there is also that which cannot be deceived. So likewise there is a pure fear and watching in the Truth against the deceit, least by any means it should enter and betray. As also there is a fear that is a snare (which the true Faith preserves out of) whereby many are entangled in the very bowels of deceit, even concerning

ing those very things about which they are afraid they should be deceived. This hath been experienced by those, who have been acquainted with the Lords precious Truth, and thereby are come to know and discern the wiles and devices of Satan; who often hath quenched what the Lord hath kindled, by his stirring up a fear, lest it should not be of the Lord, but from the Spirit of deceit.

It is true, that in the Apostacy from the Life and Spirit of Truth, deceit did generally prevail and overwhelm the minds of people. And so far as people are yet in the Apostacy (not being gathered and redeemed out of it, by the Spirit and Power of the Lord) they are yet under deceit; though perhaps they little think so. Little did we think formerly (and little do they think now, who are now in that state we were then in) that while we so much feared being deceived, we were already deceived being short of the Life and Power of Truth, which alone is able to make free and preserve from deceit. When the Lord cometh to bring to the primitive light and principle, that he might perfectly deliver out of deceit; what can the enemy do more advantagiously towards keeping his hold in the mind (and towards keeping the mind in the deceits wherein he hath already entangled it) than to stir up and highten a fear in it, lest the precious Truth, which God maketh manifest to deliver the soul by, should be deceit? And they that hearken to and let in the voice of the deceiver, must needs believe it to be so. And thus, with them Light cometh to be called Darkness, and Darkness Light. Yea, who is it, at this day, who escapeth this snare, of calling evil good, and good evil? surely, none but he, whose soul is led into and lives in the Light and Power of Truth.

For most men take up principles (according to their own, or other mens understanding of the Scriptures) and judge according to those principles; and so the Spirit and Light of the Lord judgeth not in them, but they themselves judge according to an assumed knowledge. So that flesh is not silent, the man is not dead in them and brought to nothing, but only lives in an higher Region than he did before. Before he lived in an apparent unrighteousness: now he lives in an imagined righteousness and faith: but not in the Sons Righteousness, not in the Sons Faith, not in the Sons Power, not in the Sons Dominion; but at best only in that which he apprehendeth and strongly imagineth to be so.

O happy is he, who is come through all his own imaginings and conceivings about the things of God, and his own apprehensions about Scriptures and Promises, and is come into the thing it self, into the Spirit of Life (into the the Truth and into the Power) and who walks with God therein, daily witnessing the Redemption which is of him through his Son Jesus Christ, who is known and partook of in the pure quickning Spirit, and not otherwise. And he that is truly begotten of God, and dwells with him in the Light which is eternal, knows that he is of God, which others may strongly imagin they are, but none else can truly know it, but may easily err and be entangled in the deceits of the enemy (about the new birth and other weighty things) while they are greatly afraid of being deceived by him, and so (through that fear) fly the pure Truth, which frees from deceits, lest it should deceive them.

THE END.

Observations on some Passages of *Lodowick Muggleton*, in his Interpretation of the 11th Chapter of the *Revelations*.

As also on some Passages in that Book of his, stiled, *The Neck of the Quakers Broken*, and in his Letter to *Thomas Taylor*.

VVhereby it may appear what Spirit he is of, and what god his Commission is from.

VVhereunto is added, A brief Account of my Souls Travel towards the *Holy Land*; with a few words concerning the VVay of knowing and receiving the Truth.

Written in tender love to Souls, in true sense and understanding received from the Lord, and with reverence to his holy Spirit and Power,

By Isaac Pennington

The Preface to the Reader.

HAving had a Book of Lodowick Muggleton's *sent me to peruse, and having unwillingly pressed thereunto by some, who had tat in his spirit and Doctrines, to their great hurt: in the fear of the Lord, and in the sense of his holy Spirit of Truth, and in tender love to them who had requested this of me, I cast my eye thereupon; wherein I observed very many things contrary to the Spirit of the Lord, the Testimony of the Holy Scriptures, and the nature of Truth; some whereof (for the service of others) are here communicated. To which, there arose somewhat in my heart to add concerning my self, in reference to my wearisom seekings, journeys and travels after the Lord. Indeed it came upon me very freshly and tenderly: and the Lord may please to make it useful to others, even to help to stay the minds and quicken the hopes of such that are fainting, as I deeply was. Now, if so be any shall reap any benefit thereby, let them give glory to the Lord alone, who alone is worthy thereof. For I seek not esteem of men; but all my desire is, that men might know the Lord and the Power of his Truth, and be gathered into, and preserved in that which is pure of him. It is the day of the Gospel, even of Gods Eternal Power, which is risen in many hearts: for indeed the Light of the Everlasting Day of God shines gloriously, and doth Conquer and shall conquer the darkness and corruption in mens minds daily more and more. O that more might partake of its virtue, and no slumber in that stumbling Stone, which the Builders out of the Life and Power in every Age and Generation, have still dispised and rejected. O that men might seek after Christ, the Wisdom of God aright: not in that spirit and wisdom which shall never find him. For it is easie to seek amiss, but none can seek aright, save only those that are led and taught of God so to do.*

Observations on some passages of Lodowick Muggleton, *in his Interpretation of the* 11th *Chapter of the* Revelations.

IN Page 9. he saith, [The Law is not written in the Seed of Faiths Nature at all, but in the Seed of Reasons Nature only. (Reason, or the Spirit of Reason, he saith, is the Devil, P. 15.)]

Observe. The Sum of the Law is Love: *Even to Love God above all, and ones Neighbour as ones self.* And this Love, which is the Sum of the Law, and fulfils the Law, God writeth in the hearts of his spiritual Seed. In

In P. 15. he affirmeth, [That that ſaying of the Devil was true which he ſaid to Chriſt, *All the Kingdoms of the Earth are mine.*]

Obſerve. The Earth is the Lords, and the fulneſs thereof. The Devil hath no right to it. God never gave it him: *but God himſelf is Judge, who throweth down one and ſetteth up another, diſpoſing of the Kingdom of men according to his pleaſure,* Pſal. 75. 7. Dan. 4. 25.

In P. 19. he ſaith, [There never was no Enmity between the Perſon of the Serpent and the Perſon of the Woman: but the Enmity which lay between them was in the two Seeds.]

Obſerve. Is not the Enmity as expreſly placed by God between the Serpent and the Woman, as between their Seeds? *I will put Enmity between thee and the Woman, and between thy Seed and her Seed,* Gen. 3. 15.

In P. 21. he ſaith, [So that now God himſelf is not capable to diſſolve himſelf into Seed or nature, as he was before.]

Obſerve. Is God changable? Is he one thing to day, and another thing to morrow? and can he never be any more what he was yeſterday? His god may be ſo: but the true God is not ſo. *(I the Lord change not.)* His Nature, his Seed, his Life, his Spirit, his Power is the ſame for ever.

Further in P. 21. he ſaith, [Theſe two Seeds were thoſe two ſpiritual bodies which are called by the revelation of *Moſes* two Trees. Yet they were in forms of men, and was capable as they were ſpiritual bodies to diſſolve into Seed or Nature, and ſo become capable to ſuffer the pains of death.]

Obſerv. O the depth of imagination from that Spirit, which giveth imaginations to to them that will receive them! He that is taught of God never learned thus; but learneth much otherwiſe: and in the feeling ſenſe and experience knoweth the two Seeds, and is born of the one, and ſeparated from the other from the very Womb; I mean, from his birth of the *Jeruſalem* which is above, which is free (from the ſpirit of deceit, and all its imaginary knowledge) which is the Mother of all that are born of the Spirit.

In p. 22. he ſaith, [Knowledge proceedeth from life that hath wiſdom in it.]

Obſerv. Living knowledge doth. But there is a knowledge which comes not from the true Wiſdom; nor doth convey Life, but Death. And ſuch is the knowledge which he hath from his God, and holdeth forth to others: it poyſons and corrupts the mind, and leads out of the capacity of receiving and obeying the Truth, as it is in Jeſus.

In p. 27. he ſaith, [Reaſon can feed on nothing but what it can ſee with this viſible eye.]

Obſerv. That is not Reaſons food only, which is ſeen with this viſible eye: but Reaſon is in the mind, and feeds chiefly on things which the mind gathers and comprehends inwardly.

In p. 29. he ſaith [I declare by revelation from the holy Spirit, that out of theſe two ſpiritual trees came forth theſe two Commiſſions, namely the Commiſſion of *Moſes* and the Prophets, and the Commiſſion of Jeſus and the Apoſtles.]

Obſerv. He had ſaid before, p. 11. One of theſe Trees was the Tree of knowledge of good and evil (in the form of a man, p. 14.) that tempted *Adam.* Was that which tempted *Adam*, the tree out of which *Moſes* his Commiſſion came? Doth not he call this tree the Serpent? (P. 30.) Had *Moſes* his Commiſſion from the Serpent? Surely every one that is of God will ſay, no.

In P. 30. he ſaith, [Theſe two Olive-trees and Candleſticks here ſpoken of, I declare, are thoſe two Commiſſions which came forth of theſe two ſpiritual trees.]

Obſerve. One of theſe trees he ſaid, was the very Perſon of God himſelf, P. 19. That the other was the tree that tempted *Adam*: whereas the Tree did not tempt *Adam*, but the Serpent tempted *Eve* to eat of the fruit of the Tree.

Again P. 30. he ſaith, [*Moſes* acted as a God in the Perſon of the Angel, or Tree of knowledge of good and evil.]

Obſerve. *Moſes* was faithful in all his houſe as a Servant. Nor did he act in the Perſon of the Serpent; for the Serpent was the Devil, and was out of Truth long before *Moſes* time, and ſpake of his own: but *Moſes* ſpake and miniſtred from

from the pure holy Spirit of Life. was not the Devil defiled, a corrupt Tree, an Angel fallen from his habitation, before he tempted *Eve* and *Adam* to ſin and fall? And who can bring a clean thing out of an unclean? or an holy Commiſſion out of the Devil?

In P. 31. he ſaith, [The Law (ſpeaking of *Moſes* Law) which is juſt and good, doth enlighten Reaſon to do as he is done unto, not as he would be done unto.]

Obſerv. If Chriſt may be believed, he ſaith otherwiſe: for he ſaith, *All things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the Law and the Prophets*, Mat. 7. 12. So that the Law and the Prophets did teach and require this, not only for a man to do as he is done unto, but as he would be done to.

In P. 32. he ſaith, [The Law of Reaſon is called a Law of ſin and death, it being given unto reaſon, becauſe reaſon is ſin; there is nothing doth break the Law but Reaſon.]

Obſerv. Thoſe that are delivered by the powerful appearance of Chriſt from the Law of ſin and death, knows it to be another Law than the Law of Reaſon, even a Law contrary not only to the Life of Chriſt, but to the Reaſon and underſtanding of a man, bringing him below the ſtate of Reaſon, even into bruitiſh captivity and ſenſuallity. Doth Reaſon teach a man to manage his body deſtructively and unreaſonably, as the corrupt and unreaſonable Law of Sin and Death teacheth many men? Reaſon is not ſin: but a deviating from that from which Reaſon came, is ſin. God did not Create man in ſin; or make a ſinful Creature: but he gave him Reaſon, and thereby made him reaſonable.

In p. 34. he ſaith, [The Moon (*Rev.* 12.) did ſignify the Law of *Moſes*, which muſt now be trod underfoot by the Sun-ſhine Light of the Goſpel.]

Obſerv. No not ſo: the Law is not trodden underfoot by the Light and Power of Life, when it appeareth; but its righteouſneſs is fulfilled *in them that walk not after the Fleſh but after the Spirit*, Rom. 8. 4. Chriſt did not teach men to tread *Moſes* and his Law underfoot; but brings forth that Life, and beſtows that Spirit, which leads through and beyond the Law, even to the righteouſneſs of Faith, (which the Apoſtle *Paul* ſaid) they did not make the Law void by, *Rom.* 3. 31. Therefore not trod underfoot through Faith in the Goſpel.

In P. 37. he ſaith, [There was none of the Prophets that were commiſſionated to write Scripture.]

Obſerv. They ſpake and wrote as they were moved by the holy Spirit, and is not that a ſufficient Commiſſion? In his Book called *The neck of the Quakers broken*, he had ſcoffingly caſt away the Writings of *Solomon* from being Scripture; and now he caſts away the Writings of all the Prophets too, as being written without Commiſſion?

In P. 42. he argueth againſt Gods being an infinite, incomprehenſible Spirit, ſaying, [Such a great vaſt Spirit doth not know it ſelf, neither can this vaſt Spirit tell where to find or ſee it ſelf: and if it cannot know or ſee it ſelf, how ſhould his Creature be able to know or ſee his Maker, when as he cannot know or ſee himſelf? Then alſo that would be a vain thing which is ſpoken of in holy Writ, where it is ſaid, *It is Life Eternal to know the true God.*]

Obſerv. Here is dark imaginations indeed. He that cannot read in the Spirit, let him read that place *Iſa* 40. 12. according to the plainneſs of the Letter, and ſee if God can be leſs than infinite and incomprehenſible. He that knoweth the Nature and Spirit of God, knoweth God, though he be not able to meaſure or diſcern the utmoſt extent of his Being, which who can? For he is a Sea of Life, a Sea of Love, a Sea of Purity and Righteouſneſs, a Sea of Power and Wiſdom, &c. but in a meaſure of the ſame Life, received from him, we know him ſo to be; and worſhip him in the Spirit and Life which is of him; not making likeneſſes of him in our minds, but bowing to him and worſhiping him in his own appearances.

In P. 77. he ſaith, [The holy Ghoſt ſate upon none like as of fire, but the Twelve Apoſtles; neither could any other ſpeak with tongues by inſpiration, but the Twelve Apoſtles.]

Obſerv.

Observ. This is directly contrary to the Testimony held forth in Scripture. *For*, said *Peter*, *the holy Ghost fell on them, as on us at the beginning*, Acts 11. 15. *And they of the Circumcision which believed, were astonished, because that on the Gentiles also was powred out the gift of the holy Ghost. For they heard them speak with tongues and magnifie God*, Chap. 10. 45, 46.

In p. 52. he saith, [Christ's Apostles could do no miracles, neither could they cast out Devils until he was ascended.]

Observ. Did they not cast out Devils and do miracles, while he was on Earth? Did not he give them power so to do? See *Matth.* 10. 8.

In p. 59. and 60. He speaking of the wild Olive-tree, and the good Olive-tree. [The wild Olive-tree, he saith, is the state of nature or reason, the Devil which is wild by nature. The good Olive-tree, he saith, was the very Person of Christ, which the *Gentiles* were ingrafted into by Faith. But the Commission of *Moses* and the Prophets proceeded from the Tree of Knowledge of good and evil, he acting his part in that Seed, &c.] which he afore said was the Serpent.

Observ. Is the wild Olive-tree (the Devil which is wild by nature) one of Gods Witnesses, or the head or root from whence any of the Commissions of Gods Spirit came? Did the Law of God, which was against Sin and the Devil, come from the Devil? is not the Law holy, just and good? and did it come from an unholy root? What was the Olive tree the Jews were broken off from? Read their state *Rom.* 9. 4. 5. and 11. 16. 17. Was this holy Root they were broken from a wild Olive tree? What interpretation of Scripture is here? Surely from a Spirit quite contrary to that which wrote it.

In P. 63. he saith, [The great and high Wall about the New *Jerusalem*, was all that visible and external Worship, which was set up by *Moses*, which did belong to that Tabernacle, &c.]

Observe. Is this the defence about the glory of the new *Jerusalem*? Is this the Wall and Bulwark? Nay, nay: the Power of Gods Salvation is the Wall and Bulwark, *Isa.* 26. 1. which is a sure defence upon all the glory of this Building, *Isa.* 4. 5.

In P. 66. he saith, [The Apostles should be equal in the Kingdom of Glory, as they were equal here in the Kingdom of Grace. And again, P. 67. As there should be no preheminence with the Apostles here in the Kingdom of Grace, neither should there be any preheminence in the Kingdom of Glory. Yet P. 102. he saith, *Peter* was the head of the Apostles.]

Observ. Hath the Head no preheminence in the Body? Are the rest of the Members equal with the Head? is not this an absolute contradiction?

In P. 78. he saith, [The Commission of the Apostles was not the Commission of the Spirit.]

Observ. Paul saith, *They were made able Ministers of the new Testament, not of the Letter, but of the Spirit*, 2. Cor. 3. 6. What is to be desired more than the new Covenant? wherein Life, Spirit and Power is received. Now the Apostles were made by God able Ministers thereof: and the glory of this Covenant and Ministration remaineth, verse 11.

In P. 93. he saith, [Death being the First-born of the Law, it went forth as a Conqueror of all Life both in God and man.]

Observ. The Law is holy just and good, and bringeth forth only that which is holy, sin is not of the Law, but against the Law, and the wages of sin is death. Yet neither sin nor death could ever conquer the Life of God, but the unconquerable Life and Power have ever reigned over them. Gods Kingdom is an everlasting Kingdom, and his dominion endureth throughout all Ages, which Sin, nor Death, nor Hell could ever Conquer. That Life which Christ did give up, never took from him as a Conqueror, but he laid it down freely, at his requiring of the Father, knowing his glorious Power was able to restore and raise it up again.

In P. 105. he saith, [The body of man is that Temple that was ordained of old, and the spirit of Reason is that King, which must abide in this Temple.]

Observ. The body of man was Gods Temple before it was defiled with sin; and is Gods Temple again, when it is purified and purged from sin. Now him that defileth this Temple of God, *him will God destroy*. And Christ said, *Fear*

him

him who after he hath killed, hath power to cast into Hell, Luk. 12. 5. What, is he able to cast into Hell? why, *both body and soul*, Mat. 10. 28. Then the body of man is not the Tophet or Hell: but Tophet is that whereinto the souls and bodies of the wicked are to be cast.

In p. 116. he saith, [Eternity did become Time, and Time shall become Eternity again.]

Observ. Eternity did never become time, but is unchangable in its Nature, Spirit, Life and Beeing for evermore: but it brought forth natural and changable things in time, which with time shall have an end.

Observations on some Passages in a Book of Lodowick Muggleton's, *stiled by him,* The Neck of the Quakers Broken.

IN p. 14. he affirmeth, [That *Adam* had no part in the begetting of *Cain*.]

Observ. The Scripture saith, *Adam knew Eve his Wife; and she Conceived and bare Cain, and said, I have gotten a man from the Lord*, Gen. 4. 1. Here the holy Spirit of God Attributeth the begetting of *Cain* to *Adam*'s knowing his Wife *Eve*: but L. M. saith otherwise.

In p. 15. he saith, [Whoever is partaker of the seed of *Adam*, may be said to have the Spirit of Christ in them, and their spirits to be in him, that is, Christ dwells in their hearts by Faith.]

Observ. The Scriptures distinguish between the first and second *Adam*. None have the Spirit of Christ from or in the first *Adam*, but only from and in the second. And the old *Adam*'s seed, spirit and nature, is to be put off by him that puts on the new; and he must be born again of the immortal Seed of Life, who receives the Spirit of Life.

In p. 17. [He calls Reason the Devil, and p. 29. saith, This Devil so much spoken of in Scripture, is no other but the spirit of Reason.]

Observ. Indeed corrupted *Reason* is of the Devil: but pure *Reason* is of God. Man, by his fall, had his *Reason* Corrupted, and so became brutish and unreasonable: But by Faith in the redeeming Power, he is brought out of the Fall, raised from Death to Life, and in the new Life hath the true, holy, righteous *Reason* restored to him again, 2 *Thes.* 3. 2. which *Reason* is neither the Devil, nor of the Devil.

In p. 22. He saith, [If God be a person in the form of a man, as I am sure he is (for I do acknowledge no other God but the man Christ Jesus, who is a distinct body of flesh and bone of his own) how then can he fill Heaven and Earth with his presence, and get into the Quakers bodies, &c.]

Observ. Solomon said in prayer to God, 2 *Chron.* 6. 18. (which prayer God testified his acceptance of, as being from his own Spirit, Chap. 7. 1.) *Behold Heaven, and the Heaven of Heavens cannot contain thee, how much less this House which I have built?* Again, *Thus saith the high and lofty one that inhabiteth Eternity* (what is Eternity?) *whose Name is Holy, I dwell in the High and Holy, with him also that is of a contrite and humble Spirit, &c.* Isa. 57. 15. Yet again it is said, *Ye are the Temple of the Living God, as God hath said, I will dwell in them and walk in them*, 2 Cor. 6. 16. Is it such a strange thing that God should be in Heaven and in Earth also? Is not the Earth his Foot-stool? and are not the Feet present in the place on which they tread? Was not Christ in Heaven while he was bear on Earth, according to his own words? *No man* (saith he) *hath Ascended up to Heaven, but he that came down from Heaven, the Son of Man which is in Heaven*, John 3. 13. And cannot God be in Heaven and in Earth too, and also by his Spirit in the hearts of his People?

In P. 23. he saith, [To say that Christ according to the Flesh was of *Abraham* is Blasphemy.]

Observ. The Apostle said concerning the *Jews* (whom he calls his Brethren and Kinsmen according to the Flesh, *Rom.* 9. 3.) *of whom as concerning the Flesh Christ came*

came, who is over all, God bleſſed for ever, Amen, verſe 5. Did Chriſt come of the *Jews* according to the Fleſh, and did not he come of *Abraham* according to the Fleſh? Now leſt any ſhould apprehend there may be ſome difference between *according* in verſe 3. and *concerning* in verſe 5. I ſhall add this, they are both the ſame in the Greek. It is κατὰ σάρκα in both.

In P. 24, 25. he ſaith, [None can interpret Scripture truly, but himſelf.]

Obſerv. All that are children, to them God giveth of his Spirit: (*Gal.* 4. 6.) and they that have the Spirit, have that which interprets Scripture truly; which they keeping to, cannot be deceived about the interpretation of them. But they that keep not to the Anointing within, but receive interpretations from men without, may eaſily be deceived.

In p. 25. he ſaith, [God hath made him the Judge of the Scriptures.]

Obſerv. O Let him that readeth, wait to feel the Spirit which is of God, and the Light wherein God dwells, and that will open Scriptures and the Myſteries of the Kingdom to him (he abideth in Unity therewith, through the pure ſubjection thereto) and Manifeſt to him who is the Judge in Spiritual Matters in Gods *Iſrael*.

Again p. 25. he ſaith further, [We the Witneſſes of the Spirit do know more than *Moſes*, the Prophets and Apoſtles did, things of more higher concernment.]

Obſer. The Apoſtles were not the leaſt in the Kingdom, but in the glory of the day (1 *Pet.* 2. 5.) in the Eternal Life, in him that was true (1 *John* 5. 20.) and they had the whole Counſel of God, even a Miniſtry ſufficient to perfect the Work of God, in the Saints (*Epheſ.* 4. 1, 2.) that ſo they might preſent men perfect in Chriſt Jeſus, *Col.* 1. 28. And happy is he that receiveth their Teſtimony, and cometh into and walketh in that Light which their Meſſage was concerning, 1 *John* 1. 2. and verſe 5. and 7.

Yet again, p. 25. he ſaith, [The Quakers have only the dead letter of other mens words, whoſe Light was but dark in compariſon of the Light that comes by this Commiſſion of the Spirit.]

Obſerv. Yes, they have much more than the dead Letter of other mens words; for they witneſs the living Spirit, and are taught thereby and ſubject thereto, Bleſſed be the Lord, who is become the Shepherd and Teacher of his people himſelf, according to his Promiſe.

[And as for the Apoſtles Light being dark in compariſon, &c.]

Obſerv. We all with open Face, beholding as in a Glaſs, the glory of the Lord, are changed into the ſame Image, from Glory to Glory, even of the Lord the Spirit, 2 Cor. 3. 18. Again, *God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts to give the light of the knowledg of the glory of God in the face of Jeſus Chriſt*, chap. 4. 6. In that day the Woman was cloathed with the Sun (*for as many as are truly Baptized into Chriſt, have put on Chriſt*, Gal. 3. 27.) had the Moon under her feet, and was crowned with a Crown of twelve Stars, and not only travelling to bring forth, but brought forth the Man-child which was to Rule all Nations. They who are indeed in the Spirit, know that the Light which is now broke forth, is but the Light of the ſame Day which ſhined then very glorioufly in them, who were the glory of Chriſt, 2 *Cor.* 8. 23. They had the Spirit of God plentifully poured upon them, which opened to them the Myſteries of the Kingdom, and the deep things of God, 1 *Cor.* 2. 9, 10. And how highly ſoever he think or ſpeak of himſelf, yet this is known concerning him, that he hath a very great journey to travel, before he can come to that meaſure of Light that they were in, or to receive that proportion of the true Spirit that they received: For he is yet quite out of it.

In p. 29. he affirmeth, [That it was the very God-head Life that ſuffered Death.]

Obſerv. If the God-head Life ſuffered Death, what Power was left to raiſe it up again? *I am the Reſurrection and the Life*, ſaid Chriſt; but he ſpake concerning that which raiſed *Lazarus*, which was of an Immortal Nature and could not die: not concerning the body; but the Life and Power of the Father, which dwelt in and was revealed through the Body; which died not with the Body, but remained alive

to raise the Body. What kind of Doctrine is this, that the very God-Head Life suffered death, and so to make the Creator mortal like the Creature?

In P. 39. he saith, [God the King of Heaven is not in this World at all.]

Observ. *Whether shall I go from thy Spirit? or whether shall I flee from thy Presence?* said *David* (who had the Spirit of God) *If I ascend up into Heaven, thou art there: if I make my bed in Hell, thou art there, &c.* Psal. 139. 7, 8. *And do not I fill Heaven and Earth saith the Lord,* Jer. 23. 24. But *L. M.* hath affirmed contrary to these Testimonies, that God is not in this World at all.

In P. 48. he saith [I am the only and alone Judge, what shall become of men and women after death; neither shall those that are damned by me, see any other God or Judge but me, or that Sentence which I have passed upon them.]

Observ. Is he God? is he Christ, is he the only one? is there not another God, another Judge? (Yes, we know there is another, who Judgeth otherwise than he hath Judged: who Judgeth that to death which he Judgeth to life, and that to life which he Judgeth to death). And in the Resurrection of the just and the unjust, shall not both the just and unjust see him who is the Judge? Read *Matth.* 25. 31. &c.

Again. P. 48 he saith, [No man upon the Earth can or ought to judge of the Doctrine of a Prophet, that hath a Commission from God.]

Observ. Cannot he judge, who hath the Anointing? Doth not he that is a Child of God receive his Spirit? and is not the Spirit of God able to judge in them that receive it? *Judge not according to the appearance,* (saith Christ) *but judge righteous judgment,* John 7. 24. Did Christ absolutely forbid men from Judging concerning him, or his Doctrine and Miracles; or did he not rather direct them how they might judge aright? *I speak as to wise men, judge ye what I say,* 1. Cor. 10 15. The Apostle had a Commission from God, and yet he did not barr men from judging of his Words, but bid them judge: and the same Apostle saith, *Let the Prophets speak two or three, and let the others Judge,* 1. Cor. 14. 29. Is the Spirit of God given to and received of the Believer, and shall he not therewith judge concerning Spirits and Doctrines and Commissions which pretend to be of him, and Apostles and Angels, whether they be Angels of Light indeed, or only such as would so appear? *Believe not every Spirit, but try the Spirits, whether they are of God,* 1 John 4. 1. And they which are of God, love to come to the Light which tries and makes manifest; but they that are not of God refuse to be tried by it. *Thou hast tried them that say they are Apostles and are not, and hast found them Liars,* Rev. 2. 2. God giveth that Light, that Spirit, that Anointing to his which hath in it ability to try, and they ought to try therewith Doctrines, Spirits, Prophets, Apostles; and certainly find thereby that they are of him before they receive them, or else they may easily be deceived? *Despise not Prophesyings,* saith the Apostle, 1 *Thes.* 5. 20. but yet withall, though a man may not despise them, yet neither may he receive them without due trial: therefore the Apostle in the next words adds, *Prove all things, hold fast that which is Good,* verse 21.

Further P. 48 he saith, [Who do you blind Quakers think should be judge of a Prophet that hath a Commission from God?]

Observ. What saith the Apostle? 1 *Cor.* 2. 10. *The Spirit searcheth all things, yea the deep things of God.* And again verse 15. *The Spiritual man discerneth* (or judgeth) *all things, yet he himself is discerned of no man.*

Yet again P. 48. he saith, [Is not a true Prophet the Law-giver? and ought not every one to submit unto his Law.

Observ. There is but one Law-giver, but one King, but one Lord, but one Master. All Prophets and Ministers from him, are but his Messengers and Servants, not Law-givers. The Law cometh forth from the King himself, from the great Prophet and Shepherd of the Soul, to every Lamb and sheep in the Covenant, as it is written, *All thy Children shall be taught of the Lord* (and *I will write my Law in their hearts*) and so taught by this Prophet (in the new and Living Covenant) as that they shall need no other Teacher. This was once fulfilled before the Apostacy (as is faithfully testified, 1 *John* 2. 27. *The Anointing which ye have received of him, abideth in you;*

you; and ye need not that any man teach you, but as the ſame Anointing teacheth you of all things, &c.) and it is again fulfilled after it, bleſſed be the Name of the Holy one of *Iſrael.*

But mind *Reader*, what is the reaſon that he reviles us above all others, calling us blind, and the darkeſt peices to interpret Scriptures, and the curſedſt of all Sects, and the like, but becauſe we ſtand moſt in his way, becauſe we cannot receive him as a Law-giver, becauſe we have received the true Light, the true Spirit, and Anointing from God, which diſcovereth and denieth him in his very root and ground.

In P. 50. [He makes himſelf the Judge, and the day of Judgment but a day of general Execution, wherein Chriſt ſhall ſay, *come you Bleſſed, and go you Curſed.* He ſaith there ſhall be no more pleading with God, but this will be all that God will ſay in the Reſurrection *Come you Bleſſed, and go you Curſed.*]

Obſerv. Yes, there will be more ſaid. There will be the reaſon given publickly, why men are Bleſſed or Curſed, as was teſtified by Chriſt himſelf, while he was here on Earth, *Matth.* 25. 35. &c. And men ſhall have liberty to plead as is there expreſſed, verſe 44. So that Chriſt, the great Judge, is not ſo bound up, as he would bind him up: nor are Perſons, to be judged by him, abſolutely bound up from conſidering of their ſentence and pleading their cauſe with him; but if they have any thing to ſay of their own behalfs, they ſhall be equally heard.

In P. 60. he ſaith, [God doth not come down from Heaven upon this Earth to interpret Scriptures to men, but this was alwayes Gods practiſe to commiſſionate particular men, and furniſh them with gifts for that purpoſe; and what interpretations of Scriptures they give, it is owned of God as if he had done it himſelf.]

Obſerv. The Apoſtle ſaith, *Every man is to ſtand or fall to his own Maſter*, and bids *every man to be fully perſwaded or aſſured in his own mind*; and affirms, that *whatſoever is not of Faith is Sin*, Rom 14. 4, 5. and verſe 23. Nor did Chriſt deal thus with his Diſciples, requiring them to receive what ever interpretation of Scripture he would give them; but he opened their underſtanding that they might underſtand the Scriptures themſelves, and ſaith, *the Spirit of Truth ſhould lead them into all Truth.* Nor did the Apoſtles thus deal with men, but they waited for Gods opening of the true Capacity in others, and were not lords over mens Faith, but Demonſtrators of the Truth of God to mens Conſciences by his Spirit, and as in his ſight.

Again he ſaith, [Chriſt doth not teach every particular man, neither by his Spirit, nor by voice of words.]

Obſerv. Every man that is truly begotten and new-born to God, is born of his Spirit, *John* 3. (There is not another begetter and bringer forth of Life in the heart.) And the Spirit of the Lord, in the new Covenant, teacheth all its Children. It was written ſo of old, *All thy Children ſhall be taught of God.* How taught? Why, they *ſhall hear and learn of the Father*, John 6. 45. Thus the Scriptures ſpeak: and thus it is witneſſed, felt and known in the heart, bleſſed be the Name of the Lord. For the Children of the Lord are anointed with the holy anointing, with the Oyl of the ſame ſpirit (the ſame Oyl of gladneſs.) *Pſal.* 45. 7. and *Hebr.* 2. 11. wherewith Chriſt was anointed; which maketh them alſo of quick underſtanding in the fear of the Lord, and of deep inſight into the Myſteries of his Kingdom, as they grow up in his life, and ſweet innocent holy nature.

Yet again in that Page he ſaith, [The true and right interpretation of the Scriptures, it lieth in thoſe men that God hath choſen, anointed and ſealed for that purpoſe, and men cannot come to the knowledge of God, nor the true meaning of the Scriptures, no other way.]

Obſerv. The Goſpel is a miniſtration of the Spirit and Power of the endleſs life: and it conſiſts not in receiving words, but in receiving the Spirit from which the good words and precious knowledge come. And he that receives the Spirit, and hath the Spirit, receiveth and hath that which openeth and giveth entrance, not only into words concerning the Kingdom, but into the Kingdom it ſelf. And

the Apostle, who had a true Commission from *God*, was not sent to limit Men to his Interpretation of Scriptures; but to turn Men to the Light, and to the Power, which gives to see the Scriptures, and Spiritual Things, *Act.* 26. 18. And the Church of *Laodicea* was counselled not only to buy Gold and Rayment; but also Eye-salve of *Christ*, that therewith they might be enabled to see, *Rev.* 3. 18. They had Words from those that were sent by *God*, and much Knowledge, (insomuch, as they seemed to themselves to be Rich and Full;) but yet they wanted the Eye-salve, which they were to buy themselves: For no Man is to offer any thing, but at his own Cost.

Yet again, in *p.* 60. he saith, [The Opening of the Scriptures belongs unto Commissionated Men, and not unto *Christ* himself.]

Observ. In the New-Covenant, *God* himself is the Shepherd, the King, the Prophet, the Teacher. (This is not known only from VVords left upon Record by holy Men of *God*; but also inwardly felt, and witnessed.) The Eternal VVord is nigh; nigher than Words from Commissionated Men; and teacheth more inwardly and fully, than Words from Men can. The same *God*, who creates the Heart anew, puts his Law into the Mind and Heart, yea, his Spirit within. Now, to this the Gospel-Ministers formerly did (and still do) direct and turn Men; but did not limit them to Words from themselves, or to their Interpretations of Scriptures, as was said before. And as, under the Law, Men were to hear *Moses*; so, under the Gospel, Men are to hear *Christ* in all things; and he that doth not hear Him, is to be cut off, as *Act.* 7. 37.

In *p.* 62. he saith, [Though the Prophets and Apostles were Anointed and Sealed of *God* for that great Work, Will it follow therefore, that you *Quakers*, because you Read their Writings, that you are Anointed and Sealed of *God* for the Work of the Ministry?]

Observ. Where was this ever affirmed by them? But this they certainly know, and faithfully testifie, That they have Received the very same Spirit in Measure, which the Prophets, and the Apostles had, and minister in its Name and Authority, and Demonstration; and have the true and living Seal of their Ministry in many Hearts.

In *p.* 17. he saith, [As for my Mouth being full of Cursing, that is my Commission. And, *p.* 18. *God* hath ordained me the Chief Judge in the World, at this Day, to give Sentence upon Men and Womens Spiritual and Eternal State, what will become of them after Death. Full of this Cursing I confess my Mouth is, and I do Rejoyce in it too, *&c.*]

Observ. When *Christ* pronounced Judgment upon *Jerusalem*, he did it VVeeping, *Matth* 24. 37, 38. and *Luk.* 19. 41, *&c.* And the true Apostle knew, that those that watched for the Soul, when they gave up the Account concerning such as did not submit to, and obey the Truth, but rebelled against it, and perished; they could not do it with Joy, but with Grief, *Heb.* 13. 17.

In *p.* 69. [He teacheth his Disciples to Curse Men to Eternity, despising Spirits he calls them; such he means, as do not own his Commission, but know it not to be of *God*, and faithfully testifie against it.]

Observ. Christ taught his Disciples to Bless, saying to them, *Bless them that Curse you*, Matth. 5. 44. And the Apostles said, *Bless and Curse not*, Rom. 12. 14. And *Christ* is the same at this Day, and teacheth his Disciples so now. Yea, I, and many others can faithfully witness it, that since we felt the Seed of Blessing in our Hearts, we never learned of it to Curse any Man; but rather to pity them, and pray to the Lord for them, and direct them to the Holy Light, Spirit, and Power; whereby they might be turned from their Iniquities, and come into the Blessing; as *Acts* 3. 26. And though he pretends, that those whom he Curses, have sinned the Sin against the Holy Ghost, and are Devils; yet that is but the Judgment of his Spirit, not of *God*'s Spirit: For they are in that which keeps from grieving *God*'s Spirit; much more from sinning the great and unpardonable Sin against it.

In *p.* 63. he saith, [Neither do I Curse any, until he judge me first.]

Observ. Feel, ye that have true Sense and Understanding, what moves him to Curse.

In *p.* 73. he saith, [If the Witness that informed me, did not witness Truth, then the Sentence which I have passed upon them, shall be of no value.]

Observ.

Observ. How often hath he affirmed his Judgment to be Infallible, and such as *God* himself could not Reverse? But here, it seems, it is such as may be passed by Hear-say, and depend upon the Witnesses words: So that, if the Witness that informed him spake Truth, it shall stand; but if the VVitness did not speak truth, then the Sentence which he hath passed, shall be of no value. What! Shall a Man be Commissionated, and receive Authority from *God*, to Judge Irreversibly, so as *God* himself cannot Pardon that Man he hath Judged (as he affirmeth;) and yet that Man not receive true Sense, Wisdom, and Understanding from *God*, to preserve him from misplacing it; but it may be a true Judgment, or a false Judgment, according as the Witnesses Information was? Ah, cease Deceit, and for shame be silent! Thy Covering is manifestly too narrow.

In *p.* 66. he saith, (speaking of the Penalty or Punishment of the Laws) [If my Innocency or Money will not deliver me, I must and will suffer under it.]

Observ. He hath took Scope enough, to avoid the Cross, or Suffering by any Laws, which might lay hold on him for Conscience-sake. The Apostles never saved themselves by Money, from their Suffering for their Testimony.

In *p.* 70. he saith, [Every Man that reads the Scriptures, doth think to find Eternal Life in them, as *Christ* said to the *Jews*, and as you *Quakers*, and others do now adayes.]

Observ. Do the *Quakers* think to find Eternal Life in the Scriptures? Did they ever teach Men so? Have they not very often faithfully testified otherwise? Not in words concerning the Thing, but in the Thing it self, in the Word which was in the Beginning, and from the Beginning, do they look to find Eternal Life: Yea, and there they have found it, and do live in the Life which is Eternal, and the Life which is Eternal lives in them. This Testimony hath the living Seal to it, (whereby it may be known by those that are truly living) and cannot be shaken. But he hath manifestly in this Thing (as in several others also) discovered himself to be a False Witness; and a False VVitness can never be a True Judge. Nay, Alas! his Judgment is of and like his Spirit, which manifestly is not of *God*; and his Knowledge, which he holds forth, leads not to *God*, nor to Life, but to the Chambers of Hell and Death.

Observations on some Passages in his Letter to Thomas Tayler.

IN *Pag.* 5. he saith, [I marvel what Satisfaction any Man can have in his Mind, in believing in a *Quakers God*; to tell a Man, That *God* abides in himself, and is what he is?]

Observ. Doth not *God* say to *Moses* concerning himself, *I am that I am?* When *Moses* desired to know how he should Answer the *Israelites*, when they should enquire who sent him to them, *God* bid him tell them, That *I AM had sent him*, *Exod.* 3. 14. How could the *Israelites* understand what *God* was by this? VVhat Satisfaction could they find in this Answer of *Moses*, would this Spirit say? But *God* is not to be known by the Description of Words of the Earthly Wisdom; but in his own feeling Spirit and Life.

In *p.* 11. he saith, concerning the *Quakers*, [That which Purifies your Hearts, is the Law written in your Seed of Nature, even the same as was written in the Angel-Serpent's Nature, before his Fall; which is no other but the Nature of Reason.]

Observ. This is not a true Testimony: For the Light wherewith *Christ* enlightneth the Soul, (to redeem and bring it back out of the Fall) is not of the Nature of Reason; but confounds Corrupt Reason, and brings it into the Dust; begetting the Soul into the Divine Wisdom, and giving it to partake of the Divine Nature. Yea, that which we are Born of, and Purified by, (as we sensibly feel, and truly understand) is not the Nature of the Serpent's Reason, but the Immortal VVord of *God*'s Eter-

nal

nal Power; which doth that in us, and for us, which the Nature of Reaſon never did, nor can do in any.

Again, in *p.* 11. he ſaith very ſlightingly, and as untruly, concerning the *Quakers*, thus: [As for the Sins your Hearts are cleanſed from, they are no other but ſuch like as theſe; that is to ſay, To keep the Hat on the Head before a Magiſtrate, and to find fault with Gold-Lace, and a Piece of Ribbon, a Band-ſtring, and a Gold-Button; and to rend and tear Gold-Lace, and other Lace off their Cloths, and burn it; and to uſe the Language of *Thee* and *Thou*: He or She, that gets *Thee* or *Thou* perfectly, is a very good *Quaker*; they are gotten half way to the *Quakers* Heaven. Theſe, and ſuch like Righteouſneſs, is the *Quakers* Perfection, and all the Cleanſing of Heart they have, *&c.*

Obſerv. O thou Deſpiſer, Reproacher, and Be-lyar of the VVork of *God*, in the Hearts of his Children! Nay, nay, there are Thouſands, who in *God*'s Preſence, can teſtifie againſt thee; that they have waited for, and received the Inward Cleanſing from the Filthineſs of Fleſh and Spirit, from the Inward Luſts and Motions of Sin in the Mind; having felt the Ax of the Lord, and the Two-edged Sword, which cutteth up Sin at the very Roots. But thou art ſo far from having thy Heart cleanſed, that thou art not yet cleanſed from Lying Lips; but bringeſt forth thy Falſe, Reproachful, Slanderous Teſtimony, againſt the Heritage of *God*, in the Sight of the Sun.

In *p.* 13. he ſaith further of the *Quakers*, [That they own no other Death of *Chriſt*, but what is *within* them; what ever they pretend by uſing the words of Scripture, *&c.*]

Obſerv. They ſincerely, and in plainneſs of Heart, own and acknowledge the Death of that Body, which the Father prepared for his Son; in which he did the Fathers Will, in his Suffering without the Gates of *Jeruſalem*. Therefore, in this, he is a very falſe Witneſs, and therein hath groſly belyed the *Quakers*.

In *p.* 15. he ſaith, [You *Quakers* are the darkeſt Pieces to Interpret Scripture, of any other Opinions in the World; for you will name Places of Scripture, but never Interpret any, *&c.*]

Obſerv. It is better to bring Men to that which opens the Mind to underſtand the Scriptures, than to give Men Interpretations of Words, or Things, beyond their Capacity. Yet the Spirit of the Lord, in and through many called *Quakers*, doth often open many Scriptures in Clearneſs and Demonſtration to others. (Read the Book, called *Goſpel-Liberty, or the Royal Law of Love*; and ſee if many Scriptures be not therein opened to the loweſt Capacity.) But the Lord hath given them the true Skill and Underſtanding; and they are not to open to, and feed that in Men, which the Lord hath appointed to be famiſhed. Yet if they did not open Scriptures, the Scriptures are plain to him that hath an Underſtanding.

Now, for a Cloſe; I ſhall add ſomewhat of the Teſtimony, which is written in my Heart, by the Finger of *God*'s Spirit, concerning the People called *Quakers*.

Indeed, they have met with many Reproaches, and ſore Oppoſitions many wayes, ſince they were a People: But notwithſtanding all, their Bow abides in Strength, and the Hands of their Arms have been made ſtrong againſt the Wicked One, with all his Devices in his ſeveral kinds of Inſtruments: And their Light is ſtill the ſame, and their *God* the ſame; who bleſſeth them from day to day, even in the mid'ſt of all the Revilings, Slanders, Perſecutions and Curſes, which they have met with from Men without; and in the midſt of all the Temptations, inward Tryals, and Afflictions alſo, which are often met with inwardly. Yea, we know him to be our *God*, and cannot but truſt in him, having found him to be Faithful to us hitherto, and knowing his Nature to be ſuch, that he cannot but continue his loving-Kindneſs and Faithfulneſs, to all who are gathered by him into his holy, inward, ſpiritual Covenant of Life and Peace, and who dwells with him therein. And truly, we are fully ſatisfied, and at reſt in him; and cannot deſire another, than He who hath Redeemed our Souls from Death, given us Life, brought us out of the Pit wherein was no Water, into a large Place, ſet our Feet upon a Rock, (a Rock indeed) and eſtabliſheth our Goings in the Path of Holineſs, working all our VVorks in us, and for us, by his Spirit and Power. Yea, we have the VVitneſs in our Hearts, even the VVitneſs

neſs which never erred nor can deceive, which teſtifieth to and with our ſpirits our Sonſhip: ſo that we do not imagine our ſelves ſons from apprehenſions upon Scriptures, but we feel our ſelves ſons in the true ſenſibleneſs, and know who *David* is, and reap and inherit the ſure mercies of *David* daily, *O bleſſed be our Father, O bleſſed for ever be the Father of Life, who feeds, who nouriſhes, who waters, who refreſhes (with the Bread of Life and with the pure living Water) his Lambs, his Babes, his Plants, his tender Ones, of whom he is daily tender, and who are daily tender of his Name and Honour. And if any man preach another God, than he who creates anew in the true Light, and therein puts forth his arm of Salvation, death and deſtruction, and the curſe are his portion from the hand of the Lord.*

Now, O people, any of you that reads this mans writings and admire them; what ſpirit are ye of! what is it in you that reliſheth them? what do they feed in you? Not the true Birth, I am ſure: but that in you which muſt periſh, and come into death and deſtruction, if ever your Souls be ſaved. I ſpeak ſenſibly, and from the true underſtanding and experience which God hath given me: yea I certainly know, that the knowledge and notions which he holds forth, are not pure, nor able to cleanſe the heart of any that receives them.

And all people, that truly love your Souls, and deſire the Salvation thereof, O wait on God that ye may be enabled by him rightly to diſtinguiſh, between receiving notions concerning God and Chriſt, and feeling and receiving the Power which effectually redeems from ſin and death: for deceit may enter in at the one, but cannot at the other. The Enemy hath all deceivableneſs of unrighteouſneſs, to paint as if it were righteouſneſs, and appear in, and to enter and poſſeſs the mind by: but he is excluded the redeeming power. He that feels that which renews his heart to God, and breaks the power and ſtrength of luſts and temptations in him, and brings him into ſubjection to the Truth, which from God lives in the hearts of thoſe that receive it in the vertue, life and power of it: here his devices and deceits are at an end, and here the elect Sheep feel the hand of the Father, which is ſtronger than all, which none can pluck out of. Here is the Fold, here is the ſafe dwelling place, whither the Lord leadeth, and where he preſerveth his Lambs and Children, and there is not another.

Now as for him (notwithſtanding all that he hath done againſt the Lord and againſt his dear people) ſo far am I from wiſhing any harm unto him, that I could wiſh with all my heart, that it were poſſible for him to come to a true ſenſe of the true Light of God, his Spirit; that by it he might examine, wherein he hath provoked and ſinned againſt the Lord, that the Lord ſhould thus leave him, not only to be deceived himſelf, but to become an head or root of deceit to others, and ſo to bring the blood of many Souls upon him, which will be his bitter burthen and miſery in the day of the Lord upon him, when the Lord ſhall rebuke him for blaſpheming his Name, his Light, his Spirit, and ſhall juſtifie (in the ſight of men and Angels) thoſe to be his Heritage and everlaſtingly dear unto him, whom he hath reproached, miſrepreſented and curſed unto eternity: but they are gathered by God into the Bleſſed Seed (which he knoweth not, nor in his ſpirit, nor by this Commiſſion, ſhall ever know) where he cannot curſe, nor can his malice reach or touch them, but they therein are bleſſed for evermore, *Amen.*

A brief account of my Souls Travel towards the Holy Land, *and how at length it pleased the Lord to joyn my heart to his pure, holy, living Truth (wherein I have witnessed the New Covenant, and peace with the Lord therein) with a few words concerning the Way of knowing and receiving the Truth: which is not done by disputes and reasonings of the mind about it, but in waiting aright for the Demonstration and Power of Gods Spirit to open the heart and understanding, and by submissive obedience to it, even in its lowest appearances, in the inward parts.*

MY Heart from my childhood, was pointed towards the Lord, whom I feared and longed after from my tender years; wherein I felt, that I could not be satisfied with (nor indeed seek after) the things of this perishing World which naturally pass away; but I desired true sense of and unity with that, which abideth for ever. There was somewhat indeed then still with me (even the Seed of Eternity) which leavened and ballanced my spirit almost continually: but I knew it not distinctly, so as to turn to it and give up to it, entirely and understandingly. In this temper of mind I earnestly sought after the Lord, applying my self to hear Sermons and read the best Books I could meet with, but especially the Scriptures, which were very sweet and savory to me: yea I very earnestly desired and pressed after the knowledge of the Scriptures, but was much afraid of receiving mens interpretations of them, or of fastning any interpretation upon them my self; but waited much and prayed much, that from the Spirit of the Lord I might receive the true understanding of them, and that he would chiefly endue me with that Knowledge, which I might feel sanctifying and saving. And indeed I did sensibly receive of his Love, of his Mercy and of his Grace, which I felt still freely to move towards me, and at seasons when I was most filled with the sense of my own unworthiness, and had least expectations of the manifestation of them. But I was exceedingly entangled about Election and Reprobation (having drunk in that Doctrine, according as it was then held forth by the strictest of those that were termed Puritans, and as then seem'd to be very manifest and positive from, *Rom.* 9, &c.) fearing, lest notwithstanding all my desires and seekings after the Lord, he might in his decree have passed me by: and I felt it would be bitter to me to bear his Wrath and be separated from his Love for evermore; yet, if he had so decreed, it would be, and I should (notwithstanding these fair beginnings and hopes) fall away and perish at the last. In this great trouble and grief (which was much added to by not finding the Spirit of God so in me and with me, as I had read and believed the former Christians had it) and in mourning over and grapling with secret corruptions and temptations, I spent many years, and fell into great weakness of body; and often casting my self upon my Bed, did wring my hands and weep bitterly, begging earnestly of the Lord, daily, that I might be pitied by him and helped against my enemies, and be made conformable to the Image of his Son, by his own renewing Power. And indeed at last (when my nature was almost spent, and the pit of despair was even closing its mouth upon me) mercy sprang and deliverance came, and the Lord my God owned me and sealed his Love unto me, and light sprang within me, which made not only the Scriptures, but the very outward creatures glorious in my eye, so that every thing was sweet and pleasant and lightsom round about me. But I soon felt, that this estate was too high and glorious for me, and I was not able to abide in it, it so overcame my natural spirits: wherefore, blessing the Name of the Lord for his great goodness to me, I prayed unto him to take that from me which I was not able to bear, and to give me such a proportion of his light and presence, as was sutable to my present state, and might fit me for his service. Whereupon this was presently removed from me, yet a

savour

ſavour remained with me, wherein I had ſweetneſs and comfort and refreſhment for a long ſeaſon. But my mind did not then know, how to turn to and dwell with that which gave me the ſavour, nor rightly to read what God did daily write in my heart which ſufficiently manifeſted it ſelf to be of him, by its living vertue and pure operation upon me: but I looked upon the Scriptures to be my rule, and ſo would weigh the inward appearances of God to me, by what was outwardly written, and durſt not receive any thing from God immediately, as it ſprang from the Fountain, but only in that mediate way. Herein did I limit the holy One of *Iſrael*, and exceedingly hurt my own Soul, as I afterwards felt and came to underſtand. Yet the Lord was tender to me and condeſcended exceedingly, opening Scriptures to me freſhly every day, teaching and inſtructing, warming and comforting my heart thereby: and truly he did help me to pray, and to believe, and to love him and his appearances in any, yea to love all the Sons of men, and all his creatures, with a true love. But that in me which knew not the appearances of the Lord in my Spirit, but would limit him to words of Scriptures formerly written, that proceeded yet further, and would be raiſing a fabrick of knowledge out of the Scriptures, and gathering a perfect rule (as I thought) concerning my heart, my words, my wayes, my worſhip: and according to what I thus drank in (after this manner, from the Scriptures) I practiſed, and with much ſeriouſneſs of Spirit and Prayer to God fell a helping to build up an *Independent* Congregation, wherein the ſavour of Life and the preſence of God was freſh with me, as (I believe) there are yet ſome alive of that Congregation can teſtifie.

This was my ſtate, when I was ſmitten, broken and diſtreſſed by the Lord, confounded in my worſhip, confounded in my knowledge, ſtripped of all in one day, (which it is hard to utter) and was matter of amazement to all that beheld me. I lay open and naked to all that would enquire of me, and ſtrive to ſearch out, what might be the cauſe the Lord ſhould deal ſo with me. They would at Firſt be jealous that I had ſinned and provoked him ſo to do: but when they had ſcanned things throughly, and I had opened my heart nakedly to them, I do not remember any one that ever retained that ſence concerning me. My Soul remembreth the VVormwood and Gall, the exceeding bitterneſs of that ſtate, and is ſtill humbled in me in the remembrance of it before the Lord. O how did I wiſh with *Job*, that I might come before him and bowingly plead with him: for indeed I had no ſence of any guilt upon me, but was ſick of Love towards him, and as one violently rent from the boſom of his Beloved! O how gladly would I have met with death! for I was weary all the day long and afraid of the night, and weary alſo of the night-ſeaſon, and afraid of the enſuing day. I remember my grievous and bitter mournings to the Lord; how often did I ſay, *O Lord, why haſt thou forſaken me? why haſt thou broken me to pieces? I had no delight but thee, no deſire after any but thee. My heart was bent wholly to ſerve thee, and thou haſt even fitted me* (as appeared to my ſence) *by many deep exerciſes and experiences for thy ſervice, why doſt thou make me thus miſerable!* Sometimes I would caſt mine eye upon a Scripture, and my heart would even melt within me: at other times I would deſire to pray to my God, as I had formerly done; but I found I knew him not, and I could not tell how to pray, or in any wiſe to come neer him, as I had formerly done. In this condition I wandered up and down from Mountain to Hill, from one ſort to another, with a cry in my ſpirit, *Can ye tell news of my Beloved? where doth he dwell? where doth he appear?* but their voices were ſtill ſtrange to me, and I ſhould retire ſad and oppreſſed, and bowed down in ſpirit from them.

Now ſurely, all ſerious, ſober, ſenſible people, will be ready to enquire, how I came ſatisfyingly to know the Lord at length: or whether I do yet certainly know him, and am yet truly ſatisfied?

Yes indeed, I am ſatisfied at my very heart. Truly my heart is united to him whom I longed after, in an everlaſting Covenant of pure Life and Peace.

Well then, how came this about? will ſome ſay,

VVhy thus. The Lord opened my ſpirit, the Lord gave me the certain and ſenſible feeling of the pure Seed, which had been with me from the beginning, the Lord cauſed his holy Power to fall upon me, and gave me ſuch an inward demonſtration and feeling of the Seed of Life, that I cried out in my ſpirit, *This is he, This is he; there is*

not another, there never was another. He was alwayes near me, though I knew him not (not ſo ſenſible, not ſo diſtinctly, as now he was revealed in me and to me by the Father) *O that I might now be joyned to him, and he alone might live in me.* And ſo in the willingneſs, which God had wrought in me (in this day of his Power to my Soul) I gave up to be inſtructed, exerciſed and led by him, in the waiting for and feeling of his holy Seed, that all might be wrought out of me which could not live with the Seed, but would be hindring the dwelling and reigning of the ſeed in me, while it remained and had power. And ſo I have gone through a ſore travel, and fight of afflictions and temptations, of many kinds; wherein the Lord hath been mercifull to me in helping me and preſerving the ſpark of Life in me, in the midſt of many things which had befallen me, whoſe nature tended to quench and extinguiſh it.

Now thus having met with the true VVay, and walked with the Lord therein, wherein daily-certainty, yea and full aſſurance of Faith and of underſtanding is at length obtained; I cannot be ſilent (true Love and pure Life ſtirring in me and moving me) but am neceſſitated to teſtifie of it to others: and this is it, To retire inwardly and wait to feel ſomewhat of the Lord, ſomewhat of his holy ſpirit and Power, diſcovering and drawing from that which is contrary to him, and into his holy Nature and Heavenly Image. And then, as the mind is joyned to this, ſomewhat is received, ſome true Life, ſome true Light, ſome true Diſcerning; which the Creature not exceeding (but abiding in the meaſure of) is ſafe: but it is eaſie erring from this, but hard abiding with it, and not going before its leadings. But he that feels Life and begins in Life, doth he not begin ſafely? and he that waits, and fears, and goes on no further than his Captain goes before him, doth he not proceed ſafely? yea very ſafely, even till he cometh to be ſo ſetled and eſtabliſhed in the Virtue, Demonſtration and power of Truth, as nothing can prevail to ſhake him. Now, bleſſed be the Lord, there are many at this day, who can truly and faithfully witneſs, that they have been brought by the Lord to this ſtate. And thus have we learned of the Lord, to wit, not by the high ſtriving, aſpiring mind: but by lying low and being contented with a little. If but a crum of Bread (yet if bread) if but a drop of Water (yet if water) we have been contented with it, and alſo thankfull to the Lord for it: Nor by thoughtfulneſs, and wiſe ſearching and deep conſidering with our own wiſdom and reaſon have we obtained, but in the ſtill, meek, and humble waiting, have we found that brought into the death, which is not to know the Myſteries of Gods Kingdom, and that which is to live, made alive and increaſe in Life.

Therefore he that would truly know the Lord, let him take heed of his own reaſon and underſtanding; I tried this way very far: for I conſidered moſt ſeriouſly and uprightly; I prayed, I read the Scriptures, I earneſtly deſired to underſtand and find out whether that, which this people (called Quakers) teſtified of, was the only VVay and Truth of God (as they ſeemed to me but to pretend:) but for all this, prejudices multiplied upon me, and ſtrong reaſonings againſt them, which appeared to me as unanſwerable. But when the Lord revealed his Seed in me and touched my heart therewith, which adminiſtred true Life and Virtue to me, I preſently felt them there the Children of the Moſt High, and ſo grown up in his Life, Power and holy Dominion (as the inward eye being opened by the Lord, ſees) as drew forth from me great reverence of heart, and praiſes to the Lord, who had ſo appeared among men in theſe latter dayes. And as God draweth, in any reſpect, O give up in faithfulneſs to him. Deſpiſe the ſhame, take up the Croſs: for indeed it is a way which is very croſs to man, and which his wiſdom will exceedingly be aſhamed of; but that muſt be denied and turned from, and the ſecret ſenſible drawings of Gods ſpirit waited for and given up to. Mind people, He that will come into the new Covenant, muſt come into the obedience of it. The Light of Life, which God hath hid in the Heart, is the Covenant; and from this Covenant God doth not give knowledge to ſatisfie the vaſt, aſpiring comprehending wiſdom of man; but living knowledge to feed that which is quickned by him: which knowledge is given in the obedience, & is very ſweet and precious to the ſtate of him, that knows how to feed upon it. Yea truly, this is of a very excellent, pure, precious nature, and a little

little of it weighs down that great, vaſt Knowledg in the Comprehending Part, which the Man's Spirit and Nature ſo much prizeth and preſſeth after. And truly, Friends, I witneſs at this day, a great Difference between the Sweetneſs of comprehending the Knowledge of things, as expreſſed in the Scriptures, (this I fed much on formerly) and taſting the hidden Life, the hidden *Manna* in the Heart; (which is my Food now, bleſſed for ever be the Lord my *God*, and *Saviour*.) O that others had a true, certain, and ſenſible Taſte of the Life, Virtue, and Goodneſs of the Lord, as it is Revealed there! Surely, it could not but kindle the true Hunger, and enflame the true Thirſt; which can never be ſatisfied but by the True Bread, and by Water from the Living Fountain. This the *Lord* (in the Tenderneſs of his Love, and in the Riches of his Grace and Mercy) hath brought us to; and this we earneſtly and uprightly deſire and endeavour, that others may be brought to alſo; that they may rightly (in the true ſilence of the Fleſh, and in the pure ſtilneſs of Spirit) wait for, and in the *Lord*'s due time receive that, which anſwers the Deſire of the awakened Mind and Soul, and ſatisfies it with the true precious Subſtance for evermore, *Amen*.

Some Things relating to Religion, propoſed to the Conſideration of the **Royal Society**, (ſo termed) to wit, Concerning the right Ground of Certainty therein. Concerning Tenderneſs of Spirit, and Perſecution. A Query concerning Separation. Concerning Waſhing away Sin from the Conſcience; and the Garment of Salvation, and what it is that is covered therewith.

Likewiſe, Some Queſtions and Anſwers concerning the Church of the New-Covenant, the Rock or Foundation whereon it is Built, and its Preſervation by and upon the Rock. With ſome Queries concerning the ſcattered and hidden Eſtate of the Church; and concerning that Church which got up in the View of the World, inſtead thereof; and was acknowledged by the World, as if She had been the True Church; though in deed and truth, She was not ſo.

Whereunto are added, Some QUERIES to Profeſſors, who ſpeak of high Attainments, *&c.*

Written by one, whom it hath pleaſed the Lord (of his great Goodneſs, and tender Mercy) to lead out of the Darkneſs, into his marvellous Light; known among Men by the Name of **Iſaac Pennington.**

To the ROYAL SOCIETY, ſo termed.

FRIENDS,

I *Have heard that ye are ſeeking after the Excellency of Nature and Learning. I am not for Diſcouraging any Man, in endeavouring after that which is Good, Uſeful, and Excellent in its kind and place: But it is the Advantage of every thing, to know*

and abide in its place; and to honour and serve Him, from whom all good Gifts and Endowments come. Man hath but a Moment in this World, and he is here no more and then the Spirit returneth to God that gave it, *to give an account of the Talent which he gave it; and its Improvement thereof, to the Glory of Him that gave it, and to the Salvation of its own Soul. Now, this Talent is of an higher kind than Nature, and will lead higher than Nature; giving a Man to partake of that Wisdom, from which Nature came; and teaching him to order all that is Natural, to its right End: For God is not an Enemy to Nature, but to the Corruption and Disorder of Nature. I desire ye might know and partake of the true Wisdom, and feel Union with God in the Principle of his own Life; and in the Incorruptible and Heavenly Seed of God, receive Dominion over the Earthly and Corruptible. For this end singly, in the Love springing up in my Heart towards you, (as it often doth, both towards particular Persons and Societies: For I am a Friend to all, and a Lover of all; sincerely desiring the Good of all, and the right Guidance of their Souls to Happiness) have I proposed these things following more particularly to your View, though they concern others also, that ye thereby might be awakened to search after that which is most Excellent in you, and be acquainted with the Virtue, and precious Effects thereof, to the full Satisfaction, and compleat Joy of your Souls, in that which alone is able fully to satisfie, and give them ground of durable Joy and Rejoycing, in that which is not of a perishing Nature; but which was, and is, and will be the same for ever.*

From a Friend to the Everlasting Peace of your Souls, and a Desirer of your Welfare and Prosperity in this World,

ISAAC PENINGTON.

Of Certainty, and rightly-grounded Assurance, in Matters of Religion.

THere is a Witness of and from *God* in every Conscience, which in his Light, Power, and Authority witnesseth for him, and against that which is contrary to him, as he pleaseth to move upon it; visiting and drawing the Hearts of the Sons of Men by it.

From this Witness proceeds the true and well-grounded Religion in the Mind towards *God:* For this Witness both testifieth and demonstrateth, that there is a *God*; and also, inclineth the Mind to desire and seek after the right Knowledge, and true Worship of Him.

And such who keep to this Witness, and wait upon *God* therein, are taught by it the true Spiritual Worship, the true and pure Fear of the Most High; the Faith which he giveth to his Saints, the Love which is chast and unfeigned, the Hope which Purifieth the Mind, and Anchors it on the Eternal Rock; the Meekness, Patience, Gentleness, Humility, *&c.* which is not of Man's Nature; but the Gift of *God*, and the Nature of the Heavenly Giver.

And then for Exercises of Religion, as, Praying to the Father of Spirits, Hearing the Heavenly Voice, Reading in the Spirit, and with the renewed Understanding; Singing, and making Melody in the Heart (and also with the Voice) to the Lord, as his Life is felt, and the Spiritual Blessings and Treasure received: All these, and whatever else is judged necessary for the Soul, are taught by this Witness of *God* in the Conscience; as the Soul groweth up in the Light, Spirit, Nature, and Holy Power thereof.

But now, when the Lord reacheth to his Witness in Men, and is teaching their Hearts by it; then the Enemy, the other Spirit, whose Seat is in the other Part, keepeth a Noise there, to over-bear the Voice of the Witness, and to make Men take up Religion in another Part; which is shallow, and reacheth not to the Depth and

and Weight of Truth, which is in the Witneſs of *God*, and which the Witneſs of *God* gives to them that come thither.

Thus the Enemy ſtirreth up Reaſonings, Imaginations, and Conſultations about *God*, and his Worſhip; wherein he raiſeth up the vain, ſhallow Mind, forging and bringing forth ſomewhat pleaſing & ſuitable to the earthly Underſtanding; taking up the Mind therewith, and engaging the Heart in ſome ſuch Practiſes there-from, as may quiet and ſatisfie that Part in Men. For the wayes that Men take up in their Reaſonings and Underſtandings, ſatisfie their Reaſonings and Underſtandings; and ſo they walk in the Light of the Sparks, and warm themſelves by the Fire of their own kindling: But all this anſwers not the Witneſs of *God* in them, nor will be approved by his Light in their own Conſciences, when it comes again to be revealed, and made manifeſt in them.

This was the Ground of the Error both of the *Jews* and *Gentiles*.

The *Gentiles* were enlightned by *God* with his true Light; what might be known of *God* (ſuitable to their State and Capacity) being manifeſted in them, inſomuch as it is witneſſed concerning them in the Scriptures, (which are a true Record and Teſtimony) That they knew *God*. But when they knew Him, they glorified Him not as *God*; but became vain in their Imaginations, and ſo their Fooliſh Heart was darkned concerning him: And they worſhipped him not as the Witneſs taught them he was to be worſhipped, not according to the Manifeſtation of his Light in them; but according to their own fooliſh Imaginations and Reaſonings, which taught them to make Images of him; and ſo to worſhip him in and through Creatures, according to their own Inventions, which is not the true Worſhip, *Rom.* 1. 21, 22, 23.

So likewiſe, the *Jews*, not keeping to the Manifeſtation of his Light *within* them, (to the Word or Commandment nigh in the Mouth and Heart, to which *Moſes* directed them) which would have taught and enabled them to have kept to the Law of the Letter without them; they alſo ran into the Nature and Spirit of the *Heathen*, and fell into Imaginings and Reaſonings, which led them to worſhip like them: Inſomuch, that they alſo changed their Glory into the Image of an *Oxe*, that eateth Graſs, *Pſal.* 106. 20.

Now, from this Part in Man ariſeth all the *Uncertainty*, and Doubts, and Diſſatisfaction about Religion. And hence ariſes the Opinions, and Judgments, and Reaſonings in the the Minds of Men. Yea, indeed, the beſt of Mens Religion here, is but an Opinion or Judgment, which the Breath of *God*'s Spirit will ſhake and diſſolve every where, ſooner or later. All Fleſh is Graſs; and all the Beauty of Men's Knowledge, Religion, and Worſhip here, will wither like Graſs. All the Buildings and Churches that are Raiſed here, (how Beautiful ſoever) are but *Babylon*, built by Man's Underſtanding, by Man's Knowledge, by Man's Comprehenſion, by Man's Wiſdom, by Man's Skill, and indeed, in Man's Will and Time: And their Standing, Beauty, Strength, and Glory, is but from Man, and in Man's Day; and will fade away like a Flower.

But the true *Certainty* is in the Day of *God*, from the Light of his Spirit ſhining into Man's Spirit, from *God*'s inward Reaching to his Heart by his Power, and teſtifying his Truth there. And this, all the Powers of Darkneſs cannot prevail againſt, in it ſelf; no, nor againſt that Man that is kept to it. For, it is the Rock (the only Rock) upon which the whole Church is Built; and which cannot fail to Preſerve every Member of the Church, which is Built upon it.

Ye then, which would come to *Certainty in Religion*, obſerve the *Way*, which is made manifeſt from *God* in this our Day, bleſſed be his Name; which is this: Mind the Witneſs of *God* in thy Heart, and come to, and build upon the Light thereof. Dwell not in Reaſonings, take not up thy Religion in Reaſonings of the Mind; but paſs through them, paſs beyond them into a Light of an higher Nature. Wait to know the Birth which is from *God*, and the Light which he gives to that Birth. What is the Birth? Is not the Birth of, and from the Second *Adam*? And, What is the Heavenly Birth's Light? Is it not the Light of the Second *Adam*? Is it not, in nature and kind, above the Light of the Firſt *Adam*? Where is the Seat of Reaſonings? Is it not the Earthly Mind, the Fallen Mind? Here lies Man's Strength, Here is Man's Wiſdom. Here is Man's Life. It is ſo indeed. But the VViſdom

of

of *Christ*, the Light of *Christ*, the Life of *Christ*, the Power of *Christ*, is a Cross to this; finds it in the Enmity against *God*, crucifies it, slays it, brings it to nothing: And he that will become VVise as to *God*, must become a Fool unto all this, a Child, a Babe, entring the Kingdom without this; and must there remain Naked as to this, and never put it on more.

Now observe (ye that have Understanding, and true Sense) the Difference between the Religion which *God* hath taught us, and led us into, and the Religions of all Men upon the Earth besides.

Our Religion stands wholly *out* of that, which all their Religion stands *in*. Their Religion stands in the Comprehension, in a Belief of a literal Relation or Description. Our Religion stands in a Principle, which changeth the Mind, wherein the Spirit of Life appeareth to, and witnesseth in the Conscience to, and concerning the things of the Kingdom; where we hear the Voice, and see the express Image of the Invisible One, and know things not from an outward Relation, but from their inward Nature, Virtue, and Power. Yea, here (we must profess) we so know things, that we are fully satisfied about them, and could not doubt concerning them, though there had never been Word or Letter written of them; though indeed, it is also a great Comfort, and sweet Refreshment to us, to read that testified of outwardly, which (through the tender Mercy of our *God*) we feel and injoy inwardly. And in this our whole Religion consists, to wit, In the Silence and Death of the Flesh, and in the quickning and flowing Life of the Spirit. For he who is of the New-Birth, of the New-Creation, of the Second *Adam*, (the Lord from Heaven) is as really alive to *God*, and as really Lives to him in his Spirit, as ever he was really Dead in Trespasses and Sins, in the time of his Alienation and Estrangement from *God*.

Of Tenderness of Spirit, and Persecution.

He which is Born of God, he who is of the Love, and dwells in the Love, cannot but be tender. He who is Born of the earthly VVisdom, who taketh up and holdeth forth a Religion there, cannot but Persecute. VVhy so? Because he cannot but judge, that any man may take up Religion as he hath done, and so by reasonings may come to acknowledg and take up, what he hath taken up and holdeth forth; or else he is willful, and stubborn, as he judgeth. But now, he that is Born of God, and hath received his Light, Knowledg, Religion and way of VVorship from him; He knoweth that no man can rightly receive them, but the same way, to wit, from God, by the Light which he causeth to shine into the heart at his pleasure, and in the Faith which he gives. So that God's free and powerful Spirit is to be waited upon, for the working of all in his people, and not any forced to Act beyond, or contrary to the Principle of his Life and Light in them.

A Query Concerning Separation.

Quer. VVhether after the Apostacy from the Spirit, Life, and Power of the Apostles, and the getting up of the Antichristian State, Church, and VVorship, there must not of necessity be a separation from all these, before there can be a recovery of the Life and Power again, and of the true Church-state, which was brought forth in the days of the Apostles? Must there not be a perfect coming out of the Corrupt State (in the whole Nature, several parts and degrees of it) before there can be a Restoration to, and witnessing of the true and pure State? Must not the Christians now come out of all the Antichristian Inventions and Churches, as well as the Christians of Old came out of all the Heathenish VVorships, yea, out of the Jewish VVorship and Church (which once was of God) before they can become an holy Building, an Habitation to God in the Spirit? Yea, doth not the same spirit, which cryed to the People of God then, *Come out from among them, and be ye separate*, &c. call and cry now, *Come out of her, my People*, out of *Babylon*, out of the false Church, out of all the Antichristian Buildings, which are reared up after the several forms and ways of mens Inventing, being out of the Spirit, Life, and Power, which

which alone is able to Build up in and unto the Lord? And what is that which cries out against separation, in this day of the Lords dividing and separating, but that spirit which would hold back the soul, from being gathered to the Lord, in the Chains of Darkness and in the Land of Death and Confusion?

O that men knew that which divides and separates, and which is appointed by God to divide and separate both inwardly and outwardly, and might feel the full work and Effect of it, even perfect separation from all that is not of God, that so they might be joyned to him and built up in him, who is the Life, Rest, Peace, Joy, and pure Breath of the Soul for ever! The VVord of God is quick and powerful, sharper than any two-edged Sword; and what doth it do? VVhy, it separates between Nation and Nation, between Church and Church, between People and People, between Cattel and Cattel, between Soul and Soul, yea, between the Thoughts and Intents of the same Heart, owning and cherishing all that is of the pure, and condemning and destroying all that is of the impure. And happy, O for ever happy is he, who can witness the work of this word perfected in his soul, even the Axe of the Lord powerfully laid to, and having cut down all that is corrupt in him; that the pure Plant of God may flourish, and bring forth Fruit in him in Peace, without Annoyance or Interruption of the Impure. Then the River of Life as the Streams of everlasting Righteousness shall flow into his Vessel, and *Jerusalem* become in and to him a quiet Habitation, and nothing be able to hurt or destroy any thing of Life in him, who dwells in, and abides on the Mountain of God's Holiness. O blessed is the Race of Travellers, which in the pure Light of the everlasting day are travelling thitherwards, even with their hearts and faces faithfully bent towards *Sion*, which is the Holy, Spiritual, Heavenly Hill of God! And blessed, O blessed for ever, is the Lord God of Life and Power, who is the Faithful Guider, Leader and Conducter, of all that follow the footsteps of the flock, in the way which is Pure, True, Living, and Everlasting.

Concerning the washing away of Sin from the Conscience, and the Garment of Salvation, and what it is that is covered therewith.

There is somewhat appointed by God to wash away Sin, which is the VVater of Regeneration, the VVater of Life, the Spirit's VVater, and the Blood of the Lamb, which are known, received and felt by Faith in the Light of the Spirit, wherein alone his work is wrought.

Thus now, upon believing the Soul is washed; The Faith brings in or lets in the Water and Blood, which cleanse and purg the Conscience from the Sin, which before stained and defiled it: And according to the Faith, so is the VVater and Blood let in, and accordingly is the washing. And he that is Baptized, he that is washed by the spirit, comes out of the water clean, and watching to the Light wherein he was purified, witnesseth the powerful word of Life as able to preserve in cleanness, as it was to cleanse.

But if there be not a watch to, and Faith in, and single-hearted Obedience to that which purified, and keepeth pure, there is that near which will defile, where it is hearkned to and let in, there is that which will tempt to lust and Sin, and so draw into darkness and death again. And if any man sin afterwards, sin defiles again, and the stain thereof will lye upon the Conscience; till by Repentance and Faith, the Water and Blood be let in again, and the cleansing Virtue from it received and restored again. So if any Man sin, there is an Advocate, an Intercessor, a Divine Helper, one who hath the Water of Life, and the Blood of Life to wash with. There is a Fountain set open for Sin and for Uncleanness, for *Judah* and *Jerusalem* to wash therefrom: But every defilement and pollution sticks, until it be washed off.

But this is not the state of them that sin wilfully, after they have received the Knowledge of Truth.

Now there are sins of several kinds. Some are easily remitted and washed off, insomuch as the stain is hardly felt by the Soul, the tender Mercy and pure Life doth so readily and naturally flow over them. Some again are long held and bound by the Spirit upon the Conscience, and often remembred to the heart, which is apt to backslide:

slide: Yea there is in some cases a severe judgment, and a long waiting on the Lord for his mercy, and for his renewing and enlivening of Faith, before the Water and Blood which washeth can be again felt. For Faith is not in a Man's power, nor Repentance neither; but they are given of God to whom and when he pleaseth. And a man that is in part converted, may give ear to the Enemy, and let in sin and death upon his soul: but he cannot repent again presently, nor believe again presently, but as God breaths upon him, and revives the work of Faith and Repentance in him.

There were Sins under the Old Covenant, and there are Sins under the New, or against the *Law* of the New. The Sins of the Old Covenant did lie upon him that committed them, until they were expiated according to the *Law* of the Old Covenant; & sins under the New Covenant lie also upon the Soul and Conscience, until they be expiated according to the *Law* of the New Covenant, which is until the Advocate interpose and plead with the Father, and give Faith & Repentance to the Soul, and sprinkle upon the heart and conscience that Water and Blood which hath virtue in it to wash. And if it were not for this after-washing (as I may so say) no man could be saved: But though he were once washed, yet sinning again afterwards, he would die in his sins (and so under Condemnation) unless he were again washed. O blessed be the Name of the Lord for the Water and Blood of the Covenant, and for his continual pouring them out upon the *Souls* of his, in the Light that is Eternal!

Now as men come to the Truth as it is in Jesus, they will find their own apprehensions about these things to have been but dreams, wherewith the Enemy hath fed and pleased them, while he hath lulled them asleep in the Night of Darkness, that he might the better steal away the true weighty knowledg of the things of the Kingdom from them. Thus men have dreamed about Justification, about Sanctification, about Regeneration, about Redemption, about Faith, Hope, Love, Righteousness, Peace, Joy, &c. And have been mistaken about them, missing of that Power and Light whereby and wherein they are revealed and made manifest. Now he that will rightly know these things, must know them in the feeling and true experience: And therein he shall find all these are wrought in a mysterious way of pure Life's operation, out of the reach of man's comprehension; and that no Man can understand them, but as the New and Holy understanding is given him; nor retain the sense and knowledge of them, but as he abides in the new nature, and retaines the new understanding.

So for the Garment of Salvation; that is Christ, the Righteousness of Christ, the Nature of Christ, the Spirit of Christ. This is the holy covering. He that puts on Christ, puts on this: He that wears Christ, wears this: he that appears before God in Christ, appears in this. And the Soul puts on this, as it puts off the other. It is the purified Soul, that only puts on him that is pure: And as a man is cleansed from the impure, so only hath he in him a capacity of receiving and being cloathed with Christ. And this now is the work of the true Ministry, *to wit*, to preach the Word, to reveal the Word, and bring the Mind to the Word (which changeth it, and begets the new capacity) and so to begin the work of Life and Reconciliation, wherein and whereby there is some uncloathing of the Old, and and some cloathing with the New; and so to carry on this Work in the Spirit and Power of the Father, until it be perfected. And this is a blessed work, and blessed is the Ministry which is called to and entrusted with this work, being faithfull in it: and blessed are they that witness the truth of, and receive the effect of this Ministry, and are subject to it in the Lord. For through and under this Ministry, there is a receiving of a perfect gift in some measure at first (wherein some true union and little acquaintance with the Lord of Life is at first witnessed) and some operation of the *Light* and Power of his holy Spirit: And a growing up in it unto perfection, as the Soul is exercised by it, and faithful to the *Lord* in the exercise, under the daily Cross, which daily worketh against and crucifieth in the Heart, Mind, *Life* and Conversation what ever is contrary to God, as it is singly waited for, taken up and subjected to.

Some

Some Queſtions and Anſwers concerning the Church of the new-Covenant, the Rock or Foundation whereupon it is built, and its preſervation by and upon the Rock. With ſome Queries concerning the ſcattered eſtate of the true Church, and concerning that Church which got up in its ſtead, and made a great ſhow with her Golden Cup, for the time while the true Church was ſcattered.

Qu. 1. What is the Church of God under the new Agreement or Covenant.

An. It is a company of Living Stones, quickned by God, and knit together in the unity and fellowſhip of his Spirit, to worſhip God together in his Spirit, and offer up unto him Spiritual Sacrifices, acceptable to God by Jeſus Chriſt. What was the Church of the Old Covenant? Was it not the Seed of *Abraham*, the outward *Jews*, the Children of the Old Covenant? and what is the Church of the New Covenant? Is it not the ſeed of God, the *Jews* inward, the Children of the New Covenant?

Qu. 2. How are theſe Stones Joyned together?

An. By the Spirit of Life, which begets them all in one Nature, and knits them together in that Nature. By the inward Circumciſion, cutting off that which cauſeth Enmity and Diſunion, and ſo fitting them to be made one New Lump in Chriſt, By Chriſt's Baptiſm, which is the Baptiſm of Fire and of his Spirit, which burns up the Old earthly Nature, and ſo Baptizes them into one New Living Body, ſutable and fitting to their Head, which is the Fountain of Life and diſtributes Life through all the Body, according to its capacity, need, and ſervice.

Qu. 3. Upon what is this Church built?

An. Upon the Rock or Foundation of God, which God hath laid in his ſpiritual Sion, which Rock is Chriſt. For *other Foundation can no man lay, than that which is laid, which is Jeſus Chriſt*; nor other Rock did the Lord ever chuſe for his Church to be built upon: Nor hath any other Rock ſufficient ſtrength to bear up the building, againſt the ſtorms and ſtreſs of the Powers of Darkneſs, which it often meeteth with, even every member in its travels; after it is once built on the Rock, the Gates of Hell preſs hard upon it; but abiding on the Rock, it feels the ſtrength and preſervation of the Rock. For as they cannot prevail againſt Chriſt, ſo neither can they prevail againſt that which is built upon him. But if there be a going forth from the ſtrength and preſervation, there is a liableneſs to be made a prey. And the promiſe is not, abſolutely and perpetually to that Perſon or Congregation which is received or let into the Truth, but to that perſon or Church which abideth and continueth in the truth unto the end. The *Jews* were ſafe in the Faith and Obedience of their Covenant, and the *Chriſtians* or *Chriſtian* Churches are not ſafe, but in the Faith and Obedience of theirs. For if they walked not humbly with the Lord and in his Fear, which keeps the heart from departing from him, and in the Faith whereby they ſtand, they were to be cut off from their Church-ſtate, as well as the *Jews* were from theirs, as the Apoſtle *Paul* expreſly tells the Church at *Rome*, *Rom.* 11. 21, 22.

Qu. 4. What was *Paul*?

An. The Apoſtle of the *Gentiles*, who Laboured abundantly, even more abundantly than all the other Apoſtles, and hath left more inſtructions, relating to the *Gentiles*, than all the Apoſtles beſides; and was tender of them, in ſtanding for and defending their liberty in Chriſt, when *Peter* a little warped and was to be blamed, *Gal.* 2. 11. For indeed man cannot be certain and infallible, further than he keepeth to, and is exerciſed by the certain and infallible Spirit; which he is ſubject to be tempted to err from, further than he ſtands upon the watch; and cannot but err from, unleſs he feel a continual preſervation in the Fear and by the Power of the Lord. And the certainty of truth doth not depend ſo much upon the Perſon from whom it is received, as upon the demonſtration and evidence to the conſcience wherein it is received. The Apoſtles were not Lords over the true Chriſtians Faith, but helpers of their joy. And Chriſt did not require his Diſciples to believe what ever he knew to be true, but prepared their capacities, and dropped in according to their

capacities. And this is the way of the true Ministers, to wait on God to beget, and on him again to Water the begotten Soul, and carry on his work in it: to make them know Christ their Master, from whom they are to receive Light, Life, Instruction and Direction; and to feel the Head, and be joyned to the Head, and receive from the Head their knowledge, as well the least as the greatest, *Ebr.* 8. What is *Paul?* What is *Apollos?* What is *Cephas?* Were not they carnal that cryed up these one above another? Yet the younger ought to be subject to the Elder, and all to be subject one to another in the truth, 1 *Pet.* 5. 5.

Queſt. 5. What was *Peter?*

Anſ. One of the Disciples of Christ, a precious Stone in the building (*Joh.* 1. 43.) one of the most eminent Apostles, even the chosen Minister to them of the Circumcision, as *Paul* was to the *Gentiles*. But he knew that Christ was the only Rock or Foundation, as well as *Paul*, and that Christ alone was able to bear the weight of that building, and to defend it against the Gates of Hell; and he never had Commission, nor can it be proved that ever he preached himself the Rock, but he preached Christ the Foundation-Stone, the Rock of Offence, the Rock of Defence, &c. see 1 *Pet.* 2. 4. and *ver.* 6, 7, 8. And if an Angel from Heaven, or any Man or Church on Earth, so interpret any Scripture, as to hold forth any such thing, that any else besides Christ is the Rock, they plainly shew that they are erred from the truth, and that their interpretation is of their own private Spirit, and not that publick Spirit, which all the Prophets of God, and Apostles, and Truly-Holy men were guided by.

Queſt. 6. Was the Church alwayes to be a gathered Company? or was there a possibility of their being scattered?

Anſ. There was a possibility of their being scattered, yea a certainty, if they grew corrupt in Doctrine and Practice, and kept not the Faith, *Rom.* 11. For the Lord God intended a pure building, a spiritual building, fit to offer the spiritual Sacrifices, 1 *Pet.* 2. 5. An Holy People, separated from the World, 2 *Cor.* 6. 17. In which he might dwell and walk, *ver.* 16. If therefore any Church depart from the Spirit and Life and Power of the Apostles, and mix again with the World, losing their own proper pale which fenced from the World, they soon lose that which maketh them a Church of God, and so become a Synagogue of *Satan*.

Now it is in my heart also to propound a few Queries concerning the scattered and hidden estate and condition of the Church, and concerning that Church which got up in the view of the VVorld, and was acknowledged by the VVorld instead thereof afterwards.

Queſt. 1. Whether the true Church did retain her Ministry outwardly, and her outward Ordinances, and way of worship of the outward Court after her scattering? or whether the false Church, which appeared in her room as if she had been the true, caught up and appeared in the outwardness of these? The grounds of this Query are these following.

1. Because upon God's measuring of his Temple and Worshippers, the outward Court (consider well what that is, and how far it extends) was left out of God's measure, so that he intended to reckon it no longer as his, but given by him to the *Gentile-Christians*, such as were *Christians* or *Jews* in Name, but *Gentiles* in Spirit and Nature, *Rev.* 11.

2. Because in the Last dayes, when that strange Generation of *Christians* was to spring up, who should be Lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, Lovers of pleasures more than Lovers of God: Yet these *should* have a form of Godliness, but deny the power therefore, 2 *Tim.* 3. 1, to 6. Now mind, The Temple, wherein was the Power, God had removed with the true Worshippers; but the outward Court (wherein was the appearance or some kind of a form of Church, Ministry and Ordinances) those had got, and were found worshiping in it, in the midst of all this great wickedness and abomination of spirit.

3. Because the *Jews* (who were the type) while they were in captivity in *Babylon*, could not sing the Songs of *Sion*, nor had the VVorship of the outward *Jerusalem* there.

And

And can the ſpiritual *Jews*, ſing the ſpiritual Songs of ſpiritual *Sion*, in myſtery *Babylon*? No, there they are but witneſſes to that Life and Power, which the true Church enjoyed and flouriſhed with, in her built eſtate.

Queſt. 2. VVhether this is not an infallible mark, and moſt certain demonſtration of the falſe Church, her ſitting upon many VVaters, which VVaters are Peoples, Multitudes, Nations and Tongues? Did not the Spirit of the Lord thus mark her out to *John*, *Rev.* 17. 15. Did the true Church ever ſit upon many VVaters? Was not the Church a gathering out of the Nations into the Power and Life which the Nations perſecuted? But the falſe Church ſits over the Nations with a form of Godlineſs, but without the true Power thereof. Then if this be a mark that God hath ſet upon her, let every one wait to read it aright, that he may know thereby which is ſhe, and praiſe the name of the Lord for diſcovering her to him.

Queſt. 3. VVhether this falſe Church be not rightly called *Babylon*, even an heap of confuſion (in a myſtery) as to God's eye, though to man's eye her appearance may be orderly and decent? And whether ſhe be not juſtly termed by the Spirit of the Lord, the Great Whore, both for largeneſs in bulk, and for the greatneſs of her fornications, having whored from the bed of the Husband, and entred into the bed of a Stranger, and having taught and compelled others to acknowledg and worſhip in her forms, which thus held forth and maintained by her, are not only without, but alſo againſt the true Power?

Queſt. 4. VVhether Antichriſt be not entred into and become the head of this falſe Church, and whether he doth not ſit there ruling in it, even as Chriſt was Head of the True, and ſate ruling in the True? And whether Antichriſt doth not keep his hold of this Church, and poſſeſs his ſeat in it, for many Ages and Generations, even from the time he got in after the days of the Apoſtles, till the very coming of Chriſt in his Power and Brightneſs? 2 *Theſ.* 2.

Queſt. 5. VVhether the great Plagues, VVoes, terrible Thunders and Cups of God's Indignation, ſpoken of in the Book of the *Revelations*, are not to be poured, in their ſeveral orders and degrees, upon this falſe Church, and upon Antichriſt her beloved Head and King even till ſhe be ſtripped naked, made deſolate, and her Fleſh burnt with Fire, and her Head bruiſed and deſtroyed, by Chriſt the true Head and King of the true Church?

Queſt. 6. VVhether the people of God, ſuch as feel ſomewhat of the Power, and bow to the Lord in Spirit and Truth in ſome meaſure, yet theſe, if they mind not his call out of this *Babylon*, and come not fully out of her, but abide in any part of her, obſerving any of her wayes or worſhips, till the time of God's controverſie with her and judging of her, whether they alſo ſhall not partake of her Plagues? *Rev.* 18. 4.

Queſt. 7. VVhether all people have not great reaſon to fear before the Lord, and to look to their wayes and worſhips, leſt they be found in any thing therein which is not of him, but contrary to him, and ſo bring upon their Souls and Bodies that wrath and ſore Judgment from God, which they are not able to bear? *Rev.* 14. 9, 10, 11.

Queſt. 8. VVhether it was not the great Love and Mercy of God to warn the Churches of theſe things in the Book of the *Revelations*? And whether he can be ſafe in theſe reſpects, who either doth not underſtand or not obſerve the warnings given by the Spirit of the Lord therein? How often is it therein ſaid; *He that hath an ear, let him hear what the Spirit of God ſaith to the Churches!* It is alſo ſaid, *Bleſſed is he that readeth, and they that hear the words of this Propheſie, and keep thoſe things which are written therein: For the time is at hand.* He then that readeth not, that hath not an ear to hear the words of this Propheſie, how can he keep what is written therein? How can he beware and avoid the ſeeming Beauty and Glory of the falſe Church, or ſuffer with the Faithful Witneſſes of God in their Teſtimony againſt her? And if he do not thus, but is entangled by the falſe Church with her Golden Cup of Fornications, (*Rev.* 17. 4.) he miſſeth of the bleſſing, and oh what is he to meet with inſtead thereof! My heart hath often melted within me, and my bowels yowled at the conſideration and deep ſenſe, which the Lord hath given me of theſe things: and this I ſay therein, to thoſe that deſire Life and Peace from God, O

wait on him for the Eye which sees in his Light, for the Ear which hears his Voice, and for the Heart which understands the VVords and Messages of his Spirit; that ye may feel his Gathering, Guidance, and Preservation out of that, to which his VVrath is for ever; and against which his VVrath is to be made more manifest, and poured out more fully and abundantly, than ever it yet was. For the *Lord* will empty his Love, and his Life into *Sion*, and empty the very Dregs and thick Mixtures of the Cups of his Indignation, into the very Heart and Bowels of *Babylon*: and her Sickness, Misery, Woe, Death, and Destruction will be exceeding dreadful and unutterable. Therefore, wait on the *Lord* in Fear and Singleness of Spirit, crying and mourning to him to discover to you the Extent and Limits of this false Church, this false Building, this Building in a Form and outward Order, without the Life and Power of the Spirit; and then fly as fast out of her, and from her, (and as far) as the Spirit of the *Lord* leads; even till ye come to the Holy Building which is of him, and the Heavenly Places which are prepared there by him, for every one of his, (according to their Growth and Stature in his Son) that ye may sit down in him.

Some Queries to Professors, who speak of high Attainments and Experiences in Religion; and yet do not witness, nor can acknowledge the Truth, as the Lord hath now revealed it, (and done great Things by it, in the Spirits of his People) but look upon it, as a poor, mean, and low Thing.

Q. 1. Have ye known the great and terrible Day of the Lord, wherein he ariseth to shake terribly the Earth? And, Have ye known that shaken down in you, which must be shaken down and removed as a Cottage, before the Everlasting Kingdom can be Established in you?

Q. 2. Do ye know the Living, Powerful, Eternal Word, which is quick and piercing, sharper than any Two-edged Sword, dividing between Thought and Thought, Grace and Grace, (as I may so speak) Light and Light, Life and Life, Spirit and Spirit, Power and Power, *&c.*? Have ye known it an Hammer, a Fire, an Axe laid to the Root of the Corrupt Tree? And, Do ye know the Corrupt Tree? Root, Branches, Leaves, and Fruit so cut down by it, as to cumber the Ground no more?

Q. 3. Do ye know the *Paradice* of *God*, and the Tree of Life there? Do ye indeed Feed thereon? Have you passed through the Flaming Sword to the Tree of Life? And, Is the Flaming Sword (which once fenced from Life, and the Power thereof) set now to fence up the Way to the Tree of Knowledge, that ye may feed no more thereon, and Die; but feed only on that which is Life, and gives Life, and so live for ever?

Q. 4. Have ye witnessed the Effects of the great and terrible Day of the *Lord*, in your Spirits? Is *Antichrist* destroyed, the Whore burnt, Flesh consumed, Man ceased from, both within and without? Is the Loftiness of Man bowed down in you, the Mighty removed out of his Seat, and the Meek, Holy, Humble Seed raised up to rule in Righteousness in your Hearts? Is every high Tower battered down, and every fenced Wall laid flat? Are all your Imaginations and Conceivings, and fleshly Apprehendings upon Scriptures; yea, every pleasant Picture and Image of the Things in Heaven (formed in your Minds) brought to an end, and the pure living Truth of the Father waited for, received from him, and lived in? Yea, Is the Lord alone exalted in your Spirits, and all other Dominion, Authority, Rule and Lordship put under?

Q. 5. Do ye know the Mountain of the *Lord*'s House, and the *Lord*'s House built and established by his own Holy Spirit and Power upon his own Holy Mountain? And, Do ye worship the *Lord* alone therein? Do ye come up to the *New-Jerusalem*, to offer your Sacrifices there, according to the Institution of the Gospel? And, Do ye worship the Lord there, on his own Day, which he hath Spiritually made?

made? And, Do ye bear no Burthen, kindle no Fire, do no Work on that his Day? Do ye never warm your ſelves at any Fire, or by any Sparks of your own kindling? Or, Are ye yet worſhipping upon ſome of the many Mountains and Hills, which the *Lord* hath not formed nor eſtabliſhed; but have been formed, and ſet up by Man in the Night of Darkneſs, before the Everlaſting Light of the Day brake forth?

Q. 6. Do ye know the Wilderneſs, through which the Paſſage is from *Egypt* to *Canaan?* and, Have ye faithfully Travelled in the Leadings of *God*'s Spirit thereſ through? and, Are ye entred into the pure Reſt thereof? Are ye not under the Law, but under Grace? not under the Enemy's Power, but under the Spirit's Power, out of the other's reach; ſo that the Wicked One cannot touch you? Have ye gone through the Exerciſes and Tryals of the Wilderneſs? Have ye fed on the *Manna*, dropt down from Heaven upon your Spirits therein? Have ye drunk of the VVater of the Rock? Have ye ſeen the *Serpent* lifted up, and felt the Healing thereby? Have ye witneſſed the Pillar of Cloud by Day, and the Pillar of Fire by Night, to be your Defence and Leader? And, Have ye now, at length, received the Kingdom of Life, and ſit under the Shadow of it, drinking VVater out of your own Ciſtern, and eating under your own Vine and Fig-tree, the Fruits of the good Land, after the Shaking of that which was to be ſhaken; now being come to, and enjoying the Kingdom, which cannot be ſhaken? Have ye really felt theſe things? or, Have ye been in the Dreams and Imaginings about them?

Q. 7. Do ye walk in the Light of the *Lord*, (as the Spiritual Houſe of *Jacob* is to do?) Have ye received the Spirit? Do ye live in the Spirit? Are ye truly united, ſo as to become one Spirit with the *Lord?* Are all the VValls of Partition broken down? And, Is there nothing now between you, but of Two are ye made One in that which uniteth?

If it be thus with you, then hold forth the Right-Hand of Fellowſhip to thoſe whom the *Lord* hath brought hither; and know and acknowledge, that whereby the *Lord* hath wrought it in them. But if ye be not really in the Thing it ſelf, but only in the Apprehenſions and Conceivings about it, ye can never ſo be VVitneſſes concerning theſe things, nor concerning the Truth whereby *God* works theſe things: And ye will find there is a great Gulf between *You* and *Us*, which ye cannot poſſibly paſs over, till ye meet with our Principle and Guide; and faithfully Travel with him in the Footſteps of the Flock, that ye may come to the Shepherds Tents, (even the Tents which the Shepherd pitcheth, and which no Man can pitch) and may know the true Tabernacle, Sanctuary, and Temple, whereof he is the Miniſter.

THE END.

Of the CHURCH in its First and Pure State; in its Declining State; in its Declined State; and in its Recovery.

With the Way of Salvation, in the Covenant of Life, Opened; and some Stumbling-Blocks Removed out of the Way of the Simple-hearted.

Likewise, Some QUERIES concerning the New-Covenant.

With an *Exhortation* to all People; but more especially, to such as are Desolate and Distressed.

By one who testifieth what he hath seen, and heard, and tasted, and handled of the VVord, and Life Eternal,

ISAAC PENINGTON.

Whereunto is added,

A Visit of Tender and Upright Love to such as retain any Sincerity towards the LORD.

Also, A brief Account of the Ground of Certainty and Satisfaction, which it hath pleased the *Lord* to establish in my Heart, concerning Religion, and the Things of his Kingdom.

And a *Question* Answered about the *Way* of knowing the Motions, Doctrines, and Teachings of *Christ*'s Spirit.

With somewhat relating to the Gospel-Rest, or *Sabbath*.

And some *Queries* to such as complain of want of Power, to become the *Lords*, and serve Him.

The PREFACE.

THE True Church is a Mystery, and so is the False also: Neither of which, the outward Eye of Man's Understanding is able to discern; but he alone, who is enlightned and taught of God. *Who can see how the Spirit of* God *works, changing Mens Hearts, gathering them into his Truth, and building them up into an Holy Temple in his Son? And, Who can discern, how the Spirit of Deceit works with an outward Knowledge, Doctrine, and Form of Religion, perswading or compelling Men thereunto; and so Builds up a False Church? Yea, Who can tell, when the Spirit of the* Lord *with-draweth from a Church, which was once his, leaving it to the other Spirit, to Re-enter and Possess; from which time it becometh a Synagogue of* Satan? *There was need of the Anointing of* God's *Wisdom and Spirit to try* Jews *and Apostles; (for there*

there were such, even in the Apostles Dayes, as said, They were so; but were not:) and there is also need of the same Wisdom and Spirit to try Churches, whether they be indeed the Churches of Christ, *(in and of his Spirit and Power) or only in the Name and outward Profession of the Thing, without the Nature, Spirit, Life, and Power thereof.*

The Apostle Paul *(who was the Apostle of the* Gentiles, *and knew what was likely to be their future State) writing to the* Romans, *tells them, That the* Gentiles *were cut out of the* Olive-Tree, *which was wild by Nature; and were, contrary to Nature, ingrafted into the True* Olive-Tree; *and so, came to partake of the Root and Fatness thereof. But withal, he tells them, That unless they did continue in the Faith, and in the Goodness of* God, *keeping out of the High-mindedness and Conceitedness of their own Estate and Condition, in the Fear (which makes the Heart clean, and preserves it in the Cleanness, from that which would defile, and cause it to depart from the* Lord) *they likewise should be cut off,* Rom. 11. 17. *and* 20, &c.

Now, it would seriously be considered, Whether the Gentile-Churches *did abide in the Faith, and in the Goodness and Power of the* Lord, *which gathered them? Or, Whether they grew high-minded, holding their Estate in a Presumption, (as if the Promise was so to them, that they must needs be the Church for ever) out of the Fear, and so was cast off by* God, *and cut off, (according to the Apostle's Words from* God's *Spirit;) and so have not partook of the Root and Fatness of the* Olive-Tree, *for many Generations? It would also further be enquired (if it prove thus, upon true Search and Examination, that they have been cut off) Whether they can partake of the Root and Fatness of the true* Olive-Tree *any more, till he that cast them off, gather and build them up again?*

It is true, There have been Witnesses against the Corrupt State, even a Seed who have been Persecuted by it: and these have, in some Measure, partook of the Root and Fatness of the Olive-Tree, *all this time of the Degeneration. But, Hath the Church-State of the* Gentiles, *which provoked* God, *and was cast off, and persecuted the Witnesses of the Lamb, his Holy Seed, who could not but in his Nature and Spirit, testifie against their Corruption? Have they partook of the Root and Fatness of the* Olive-Tree) *Or, Have they not rather grown up from, and drunk in of the Sap and Juice of another Stock?*

The same Apostle speaks of the Man of Sin, that wicked One, the Son of Perdition; who should get into the Temple of God, *sit there, and shew himself as* God; *and yet oppose and exalt himself above all that is truly called* GOD, *and that of right ought to be Worshipped,* 2 Thes. 2. 4. *Now, when he gets into the Temple, Doth not he Leaven it with his wicked Spirit, making it become Wicked, like him that sits and reigns in it, and is the Head of it. And, Doth the Church, or Temple, all the while he sits in it, partake of the Root and Fatness of the* Olive-Tree? *(Of* Christ, *its former Vine; of* Christ, *its former Head?) Or, Doth it not rather suck in, and partake of the Venome and Poison of this new Head? And, How long is this new Head, this false Head of the Church, to sit in the Temple? Is it not from the very time of his getting in, till* Christ, *by the Spirit of his Mouth, consume and scatter him; and by the Brightness of his Appearance and Coming, utterly destroy him?* Vers. 8.

This is certain, (as certain as ever there was a True Church, in the Dayes of the Apostles) that after the Apostles Dayes, there got up a False Church, which the Spirit of the Lord *calls the Great Whore; (indeed, She was far bigger, by multitudes of Degrees, than ever the True Church was.) This Great Whore had a Golden Cup in her Hand, where-with She made the Kings and Inhabitants of the Earth drunk. And She sate upon many Waters; which Waters are Peoples, Nations, Multitudes, and Tongues. Did ever the True Church do thus? That was a little Flock, gathered out of Peoples, Nations, Multitudes, and Tongues, reigning in the Spirit and Power of the* Lord, *over them only who were thus gathered; but never sate upon whole Peoples, Nations, Multitudes, and Tongues, as this Great Whore hath done,* Rev. 17. 1, 15.

Now, it would be worth the enquiry, What this Cup is, (this Golden Cup, which appears like Gold?) And, What this Wine is, where-with She made the Kings, and Inhabitants of the Earth drunk? Ask her, and She will tell you, It is the Cup of Salvation, and her Wine the Wine of the Kingdom, even the Doctrine and Discipline of Holy Mother-Church;

Church; out of which, and without which, no Man can be ſaved. But ask the Spirit of the Lord, *(or hear what the Spirit of the* Lord *ſaid to the Churches, concerning it) and he will tell you, 'Tis the Wine of Fornication, the Cup of Deſtruction, full of Abominations, and Filthineſs of her Fornication; and that She ſhall be ſo far from ſaving others, that She ſhall be deſtroyed, and periſh her ſelf: And whoever Drinks of her Wine ſhall Periſh, unleſs he vomit it up again, and drink of the pure Blood of the Lamb after it. See* Rev. 17. *and alſo* Chap. 18. *and* Chap 14. 9, 10, 11.

Now, one Word (in the Love and Truth of God) *to all that have ſeparated from this Church. Have ye Separated fully? Have ye Separated wholly? Have ye Separated from her in Nature and Spirit? Have ye waited for the Building, which* God *alone can Rear? for the Church, which he alone can form and Frame? Or, Have ye built up another Church, in the Reſemblance and Likeneſs of that which ye Separated from? This is a weighty Thing: Ye muſt anſwer it to* God, *and ſtand by his Judgment therein: I beſeech you, conſider it.* What will it profit a Man, *(ſaith* Chriſt) if he gain the whole World, and loſe his own Soul? *So ſay I in this Caſe; What would it profit you, if ye could make your Church ſtand, and be approved in the Sight of the whole World, if the* Lord *diſown and diſallow it, and they that are gathered into it, periſh by it? If it be not of* God's *Building, if it have not his Preſence, Virtue, Spirit, and Power in it, it cannot ſave. O hear, hear! for the* Lord *will ſtrip* Babylon, *and fill her with dreadful Plagues and Judgments; and She ſhall appear naked as She is, and become the Scorn of every Eye, and the Reproach of every Beholder: And that which hath been Reproached, Scorned, Hated, and Perſecuted by Her, the* Lord *will Honour.*

Now conſider, and wait on the Lord, *to know the Extent of* Babylon; *that ye may not be found by the Spirit of the* Lord, *(nor by his Angels, which pour out his Plagues upon Her) within her Limits. For the Great Whore is not* Babylon *only, or alone: but She is the Mother of Harlots, and all her Daughters are Harlots alſo; even all that have built up Churches, like Her, (in her Spirit, with her Materials) out of the Leading, Guidance, and Power of the Spirit of Truth.*

Of the Church in its Firſt and Pure State, when it was clothed with the Sun, *had the* Moon *under its Feet, and was Crowned with the Crown of Twelve* Stars, *Travelling to Bring-forth, and Brought-forth the Man-Child, which was to Rule all Nations with the Rod of Iron.*

IT pleaſed the Father to ſend his Son into the World (in his Name, Power, and Authority) to gather out of the World; and to manifeſt his Name to the Men, whom he ſhould gather out of the World. The *Jews* (for all their great Profeſſion, and high Eſteem of themſelves) were but a worldly Policy, having but worldly, elementary Shadows, of the good things to come, and to be ſet up in the Kingdom of the *Meſſiah*. *John* preached, *that the Kingdom was at hand*; *Chriſt* ſaid, *It was come: John* Prepared for it; *Chriſt* Brought it. He came in the Spirit, in the Life, in the Vertue, in the Dominion of the Moſt High. And he gathered Diſciples unto him, by the Word and Power of the Father. And thoſe that continued in his Word, were his Diſciples indeed; of his Gathering, ſuch as the Father had ſent the Son out to ſeek; even the new Sort of Worſhippers, who ſhould worſhip neither at *Samaria*, nor *Jeruſalem*; nor with reference to any other outward Place: but in Spirit, and in Truth. They ſhould meet together in that Name, wherein *Chriſt* had gathered them: And Meeting ſo, he would be in the Midſt of them; and they ſhould feel the Preſence, Power, and Authority, which belonged to his Church.

Now, if any would know what kind of Perſons theſe Diſciples are, *Chriſt* giveth many Deſcriptions of them. They are ſuch as are Born from above, ſuch as are changed

changed by the Name and Power which gathers them. They are *Jews* inward, Circumcised inwardly; such as are Baptized with the Holy-Ghost, and with Fire; squared Stones, hewen by the Spirit, for the Spiritual Building: Not old; rough, fierce, cruel, unplacable, unregenerate, unholy Spirits: but meek, gentle, lowly, tender, poor in spirit, merciful, peaceable in themselves, and making Peace among Men, renewed, and sanctified in Spirit, holy in Conversation, suffering (both from the Heathenish, and from the Worldly-professing Spirit) for that Power of Truth and Righteousness, which they profess and bear witness to. They are the Salt of the Earth; having that in them, which seasoneth their own Hearts, and which hath Virtue in it to season others. They are the Light of the World; having that in them, which casts Rayes of Light, Conviction, and Demonstration, where-ever they go. They, being changed into the Leaven of the Kingdom, become a Leaven, and so a Weight upon Iniquity; testifying against, yea, bowing down and afflicting that Spirit, as the Power of Life springs in them, and breaks forth through them.

Now, if the Church be thus; if it be a Gathering by the Power into the Power; by *Christ*, who came in the Name, into the Name in which he came: Must not the Ministry needs be much more thus? Must not they be grown in the Name, be grown in the Power, who are to minister to those who are gathered into the Name, who are gathered into the Power? Must not they be well grown in the Spirit, if they be able Ministers of the Spirit? Did not *Christ*, when he sent out his Disciples to Preach in his Name, give them of his Spirit and Power? And afterwards, when he was to go away, and they to succeed him; What were they to succeed him in? Were they not to succeed him in his Spirit and Power? And, Did not he bid them wait for it, and receive it, before they went forth to Preach, and set up his Kingdom? And, Was it not by this the Church was gathered? And, Can the Church be preserved by any thing beneath this? Yea, falling short of this, Is it not in a degenerated and fallen Estate?

After that those who had been gathered in the Name, had waited as *Christ* directed them, for the Holy Spirit and Power, and after it had fallen upon them; then the Glory began, then the Ministry shined, then the Church (or People gathered in the Spirit and Power) shined; then great Life was in them all, then great Grace and Holiness was upon them all, then Faith (which springs from the Spirit and Power) was fresh, then Love abounded; then they minded not Earthly Things, but the Kingdom, the Life, the Glory, which was come upon them in Power: then *Satan*'s Kingdom fell down like Lightning; and they went on (in and with the Spirit, which led them) Conquering the *Jewish* Professors, and the *Heathenish* Worshippers also; none being able to Resist the Power and Spirit, wherein they speak and ministred. Read the Scriptures of the *New-Testament*, and wait on *God* for the Opening of the true Eye in you; and these things will be manifest and plain to you therein: For the Sweetness, Freshness, Preciousness, and Beauty of that State, may abundantly be read there, by those whose Eyes the *Lord* opens. To instance in some places.

Peter Writes two general Epistles, in one whereof he speaks of their having received like pretious Faith with them, 2 *Pet.* 1. 1. and in the other, that they did rejoyce with joy unspeakable and full of glory, 1 *Pet.* 1. 8. Yea, he speaks also of their being as lively stones, built up a spiritual House, an Holy Priesthood (mark; All Gods people who are gathered into the name, who are of the Faith, who are in the Life and Power, are Priests unto him) to offer up spiritual Sacrifices, acceptable to God by Jesus Christ, 1 *Pet.* 2. 5. Now was it a small thing to be a Priest under the Law, to offer up the outward Sacrifices thereof? what is it then to be a Priest in the Holy Spirit and Power of Life?

John also Writes a general Epistle, wherein he divides Christians into three Estates (Children, Young-Men, Fathers) speaking great things and glorious of them all. He said, *The darkness is past*, and *the true light now shineth*. *Paul* had said, The night is far spent, and the day is at hand: But he said, the night is past and the day is come. 1 *Joh.* 2. 8. And he Writes to all (Children, Young-Men, Fathers) as being passed from the darkness, and in the light of the day. The little Children had had their sins forgiven them for his names sake, and had known the Father, *vers.* 12, 13. The

Young-Men were ſtrong, and the VVord of God did abide in them, and they had overcome the wicked one, *verſ.* 14. The Fathers knew him that was from the begining, *verſ.* 13, 14. And knowing that, they knew enough: for that was it which appeared to ſave, and that was it which was to be preached, even that which was from the beginning, the Light which was with God, the Light which was in God, the Light which was God, in which is no darkneſs at all, *chap.* 1. 1. and *verſ.* 5. Yea the little Children had an unction from the holy one, and they knew all things: and *John* wrote not unto them as not knowing the truth, but becauſe they knew it, *chap.* 2. 18, 20, 21. Yea, they had received the anointing, and it did abide in them, and they needed not that any man ſhould teach them, but as the ſame anointing taught them of all things: and it ſo taught them, as that no Seducer nor Antichriſtian deceiver could impoſe or prevail upon them, they keeping to it, *ver.* 18, 26, 27. What a glorious ſtate was here when the little Children were thus advanced in the ſtrength and power of life? Sure that promiſe was now made good indeed, *Ye ſhall be all taught of God*, when the little Children were thus taught. Yea and they were taught to abide in him, ſo as they might not ſin; for how could they, the anointing abiding in them, and teaching them of all things, and they being in ſubjection thereto, for that preſerves out of ſin, the veſſel in whom it dwells and reigns. Sin is a tranſgreſſion of the Law: but they that are in the anointing, taught by the anointing, ſubject to the anointing, are far above the righteouſneſs of the Law, even in the righteouſneſs of the Son; the righteouſneſs of whoſe nature, is far above the righteouſneſs which the Law requires of mans nature. And let men talk and imagine what they will, the ſinner is not in the redemption and power of righteouſneſs, which is by Jeſus Chriſt. For that which is born of God doth not commit ſin, but the ſeed remaineth in him which is born of God, preſerving him from the nature and ſpirit of the Devil, and from the works which flow from that nature and ſpirit, *Chap.* 3. *verſ.* 4. &c. Yea they might ſo walk as that their hearts ſhould not condemn them; but that they might have confidence towards God, *verſ.* 20, 21. And as Chriſt ſaid to the Father; *Father thou alwayes heareſt me*; So could they ſay, *Whatſoever we ask, we receive of him; becauſe we keep his Commandements, and do thoſe things that are pleaſing in his ſight*, verſ. 22. even as Chriſt had ſaid, *He that ſent me is with me, &c. For I do alwayes thoſe things that pleaſe him*, John 8. 29. Yea, theſe little Children, having received the anointing, were able to try ſpirits, and had tried and overcome them (notwithſtanding the ſubtilty and ſtrength of all their deceits) becauſe that light, life, ſpirit, and power which dwelt within them, was greater then that which was in the World, *Chap.* 4. 1. and *verſ.* 4. And can the leſs overcome the greater the greater keeping to its ſtrength? Nay, nay: Theſe that are of the Love, and dwell in the Love, are (by the power and vertue of the Love) kept out of all the ſnares and devices of the enmity: for the enmity cannot enter the Love, nor the ſoul that abides in the Love; but only him that departs out of it. Here is a munition of rocks, here is ſafety indeed: let him that hath an ear hear, and let him that hath a ſpiritual eye, read and conſider. What ſhould be ſaid more of them? They were in the Love which keeps the Commandments, of the birth to which the victory is given, and in the faith which gives the victory, *Chap.* 5. 3, 4. Yea, did they not ſo keep themſelves, as that the wicked one could not touch them? *verſ.* 18. How could he, when they had overcome him, and abode in that which overcame him? Sathan falls like a flaſh of lightning before the power of Truth, before the living Faith, the Faith which is from, and ſtands in the power. And if the Devil would fly from thoſe that reſiſted him, how much more would he fly from thoſe that had overcome him, and ſtood armed with that armour which is painful and dreadful to him?

Again the Apoſtle that writeth to the *Hebrews*, ſpeaketh of their work and labor of love (which advanceth the ſoul apace towards the Kingdom) and of their patient enduring the trials, perſecutions, afflictions and croſſes (through which perfection is attained, *Jam.* 1. 4.) *Heb.* 6. 10. and *chap.* 10. 32, 33. Yea he ſpeaketh expreſly concerning them, that they were come to Mount Sion, and to the City of the Living God, the Heavenly *Jeruſalem*, and to an innumerable company of Angels: to the general aſſembly and Church of the firſt born which are written in Heaven, and to God the Judge of all, and to the Spirits of Juſt Men made perfect: and to Jeſus the Mediator of the New Govenant, and to the blood of ſprinkling, *Chap.* 12. 22, 23, 24.

and

and that they had received, or were receiving a Kingdom which could not be moved, *verſ.* 28.

There is another place in my heart to mention, which ſpeaks great glory and an high ſtate, in the ſenſe of my ſpirit, attributing glory and dominion to Chriſt for his loving them, and waſhing them from their ſins in his own Blood, and making them Kings and Prieſts unto God and his Father, *Revelations* 1. 5, 6. What is he who is both a King and Prieſt to God? Surely he is waſhed, ſurely he is clothed with the Prieſts raiment, ſurely he is in the dominion and purity of life, who reigns and offers up therein holy ſacrifices to the Father.

Thus far have inſtances been given in reference to the general ſtate. Now it is alſo in my heart, to give ſome inſtances in particular Churches, wherein teſtimony is given of the freſhneſs of life in them, and of their pretious ſtate therein.

Firſt I ſhall inſtance in that Church at *Jeruſalem*. In what a beautious glory and luſtre did they ſpring forth? *Act.* 2. 41. to the end. Conſider the place well, and tell me, If this was not the beginning of the Spiritual and Heavenly *Jeruſalem*, if the glory of it did not deſcend upon this new-gathered people and converts? ſo likewiſe ſee, *Chap.* 4 31. *&c.*

The Church at *Rome* (the Apoſtle *Paul* ſaies,) were beloved of God, and that their faith was ſpoken of throughout the whole World, *Rom.* 1. 7, 8. Now what a glorious, pretious ſtate was this! For by Faith is water drawn out of the wells of ſalvation: and how much might they draw, who abounded in faith? True faith ſprings from the power of life, and it brings the power of life into the ſoul in which it ſprings, according to the degree and growth of it. He that is beloved of God, and abounds in in faith towards him; what glory, what life, what vertue, what power can he want?

The ſame Apoſtle, writing to the Church at *Philippi*, ſaith, *He did thank God upon every remembrance of them, making requeſt for them with joy always, in every prayer of his for them all, for their fellowſhip in the Goſpel* (which is power and life to them that have fellowſhip therein) *From the firſt day until now*, Phil. 1. 3, 4, 5. And he calls them, *dearly beloved, and longed for, his joy and crown*, Chap. 4. 1.

So writing to the Saints and faithful brethren at *Coloſs*, he *gives thanks for their Faith in Chriſt Jeſus, and their love to all the Saints*, Chap. 1. 3, 4. and ſaith farther concerning them, *that the word of the Truth of the Goſpel had brought forth fruit in them, ſince the day they heard and knew the Grace of God in Truth*, ver. 5, 6. To what then were they grown? Surely very far into the miſtery of life in Chriſt, in whom they had been circumciſed and baptized, and were compleat, abiding in him, and drinking in of the life, vertue and power which floweth from him.

Likewiſe he writes to the Church of the *Theſſalonians*, as being *in God the Father, and in the Lord Jeſus Chriſt*, 1 Theſ. 1. 1. Ah how excellent and glorious was the ſtate and condition of Chriſt, to be in the Father! how glorious is the ſtate of that Church, which is both in Chriſt and in the Father! (He ſpeaks alſo of their work of faith, and labor of love, and patience of hope, *verſ.* 3.) Yea he writes to them again as ſuch, 2 *Epheſ.* 1. 1. Surely, they did abide in the Vine, they did dwell in the Name, and Power into which they were gathered; and ſo did feel the Dews from above, and the Springs from beneath; ſo that their Faith did grow exceedingly, and their Love abound; and the Apoſtles did find Cauſe of glorying in them, in the Churches of *God*, for their Patience and Faith in all their Perſecutions and Tribulations that they endured, *verſ.* 3, 4.

Writing alſo to the *Epheſians*, he giveth an high Expreſſion of the Goodneſs of *God* to his People, in thoſe Dayes; and of the Bleſſedneſs of their Eſtate, in that *God* had bleſſed them *with all Spiritual Bleſſings, in Heavenly Places in Chriſt*, Chap. 1. 3. That is hard to be underſtood; yet this may ſenſibly be ſaid: In the Heavenly Places in *Chriſt*, the Spiritual Bleſſings are received. And they that are raiſed together with him, and live in and with him, do alſo ſit with him in the Heavenly Places in him, even in the Manſions which he hath prepared, and is preparing: For he raiſeth the Soul higher and higher, from Glory to Glory, at his Pleaſure. The Apoſtle alſo ſaith, That they were *Fellow-Citizens with the Saints, and of the Houſhold of God*; and were *built together in* Chriſt, *for an Habitation of* God, *through the Spirit*, Chap. 2, 19, 22.

So the Church of *Smyrna*, Christ owneth her works and tribulations and poverty, and pronounceth her rich, *Rev.* 2. 8. (Christ knoweth how to value things.)

And the Church of *Philadelphia* was in a very precious state indeed, Christ owning her works, and having set before her an open door, which no man could shut; and promising to make those who made a profession of the truth (of being Jews) but were not in it, to come and worship before her feet, and to know that he had loved her: as also that he would keep her in the hour of temptation, because she had kept the word of his patience, *Rev.* 3. 8. *&c.* Thus it is manifest that the Church in general (and many Churches in particular) was once in a pure, fresh, living, powerful glorious state.

II.

Of the Church in its Declining and Falling Estate.

But all the Churches were not thus, nor did those who were thus, always continue thus: but there was a Declining and Falling from this Glorious Estate by degrees, even from the Light, brightness, purity and power of the day, into the darkness and corruption of the night again.

And thus the Apostacy came in, to wit, by not keeping to the Anointing, by not abiding in that Spirit, Life and Power whereinto they were gathered, by not keeping singly to the voice of the Shepherd. For then another ear got up in them, and that itched after new and strange things, not being contented with the simplicity of Truth which is in Christ, with the plain heavenly bread. For Truth is a naked simple thing to look at, not answering mans wisdom at first, nor ever afterwards: but in the cross to that, its power is felt and its beauty seen. But if the wisdom of man get up from under the cross, if it be not still kept down by that, it will presently be judged the wisdom of God, and the plain way of Truth foolishness, and be listening after somewhat else.

Thus the Church of *Corinth*, who did abound in Spiritual gifts; yet were apt to run out and be lifted up above their measures, and think they reigned as Kings without (it not beyond) the Apostles, and so came into danger of harkning to false Spirits and Ministers of unrighteousness, 1 *Cor.* 4. 8. *&c.* 2 *Cor.* 10, *and Chap.* 11.

And the Churches of *Galatia*, which began well and very zealously, even so as they could have plucked out their eyes for *Pauls* sake; yet were afterwards so far bewitched and prevailed upon, that the Apostle professed he stood in doubt of them, and was afraid, lest he had bestowed upon them Labour in vain, *Gal.* 4.11.20.

When the enemy could not prevail in open battle, by manifest afflictions, oppositions, persecutions, &c. then he tries by deceit, getting into the form, to see what he can do there, how he can please and satisfie men therewith, and so work them from that Power which redeems. And those that do not eye the Power, keep to the Power, walk in the Power, and judge by the Power, to be sure he catcheth this way. *The false Prophet saith Christ* (*which come in sheeps clothing*, with the good words, as Ministers of Righteousness: but not with the living Powerfull fruits of righteousness) come with so subtle an appearance, as if it were possible they would deceive the very elect; but God keepeth that eye in his elect open, which cannot be deceived; but all else are. They that depart from the Power, they that err from the Faith, they that are in the high-mindedness and conceitedness, out of the fear, they easily harken to seducing Spirits, and drinking off their poison. And *Peter* plainly foresaw that these would be many, 2 *Pet.* 2. 1, 2.

See also what complaint *Paul* makes to *Timothy*, about the declining of many from the Truth, he exhorts him to *keep Faith and a good Conscience, which some having put away, concerning faith have made shipwrack: of whom is* Hymeneus *and* Alexander, 1 *Tim.* 1. 19, 20.

Again he speaks of some, that were *already turned aside after Satan*, Chap. 5. 15. and of some that had *erred from the Faith, and pierced themselves through with many sorrows*, Chap. 6. 10. Again, *all they which are in* Asia *be turned away from me,*

me, 2 Tim. 1. 15. likewise he speaks of some, who would *increase unto more ungodliness*, and whose word *will eat as doth a canker*, chap 2. 16, 17. and that *evil men and seducers shall wax worse and worse, deceiving and being deceived*, chap. 3. 13. yea, *the time will come*, saith he, *when they will not endure sound Doctrine*, chap. 4. 3. *Demas hath forsaken me, having loved the present world*, verse. 10. *Alexander the Coppersmith did me much evil*, the *Lord reward him according to his works*, verse. 14. *At my first answer no man stood with me, but all men forsook me*, verse. 16. Surely love was grown very cold, iniquity likely to abound, and the Apostacy from the Truth to increase.

And among the Churches of *Asia*, how many of them were warping! *Ephesus* though she had much good remaining in her, yet she had left her first love, and was fallen from her first state and works, *Rev.* 2. 4, 5. *Pergamus* also had them which held the Doctrine of the *Nicholaitans*, which thing Christ hated, *verse.* 15. *Thyatira*, she likewise suffered the woman *Jezabel*, which called her self a Propheteſs, to teach and seduce Gods servants, *verse.* 20. (Now this she ought not to have done, the Churches having the Spirit, the holy Anointing to try Spirits and Prophets by, yea to try Apostles, which will faithfully discover which are truly such, and which are not, as *verse.* 2.) *Sardis* had a name that she lived, but was generally dead, there being but a few names left in *Sardis*, which had not defiled their Garments, *chap.* 3. 1, 4. *Laodicea* was lukewarm: neither cold nor hot, in the profession, in the form and appearance of Truth; but without zeal, without Life, without Power, *verse.* 15. Now being in this state, (having the form and appearance of all) she judged her self rich, and increased with goods, and to have need of nothing, *verse* 17. This indeed is a pleasant state in mans eye, but very lothsome to God, *vers.* 16. This Church seemed to have all, but indeed had lost all, and wanted the gold, the raiment and the eye-salve; and so was wretched, miserable, poor, blind, and naked, *vers.* 17, 18.

In this declining state, some fell from the doctrine of Truth, giving heed to seducing Spirits and doctrines of devils, 1 *Tim.* 4. 1. Some from the fellowship and worship, it being the manner of some to forsake the assembling themselves together (*Heb.* 10. 25.) which the Church when first gathered, was very diligent in, *Act.* 2. 42, 46. Some held the form of knowledge and profession, but fell from the Life and Power, 2 *Tim.* 3. 5. Yea, many wayes did the wolvish false Spirits drive and scatter from the flock, as they could get entrance into mens minds.

Object. *But how could the Church decline thus in the Apostles dayes, the Spirit of God being so Powerful in the Apostles, and being also so generally then bestowed upon believers? as* Gal. 4. 6.

Answ. It is true, they had great advantages of standing, by reason of the presence and power of the Spirit with them. But yet withal, the Spirit of the Lord is tender, jealous, and might be grieved and provocked by neglects (his warnings being slighted, and his motions quenched) and so might draw back from such, as either received not the Truth in the love of it, or grew cold and careless afterwards: and then the Spirit of darkness and deceit thereby had advantage to blind them, gain upon them, and enter into that part of them, which the the Spirit of the Lord had before recovered and possessed. Now the enemy; having got entrance, prevailes and captivates more and more, unless the Lord in tender love and mercy visit it again, lifting up a standard for the Soul, and so drawing it back by degrees into his light and Power again.

Besides, it is easie to decline (easie for any soul, easie for any Church) but there is need of much care, fear, faith, obedience, watchfulness to the Lord, and against the enemy, &c. to preserve and keep the estate of an heart, or the estate of a Church chast and pure. *Ye are kept by the power of God through Faith unto Salvation.* Can any thing preserve a Soul, or Church, but Gods Power? And doth God preserve any Soul, or Church, but in the way he hath appointed? A Church is like a Garden, needs digging, dressing, watering and Sun-shine, to cause it to thrive and flourish. Do not weeds easily spring up in a Garden? yea ranker weeds than in common ground, which spread apace and over-run it faster, if it be not looked to and kept by the Gardiner? Read the figure and understand. Are not Spiritual

weeds

weeds as corrupt and ſpreading, as the outward? are they not like leaven, have they not a poiſonous, infecting nature in them? *Know ye not*, ſaith the Apoſtle, *that a little leaven leaveneth the whole lump*? 1 Cor. 5. 6. if but one root of bitterneſs ſpring up in a Church, it may defile many, and trouble the whole, *Heb* 12. 15. And as one corrupted perſon, ſo alſo one corrupted Church may infect and poiſon many more. Yea, was it not thus in the Apoſtacy? When it once got head, did it not break in and overflow apace?

III

Of the declined and fallen ſtate of the Church.

WHen Antichriſt (or that Spirit, which wrought againſt the ſpiritual appearance of Chriſt, and power of his Truth) was revealed and got into the Temple, appearing and being acknowledged there as God: then (without controverſie) was the declined ſtate. He had been a long while working under ground, by his agents and miniſters, appearing as Miniſters of Righteouſneſs, in a form thereof, out of, and againſt the Power; but the Power (in the true Apoſtles and Miniſters) ſtood in his way, and wrought againſt him, ſo as he could not for a long time get up. Yet he prevailed more and more in the corrupt part in men, till at length he drew many (of the very ſtars from Heaven) after him, and then fighting an open battle, gets rid of the true Church, vomits out a floud after her (as if ſhe were an harlot, and not worthy the name of Chriſt's Spouſe) and ſo gets into the Temple, and is owned there (as Chriſt) in the ſtead of Chriſt.

Obj. *Will any man own Antichriſt, worſhip Antichriſt, and acknowleg Antichriſt (in ſtead of Chriſt) to be God?*

Anſ. Read 2 *Theſ.* 2. 4. and ſee if it be not ſo. See if he do not get into the Temple, and ſit ruling and governing in the Temple (that which was once ſo, and ought ſtill to be ſo) till the very coming and appearing of Chriſt in his ſpirit and brightneſs, *verſ.* 8.

Queſt. *But how could this poſſibly ever be, or how can it be?*

Anſw. He doth not directly get up, nor ſhew himſelf directly as he is; but in a myſtery of deceit. He doth not appear as Antichriſt (crying up all manner of filthineſs, abomination and contrariety to Chriſt, in direct words) but as Chriſt, preaching Righteouſneſs, crying up Scriptures, Ordinances, Church-Miniſtry, Holineſs, *&c.* Yet for all theſe words and fair pretences, he is not the true Spirit, but the falſe, the Antichriſtian: and thoſe that receive him, or bow to him in any of theſe; they bow not to Chriſt, but to him. He hath a mark, he hath a Name, he hath a Worſhip, he hath a Church, he hath a Miniſtry, he hath Laws and Ordinances of Worſhip; which whoſoever receives, worſhips not the Lord Jeſus Chriſt, but that Spirit which under a diſguiſe thus appeareth, which hath horns as it were of a Lamb, or like a Lamb: but not the Lambs horns, nor the Lambs nature, nor the Lambs Spirit, nor the Lambs meekneſs; but the old nature of the *Dragon*, who gives him both ſubtilty and power.

Now mark, when Chriſt brought forth his Church; it was a pure, holy, ſpiritual building, built up of renewed Spirits, ſuch as were new-born, ſuch as were waſhed, ſuch as were ſanctified, ſuch as were juſtified in the name of the Lord Jeſus, and by the Spirit of our God. Chriſts Church was *Sion*, even the holy Seed, built upon the Holy Hill of God, into an holy City or Temple. But Antichriſts Church is *Babylon*; which hath the wiſdom and order of man in it, ſuch as mans eye judgeth right, but is fooliſhneſs and confuſion in the eye of God. Now the Lord hath moſt terrible plagues, to pour out upon this Antichriſt, and upon his *Babylon*, yea upon every one that hath his mark or name, or that which amounts to his name, though it be not directly ſo called. Therefore O fear the Lord God, and ye that love the peace of your ſouls, pray to be delivered from that which his wrath is to: for the dregs of the cup of trembling are to be poured out on Antichriſt inward and outward; and on *Babylon* inward and outward. Let him that readeth underſtand the tender warnings, which are given forth in the tender Nature and

and Spirit of the Lord; for the day of Mercy ſpends apace, and the night of anguiſh and tribulation haſtens.

The true Church of Chriſt was gathered by his Spirit into his Name and Power, and was a ſpiritual building, or building of Spirits therein; wherein the Spirit of the Lord was as preſent ſpiritually, as ever he appeared in the outward Temple or Ark outwardly. And the Miniſters of the new Teſtament were made by the Spirit, and ſent forth by the Spirit, and in the Power. *Stephen* (though but a Deacon) *was full of faith and of the Holy Ghoſt*: and if any man taught in the Church, he was to *ſpeak as an Oracle of God.* Fleſh is to be ſilent there, and only the Spirits voice to be heard in the Spiritual building. But now in the Apoſtacy, the Miniſters there are as wells without water, clouds without rain, who have only the ſhew of the thing after the fleſh, but not the truth of the thing after the Spirit: and ſo being not in the thing, not in the Spirit, they deſpiſe the dominion, and ſpeak evil of the dignities which are of the Spirit, and for advantage ſake cry up the dominions and dignities which are of the earth.

In the Apoſtles dayes, the Miniſters of the Church were not of man, nor ſet over the flock by man: but made by God, and ſet over the flock as overſeeres by him, *Act.* 20. 28. For the ſame Lord, who gave Apoſtles, Prophets and Evangeliſts, gave alſo Paſtors and Teachers, *Epheſ.* 4. 11. And though the hands of the Presbytery were laid on thoſe that were made Miniſters: yet that was not done ſuddenly or lightly, but by the Guidance of *God*'s Spirit; and there went a Gift and Power of the Spirit along with it, according as *Paul* ſaid to *Timothy*; *Neglect not the Gift that is in thee, which was given thee by Propheſie, with the Laying-on of the Hands of the Presbytery*, 1 Tim. 4. 14. But now, in the declined, fallen Eſtate, there is no ſuch thing; but an empty Form, a Form of Worſhip, a Form of Godlineſs, a Form of Miniſtry, a Form of Doctrine, a Form of Diſcipline; without the Life, without the Spirit, without the Power, from which the true Form came, and whereby alone it could be preſerved.

This declined State hath been a very Sink of Iniquity, wherein the Chriſtian Love hath not only grown cold, but hath been quite dead, and plucked up by the very Roots; yea, wherein all that Filthineſs, which was ſprouting forth, and getting up in the Declining State, hath reigned in Power, defiling the very Name of Chriſtianity, oppreſſing the good Seed, and corrupting the Earth. Read 2 *Tim.* 3. 2, *&c.* and ſee what a Generation of Chriſtian Profeſſors were to grow up, (and did grow up) in the Time of the Apoſtacy.

IV.

Of the State of the Church in its Recovery; or, what State the Church ſhall be in, after it is Recovered out of the Apoſtacy.

THE State of the Church *after* the Apoſtacy, is to be like the Eſtate it was in *before* the Apoſtacy, (for Purity, Power, Brightneſs, and Glory, *&c.*) Yea, Shall it not be more Glorious, after its coming through all this Darkneſs and Shining over it, than it was before? The *New-Jeruſalem* is to come down from *God* out of Heaven: The Bride is to be clothed and adorned as the Lamb's Wife, meet for the Delight of her Husband. The Power and Spirit of the *Lord*, which cleanſeth away all this Rubbiſh, will make his Truth ſhine, his Church ſhine, his ſuffering Lambs (that come out of the great Tribulation) ſhine, more than ever before. The Lord *God* Omnipotent, will take his great Power unto him to Reign, and will Reign according to his Power, in the Hearts of his Children, and over the Earth. He will break that which ſtands in his way, with a Rod of Iron; and he will embrace, and exalt that, which boweth to, and kiſſeth the Scepter of his Son, who is to appear upon the Holy Hill of *Sion*: And the Law is to go forth out of *Sion*, and the Word of the *Lord* from *Jeruſalem*; the Power whereof ſhall break down the Power of Iniquity, and bring up the ſuffering Seed into the Dominion and Glory of Life.

In

In this Reſtored Eſtate, *Anti-chriſt* ſhall be worſhipped no more, nor the Beaſt, nor the Dragon, who gave his Power to the Beaſt: But the Lord *God* ſhall be Worſhipped and Magnified over All. It ſhall be ſaid no more, *Who can make War with the Beaſt, after the Lamb hath overcome him?* But, *Who is like to thee, O Lord, O King of Saints, who haſt taken to thee thy great Power; and haſt Reigned, and doſt Reign; who haſt brought down this lofty City, and trod it under the Feet of the Poor, and made the Steps of the Needy to paſs over it; who haſt made it an Heap, (the City fenced by all the Might, Wiſdom, and Power of Man) a Ruinous Heap, a Place no more for thy dear Children to be Captived in, and Oppreſſed; but an Habitation of Dragons, and a Cage of every unclean and noiſome Bird for ever? —— Who ſhall not fear thee, O Lord, and glorifie thy Name? for thou only art Holy: for all Nations ſhall come, and Worſhip before thee; for thy Judgments are made manifeſt*, Rev. 15. 4. Thou haſt judged down *Babylon*, which was Exalted; Thou haſt pittied *Sion*, which lay in the Duſt for many Ages and Generations; and haſt raiſed up thine own Holy Building again, and wilt give to thy Children to be clothed, and to walk before thee in pure white Linnen (which is the righteous Nature, and Spirit of thy *Son*) for evermore: And the Darkneſs ſhall never come over them again; but the Beaſt, Dragon, and falſe Prophet ſhall be caſt into, and bound down in the Lake; and the Springs of Life ſhall open, and whoſoever will, may come freely, and drink of the Water of Life. And the People in Heaven ſhall ſay, *Alleluja; Salvation, and Glory, and Honour, and Power unto the Lord our* God.

And the Voice of great Multitudes, and the Voice of many Waters; and the Voice of mighty Thunders ſhall ſay *Alleluja*, and ſhall be glad and rejoyce, and ſhall give Honour to the *Lord*, for the Brides Marriage with the Lamb, and for her Rich Adoring for her Bridegrom. Yea, the Earth ſhall rejoyce, and the Multitudes of the Iſles be glad. Why ſo? Becauſe the *Lord* Reigns, who is tender even of the Earth, and hates the Oppreſſing not only of his Seed, but alſo of his Creatures: For, he will reign and judge in Righteouſneſs and Tenderneſs, and much Mercy to all that is of him; and none ſhall feel his Judgment and Severity, but that which is contrary to him, and joineth to his Enemy. For the *Lord* will make War with that Spirit, which is contrary to his Life and Nature, for ever and ever. And he that joineth to that Spirit, ſhall find Woe, Miſery, and Tribulation: (Tribulation and Anguiſh ſhall light upon every Soul that continues in the Evil Doing.) But he that comes from under that Spirit by the Leadings of *God*'s Spirit, bowing to and kiſſing the Son, ſhall taſte of the Father's Love to the Son, and partake of the Mercy, Peace, and Reconciliation, which is treaſured up in him. *Amen.*

The Way of Salvation, in the Covenant of Life, opened; and ſome Stumbling-Blocks removed out of the Way of the Simple-hearted.

THere are many whom the *Lord* hath raiſed up, in this Day of the Manifeſtation of his Power, and of his Everlaſting Love, to bear witneſs to his Truth; among whom, I alſo (who was an Out-caſt, and Miſerable beyond Expreſſion) have obtained Mercy to partake of the Vertue, Life, and Power of his precious Truth, (which redeems from the Bondage of Sin and Iniquity;) and am alſo many times moved by the *Lord* to teſtifie, of what he hath made known unto me, and given me to experience.

This brief Touch ſprang in me by way of *Preface:* Now to the *Thing* it ſelf.

The Father, in whom is the whole Virtue and Power of Redemption, ſent his Son to gather the ſcattered and loſt Sheep of the Houſe of *Iſrael*; and not only ſo, but he gave him alſo for a Light to the *Gentiles*, that he might be his Salvation to the End of the Earth! And ſending him, he ſent his Spirit and Power with him: For that which is begotten by the Father, is not able to do the Work, unleſs anointed

ted and assisted by the Father: Therefore, the Father, who sent him to Preach the Gospel, anointed him, and filled him with his Spirit, that he might Preach the Gospel, according to that Scripture, *Isa.* 61. 1, 2, 3. *The Spirit of the Lord* God *is upon me, because the Lord hath anointed me to Preach good Tydings to the Meek; he hath sent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening the Prison to them that are bound; to proclaim the Acceptable Year of our Lord, and to Comfort all that Mourn,* &c.

Quest. *But, How come these Meek, these Broken-hearted, these Captives, these bound in Prison, these Mourners, to meet with the Redemption and Blessings, which he is anointed to Preach to them? Or, Which way do they come to receive and partake of them from him?*

Answ. In Faith. This all his outward Healings did signifie, being thus Dispensed. (*If thou wilt believe, thou shalt see the Glory of* God, *Thy Faith hath made thee whole. O Woman, great is thy Faith! Be it unto thee according to thy Faith.*) And thus all his inward Healings are bestowed upon, and received by the Soul; to wit, in the Faith.

Quest. *But, How come they to have Faith? Or, How cometh any Man to have Faith in the Redeeming Power?*

Answ. It is bestowed upon them by *God*; in the Sense which is from him. His Word goeth forth from his Mouth; there is a Witness of him in the Heart, towards which it reacheth. Now, it reaching to the Witness, immediately it brings into a Sense, and in that Sense begets Faith; and being mixed with this Faith (which is of its own Begetting) in them that hear it, it begins the Work of Life and Redemption, in that Heart, where it is not yet begun; or carries it on in that Heart, wherein it is already begun. Thus Faith hath a Work, a Work from the beginning of the Hearts turning to *God*, even to the end; which he that abides in the Faith till the end, finds accomplished.

Object. *But this Faith is bestowed on some few whom* God *hath Elected, not on all Men.*

Answ. *God* hath sent his Gospel to be Preached to every Creature; and his Word is able to reach the Witness, and work Sense in every Creature. And in whomsoever there is a Sense wrought, they listening to *God* in that Sense, he works Faith in them: And waiting on the Word, hearkning to the Word, and staying their Minds there-through on the *Lord*, he will speak Peace to them, and keep them in Peace, dayly removing them more and more out of the Reach and Power of that which troubleth them.

Quest. *Doth the New-Covenant lay all upon* God, *and require nothing of the Creature? Or, Is there something required by* God *of the Creature in, and by Vertue of the New-Covenant?*

Answ. Consider well, Doth not *God* require of the Creature, in the New-Covenant, what he gives in the New-Covenant? Doth he not require the Faith, and the Exercising of that Faith, which he himself works, and gives in the Sense, from the Power and Demonstration of his Truth, to the Soul? The New-Covenant requires more of the Creature, than ever the Old did; but it requires them not of the Creatures, as weak in the Fall; but as taught (strengthened and enabled) to walk with *God* in, and by Vertue of the Covenant. Yea, all manner of Holiness, and Righteousness of Heart, Life, and Conversation, is required in and by the New-Covenant. For, as the *Lord* works out of all therein, in the Creature; so the Creature works out all thereby, in the the *Lord*, according to that known Scripture; *Work out your own Salvation with Fear and Trembling; for it is* God *which worketh in you both to Will, and to Do, of his good Pleasure.* And as the Creature is able to do nothing that is Good, of it self; so being grown up into the Life and Ability, which is of *God*, it is able to do all things through *Christ*, that strengthneth it.

Quest. *But, Why is it said, That* Christ *was Anointed to Preach the Gospel to the Poor, the Meek, the Broken-hearted, the Captives, the bound in Prison, the Mourners, (for want of Righteousness, Life, and Peace?) Did not* God *give his Son in Love to All? Was he not made a Ransome and Propitiation for All? Yea, Was he not A-*

nointed to Preach the Gospel to All? How then comes it here to be thus Limited and Restrained to some?

Answ. It is true, *God* had a general Respect to Mankind, in the Gift and Anointing of his Son; but yet, there are some in a better Capacity to Receive, already in the Sense of the want of him, and panting and longing after him: Yea, there are some, who are grievously sick in Soul, and deeply wounded in Spirit; the Sadness and Misery of whose Condition, cryes aloud for the Help of the Physician. Now, the Eye and Heart of the *Lord*, is more especially towards these; and so he bids his Prophets be Instructing and Comforting these, concerning the Salvation, the Healing, the Oyl of Gladness, the *Messiah* to come; and when he comes, he sends him up and down, to seek out these, to keep company with these, to help and relieve these; having given him the Tongue of the Learned, to speak a VVord in season to these weary, distressed Ones. These are not like the common, rough, unhewen, knotty, rugged Earth; but like Earth prepared for the Seed, and so easily and naturally Receive it. The Gospel is Preached to others at a distance, which (it is true) they may have, if they will hearken to it, and wait for it, and part with what must be first parted with; but they have a great way to Travel thither. But these are near the Kingdom, these are near that which opens, and lets in Life, these are quickly reached to, melted, and brought into the Sense; in which, with Joy, they receive the Faith; and with the Faith, the Power, which brings Righteousness and Salvation to their Souls. Though also the Enemy is exceeding busie to darken, disturb, and bow down these; that he might still keep them in the Doubts, in the Fears, in the Chains, in the Fetters, in the Prison-House, from the Liberty and Healing, which the Word of the Anointing brings.

Now mind: *God* is Real towards All; he desires the Life and Salvation of All, not the Destruction of any one Soul that ever he Created; (it is Unnatural to him.) And the VVay that he holds forth, he stands ready to meet any Man in. Whom is it, that he doth not draw? And, Who is it, that may not come in the Drawing? Is not his VVord an Hammer? and, Whom can it not break? Is it not fire? and, Whose Corruption can it not burn up? Is it not Water, Wine, and Blood? and, Whom cannot it wash and nourish? Therefore, let no Man think to lay the Blame upon *God*, because of his Perishing; for he will be deceived therein, and *God* will prove true, who saith, *Mans Destruction is of himself*; and every Man a Lyar, who layeth any Blame on Him, for not giving him further Assistance with his Power. Neither let him blame *God* for hardening him; for *God* hardeneth no Man, but him who first refuseth, and grieveth the Power and Love, which would melt and soften him. It is true, We are the Clay, and *God* the Potter: And, May not the Potter make what Vessels he will of his Clay? This Parable came from the Spirit of the *Lord*, to *Israel* of Old: But, What use did the *Lord* make of it? Did he say to them, Do what ye will; some of you I will cast off, and others of you I will shew Mercy to; for I have determined so? Nay, not so; but I have this Power over you; therefore, do not provoke me. (Read *Jer.* 18.) Was not *God* exceeding tender to that outward People, in that outward Covenant? Did he ever give them up to Pain and Sufferings, without great Provocations on their Parts? *He doth not afflict willingly, nor grieve the Children of Men. Wherefore, Doth a living Man complain, a Man for the Punishment of his Sins? Let us search and try our Wayes, and turn again to the Lord.* And the Spirit of the *Lord* never failed to do what was his Part, towards the turning them from Iniquity, towards the *Lord* in that Covenant.

And when they did Believe, Consent, and Obey, and did eat the Good of the Land, Was it not Pleasant and Delightful to him? And when they provoked him to Jealousie, and drew down Judgments upon their Heads, Was it not irksome and painful to him? (Read *Deut.* 5. 29. *Isa.* 5. *Ezek.* 20. *Jer.* 44. 4. and *Chap.* 31. 20. *Isa.* 63. 7. to *vers.* 15.) And, Will *God* fail to do his Part towards any Man for the Salvation of his Soul, which is so precious, of so great Concern, and the Loss whereof he knoweth to be so unvaluable? No, no; the Spirit of *God* suffers, in every Man upon the Face of the Earth, that sins against him; and is grieved and wounded by their unjust and unrighteous Conversations, from day to day, against the Testimony of

of somewhat of him in them, which is contrary thereto. Now, this is of a precious Nature; and being so despised and rejected by Men, Can it be wondered, that *God* doth not proceed to make it more manifest, and to work more in Men by it? Nay, May it not rather be wondered, that *God* doth continue to manifest it so much? What Man could endure to behold a thing so Precious in his Eyes, (as this is in *God's*) so continually abused by, and to suffer so much from that which is so far beneath it; as *God* dayly doth? Therefore, if there come a Day of Reckoning for this, with all Men upon the Face of the Earth; (for, Who hath not had a Talent from *God*, even of the pure eternal Light in him, witnessing in his Heart and Conscience, against the Darkness?) there will be no Cause of wondring at it. And, Is not this Light and Spirit, (which shines in all Mens Darkness, in some Measure, stirring and witnessing against it, and endeavouring to perswade and draw the Mind from it) the very same in nature and kind, with the Light and Spirit of the Father, which appeared in that Person of *Christ?* And, if hearkened unto and followed, Would it not bring into Union and Fellowship with him, and into a Partaking of the Benefit of all he did in that Body? Yea, Would not the Spirit reveal whatever is necessary to be known to that Soul, which receives and follows it? O what hath *God* done (in his rich and tender Mercy towards all) for Mankind! And, How clear will he be, when he opens and manifests the Righteousness of his Judgment? He will not clear himself after this manner, that he hath disposed of them to Destruction, according to the Power and Prerogative of his Will; but that they have run headlong into Destruction, against the Light and Leadings of his Will and Power; to which it is natural to save, but not to Destroy. That is the Act which is proper to another Nature and Spirit, but strange to his.

Object. But, Could not God save any, if he would? Who can Resist his Will, or his Power? Who can Stop or Resist him in his Work of Redemption or Destruction?

Answ. God can so put forth his Will and Power, as none can Resist. Yea, the Will and Power of *God*, (which offereth to save, and standeth ready to save) will bring Destruction upon all that so dally with it, as to neglect and let pass the Day of their Visitation: and thus none can Resist his Will, or his Power. But in the Way wherein he appeareth, and hath chosen to work out Life and Salvation; *Satan*, and Man's corrupt Heart and Mind, may, and do often Resist the Will and Power of the Lord. Now, that which Resisteth, is not of *God*, but against him; yet it is the Patience of the *Lord*, to suffer it. I find Drawings in my Heart from *God*, or I durst not open these things. For I dare not hold out to Men, what the *Lord* hath given me to know and Experience; but only what he giveth and chuseth for me to hold out; and that will be Life to them that receive it. But if I should hold out any thing of my self, that would not reach to Life, but only feed the wrong Part in Men; and so help to build up that, which *God* will again throw down, before he saves that Soul which is built up with the Knowledge of things, after this manner.

There is somewhat springs up in my Heart, which may perhaps open this thing further to the Minds of some.

Cain was the first wicked Man that we read of; and, How tender was *God* towards him? even him that sacrificed not after the Spirit, but after the Flesh, and slew his Brother *Abel?* Now, Can any Man lay *Cain's* Wickedness either upon the Will, or upon the Degree and Council of *God?* Might he not have done well? Might he not have sacrificed to *God* in the Faith, as well as his Brother *Abel?* And, If he had done well, and Offered in the Faith, Had he not found Forgiveness and Acceptance with the *Lord?* *God* Accepteth no Man's Person, *God* Rejecteth no Man's Person; but there is a Seed he hath chosen, and to gather Man into this Seed, is his Delight and Work, as it is the Delight, Nature, and Work of another Spirit to scatter from this Seed.

Now, *in* this Seed he doth accept, and not *out* of it. Yea, in this Seed shall all the Families of the Earth be blessed, as they are gathered into, and abide in it. And this Seed is a Word nigh in the Mouth and Heart, both of *Jew* and *Gentile*; which, as it is hearkened to, writes the Law of the Spirit of Life in the Heart,

either of *Jew* or *Gentile*: And, as they become Sons, ſo the Spirit of the Father is poured out upon them, even the Spirit of Adoption, which cryeth, *Abba Father*, either in *Jew* or *Gentile*. And this is the Goſpel of the Kingdom, which is preached more ſparingly, or abundantly, by the Mouth of the Seed, as the *Lord* pleaſeth.

For *God*'s Power, Wiſdom, Mercy, Love, Goodneſs, Patience, and Long-ſuffering, *&c.* is his own; and he may ſow of it, or exerciſe it, more ſparingly or abundantly, as he pleaſeth: Yea, he doth exerciſe it more abundantly towards the Veſſels of Mercy; ſo that the Cauſe of their Salvation doth not ſo much ariſe from their Embracing of Mercy, as from *God*'s exerciſing of it. He viſiteth Nations as he pleaſeth, and Perſons in Nations as he pleaſeth: And, Who may ſay unto him, *What doſt thou? Why art thou ſo Good and Kind here?* Or, *Why art thou ſo Sharp and Severe there?* But ſtill in the way, and according to the Path of the Covenant, doth the *Lord* walk in and towards all; and his Mercy endureth for ever towards the Seed of the Righteous, and his Juſtice and Indignation for ever towards the Seed of the Evil-doer: And Man (ſimply conſidered) is not either of theſe; but as he is gathered into, and brought forth in the Root and Spirit of either of theſe. Now, every Man hath a Day for the Life of his Soul; and Power and Mercy is near him, to help him to travel from Death to Life: Happy is he, who is taught of *God* to make uſe of it.

And let not Men puzle themſelves about the Myſtery of *Election* and *Reprobation*, which cannot be underſtood by ſuch, as are out of the thing wherein it is made manifeſt. Only thus, at preſent; *Pharoah* and *Iſrael*, *Eſau* and *Jacob*, *Iſhmael* and *Iſaac*, *&c.* were Parables, ſignifying ſomewhat inward. What was *Pharoah?* was he not the Oppreſſour of *God*'s *Iſrael?* What was *Eſau?* was he not the Firſt-birth, which ſold the Birth-right and Inheritance? What was *Iſhmael?* was he not the Birth after the Fleſh? Theſe are rejected, and caſt off by *God* for ever; and the Spiritual *Iſrael*, the Spiritual *Jacob*, the Spiritual *Iſaac* are accepted.

Shall I ſpeak out this thing yet more plain? Why thus then: It is not the Creature which is rejected by its Maker; but ſomewhat in the Creature, and the Creature in that. Nor is it the Creature ſimply, which is elected; but ſomewhat in the Creature, and the Creature in that. And as any Man comes into that, the Election is begun in him; and as any Man abides in that, he abides in the Election: and as that is made ſure to any Man, his Calling and Election is made ſure to him. But as any Man departs from that, he departs from the Election into the Reprobation: and going on in that into the full Impenitency and Hardneſs, he will for ever miſs of the Election; and the Reprobation, and Sealing up to Condemnation, will be made ſure to him. For *God* is no Reſpecter of Perſons; but every where, he that receiveth his holy Seed, and therein worketh Righteouſneſs, is accepted of him; and he that receiveth the wicked Seed, and therein worketh Wickedneſs and Unrighteouſneſs, is with it Rejected.

Object. *But, may the honeſt heart ſay, this may be truth for ought I know; but indeed I did not apprehend things to be ſo: for I thought man and his works had been wholly excluded by the Covenant of Grace, but this ſeems to take both him and them in upon a conſideration.*

Anſw. Man is wholly excluded the Covenant of Grace as in himſelf, as he ſtands in himſelf and in his own ability, out of the newneſs of the life and ability which is of the new Covenant. But he is not excluded as he is renewed, and receiveth a new Being, Life, Vertue, and Ability in the new Covenant: but here much is required of him; and whatever he thus doth is owned, acknowledged and accepted by God. Here the true *Jew* hath praiſe of God. He is commended for his Faith, and for his Obedience in the Faith. For his loving the Lord his God with all his heart, and his Neighbour as himſelf. For his waſhing his Garments in the blood of the Lamb, and keeping them clean in the ſame blood, while others defile theirs. For his merciful nature and actions to Chriſt in his members, while others are rough and cruel. For his watching againſt ſnares and temptations, while others are running into them. For his crucifying that in himſelf, which others feed in themſelves. Yea, for his denying and turning from all ungodlineſs and worldly luſts, even of the fleſh, eyes, and pride of life, all which

which are not of the Father (whom he is born of, and seeks after) but of the spirit of the world, which the earthly-minded man is born of, and seeks to please. So that (mark) though man is excluded in his corrupt nature and state, yet not the new man, not man in the regeneration: but man must be regenerated, and thus man must enter into the Covenant of Life, and thus man must abide and be found in the Covenant of Life, in the Nature, in the Righteousness, in the Holiness, in the Power thereof, if ever God own him.

Object. *But this seems to lay the difference on mans act, and not wholly on the Grace of God. For the Grace, in it self, is equally powerful towards all; but it is my receiving of it, which maketh it effectual unto me; which others not receiving it, it is not so to them.*

Answ. The Grace in it self is of its own Nature every where. This is true. And that it hath Power in it every where, and that this Power is over and above sin; this is true also. But yet there is a greater or lesser proportion of it given, according to the pleasure and good will of the giver: and according to the measure of it, (which is freely given) and the souls growth therein; so is the Power of it manifested in the heart.

Now the difference in every man is by the Grace. Not of himself: for he can do nothing that is good, as of himself, but only by the Grace, which is alone able to work that which is good in him, and to cause him to work in it. Yet thus it is; As the Grace reacheth to him, draweth him, quickning and causing him in the Virtue, Life, and Obedience, of the Grace to answer the Grace; so doth the work thereof go on in him. And there is matter of Condemnation to him, who doth not answer the Grace; and there is matter of Justification and Praise to him, who doth answer the Grace. Yet this whole ability arising not from himself, but from the Grace; the acknowledgment of what is effected thereby, doth of right and due belong to the Grace. And therefore they who are justified, sanctified, and crowned by the Grace, do but of right and due cast the Crowns at the feet of the Lamb, at the Throne of the Grace, giving honour and glory to him who is worthy, and to his Grace which hath wrought all in them.

Now if any man would know this thing groundedly and certainly, let him not run into disputes of the mind and brain, but come to heart-experience. Hast thou ever found the work of Gods Grace in thy heart? hast thou found thy heart, at any time, believe and obey, in and through the strength of the Grace? Hast thou found thy heart at another time negligent of, or rebellious against the Grace? when thou wert rebellious, wert not thou condemned, and that justly too? When thou didst believe and obey, to whom did the honour thereof belong? to thee, or to the Grace? Canst thou answer this? Why, as it is in thy self, between thee when obeying and disobeying: the same is the state of the case between godly and wicked men. There was a difference between thee when thou obeyedst the Grace, and when thou disobeyedst it: so is there between the unregenerate, and regenerate. When thou obeyest not, that which called for obedience condemned thee, so it doth them. When thou obeyedst, thou didst sensibly feel the praise was not thine, but belonged to the Grace which wrought in thee: so is it also in the Regenerate, in whom the Lord works by his Grace, and who work out their Salvation through him, and make their calling and election sure in him. Leave brain-knowledge, and come to true sense (where the mysteries of God are made manifest) and this will soon be cast and clear to thee. But these things were never intended by God, to be found out by mans disputing wisdom: for God (who giveth the knowledge) hideth them from that part, and giveth them to the innocent simple birth of his own Spirit.

Object. *But when the Father draweth, can any man resist or hold off? doth not the Power of the Lord make any man willing, whom he exerciseth his Power towards? and is it not thereupon said, Thy People shall be willing in the day of thy Power?*

Answ. The power of the Lord is great, and hath dominion over all the evil spirits that can tempt, and over all the corruptions, backslidings and withdrawings of the heart. But the Father doth not save man by such an absolute act of his power (for then there would need no more to be done, but an immediate translating of a man from death to life; which if the Lord pleased to do, nothing could come between to hinder) but the

the power of the Lord works in and according to the way that he hath appointed. And in this way the Devil hath liberty and power to tempt from, oppose and resist the work of God: and they that hearken to him, and enter into the temptation and snare which he layes, let his power in upon them, and withdraw from the vertue, operation and strength of the power of God. Yet for all this, the Lord not only begins his work, but also carries it on in the day of his power, giving not only to will, but also to do what is right and pleasing in his eyes: but still in and according to his own way and covenant.

Object. *And so whereas some men say, If God put forth his power to save, and the Devil interrupt and stop his work; then it seems that the Devil is stronger than God. Is the Devil stronger than God, say they? If he be not, how can he resist and withstand him in the work of his power?*

Answ. Nay, the Devil is not stronger than God, though he is very strong. But if the heart set in the enemy, grieve the Spirit, beat back his power in the way wherein it hath appointed to work, the Devil may be more prevalent with him, than the power of God. But in those that believe, and become obedient and subject to the power of God; his power is far stronger in them, to defend and carry on his work, than the power of the Divil is to work against, and hinder it.

There are objections also, relating to Free-will and falling from Grace, which stick much in the spirits of many, and they cannot get over them; but it hath pleased the Lord to clear up these things to us, and to satisfie our hearts concerning them, so that with us there is no difficulty nor doubt about them.

As touching *Free will*; We know from God, that man in his *fallen estate* is spiritually dead, and hath no free-will to good, but his understanding and will are both darkned and captivated by the enemy. But in Christ there is freedom, and in his Word there is power and life: and that reaching to the heart, looseneth the bands of the enemy, and begetteth not only a freedom of mind towards good, but an inclination, desires and breathings after it. Thus the Father draws, and thus the soul (feeling the drawing) answers in some measure: and the soul, thus coming, is welcomed by Christ, and accepted of the Father. But for all this the enemy will tempt this soul; and the soul may hearken to, let in, and enter into the temptation, and so draw back from the plough to which it put its hand. *Now if any man draw back, my soul shall have no pleasure in him*, saith the Lord; *and he that putteth his hand to the plough, and looketh back, is not fit for the Kingdom of Heaven.*

So concerning *Falling away*; The Lord shews us what it is that is apt to fall, and what cannot fall. Christ cannot fall; and that which is gathered into him, stands and abides in him (and so partakes of his preservation) cannot fall. There is no breaking in upon that power which preserves, in the way that it hath appointed; but there is a running and perishing out of the way. Out of the limits of the Covenant, the preservation and power of the Covenant is not witnessed. But in coming to Christ, in the drawings of the Father, in the sense and faith which he begets; & abiding with him that drew, in the sense and faith which he daily and freshly begets anew (for he reneweth Covenant and Mercy daily, and keepeth Covenant and Mercy for ever:) in this is the power felt, the preservation felt; in this the Fathers hand incompasseth the soul, which none can pluck it out of. Now he that feels and experiences these things every day, that seeks and feels daily how he can fall, and how he cannot fall; how he meets with the preservation, and how he misses of the preservation; how he abides in the pure power (which is the limits of this holy Covenant) and how he wanders out of this power, into the limits of another Covenant, Spirit and Power; he knows these things how they are indeed, whereas other men (who are not exercised in the thing) do but guess at them, striving to comprehend them in that part, which God hath shut out of them.

Now mind a Parable, with which I shall conclude this.

Though the natural, and outwardly-visible Sun, be risen never so high upon the Earth; yet he that is naturally blind cannot see it, nor partake of the light thereof. So also, though the spiritual Sun, the Sun of Righteousness, the Sun of the inward-world be risen never so high, and appear brightly in never so many clouds; yet they that are spiritually

ſpiritually blind, cannot diſcern it, nor reap the benefits of its light, nor partake of the Healing which is under his wings.

Some Queries concerning the New Covenant.

Query 1. WHat is the Covenant of Hell and Death, which muſt of neceſſity be broken, before a ſoul can be gathered into the Covenant of Life?

Query 2. What is the Covenant of Life and Peace, into which God gathers the ſoul?

Query 3. How doth God gather? By a meer act of power, which nothing can reſiſt? or in a way wherein his power (though much reſiſted) ſhall prevail for the ſalvation of thoſe, who are faithful in the Covenant: who come to Chriſt, abide in Chriſt, reſiſt and fight (in Chriſt) againſt all that is contrary to his Nature and Spirit, and overcome through him?

Query 4. Are there any terms in this Covenant? or can there be any terms in this Covenant, ſutable to the nature of the Covenant? Is believing in the Power, as abſolutely required in this Covenant, as obedience to the Law, was under the Covenant of the Law?

Query 5. If faith in the Power, and obedience to the Power that Redeems, be required as terms in the new Covenant; yet if they be not required of the creature in its own capacity and ability, but as ſtrengthned and enabled by the vertue, life and power of the Covenant, are they not free terms, noble terms, worthy and becoming a free Covenant?

Query 6. Is not this the Goſpel or new Covenant, That whoſoever believeth and receiveth the Baptiſm of the Holy Ghoſt and Fire (ſuffering in the fleſh, and having his ſins and corruptions purged away by the ſpirit of judgment, and by the ſpirit of burning, and ſo walketh no longer after the fleſh, but after the ſpirit) I ſay, Is not this the Goſpel or new Covenant, That he that thus believeth, and is thus baptized, ſhall not be condemned with the World, but juſtified and ſaved by that Spirit and Power which cleanſeth him?

Query 7. Doth God write his Laws in mens hearts, or put his Fear therein, or his Spirit within them, cauſing them to walk in his Ways and Statutes, and to keep his Judgments, *&c.* I ſay, Doth God do this to men out of the Faith? Is not the work of Salvation begun in the Faith, and carried on and perfected in the Faith? And he that maketh ſhipwark of Faith, and of a good Conſcience, can he groundedly hope to have the work of Salvation carried on in him?

Query 8. Doth not God beget, increaſe, and perfect the Faith, which is available unto Salvation? Is any man accepted in the Faith which is of his own nature? or is the acceptation in and through the Faith which is of the Sons nature?

Query 9. May the temptations of the Devil, with a mans hearkening thereto, hinder Gods begetting Faith in him, or no? Or if it be begotten, can they hinder the growth and increaſe of it?

Query 10. When God draws, muſt a man neceſſarily come to the Son? or may the Devil ſo tempt, and he ſo hearken thereto, as that his coming to the Son may be hindered, notwithſtanding the Fathers drawing?

Query 11. Is there not Juſtification to them that receive the Seed, to them that obey the Light? And is there not condemnation to them that refuſe the Seed, and obey not the Goſpel of its Salvation?

Query 12. Do men periſh for want of power from God? or through their cleaving to another power, and refuſing the ſtrength of that which is over that other power, whoſe hand would help their ſouls, and bring them through and over it, did they receive it, and cleave to it in the way that the Lord hath appointed?

Query 13. They that receive the Power, believe in it and live: do they do it by their

their own ſtrength? or in the ſtrength and vertue which flows from the Power, which enlivens, draws, and makes able to follow?

Query 14. Thoſe that are weak as to the Power, and in whom the Enemy and corruptions are ſtrong; is the defect on Gods part? or on his Covenants part? or in the way of Life, which he hath pitched upon as ſufficient to redeem and deliver fallen-man by? Or is God (and his Covenant and Way of Life) wholly clear of the defect, and reſts it wholly on them?

An Exhortation to all People, but more eſpecially to ſuch as are deſolate and diſtreſſed.

Now is the acceptable Time, now is the day of Salvation. Now is the Life ariſen, and now the Light ſhines, to guide out of the Darkneſs and Death, into the Land of the Living. O awake ye that ſleep in the duſt of the earth, ariſe up from among the dead, and Chriſt ſhall give you Light, to walk along in the path of the Living. Come to him whom the Father hath ſealed, who is Life, and who giveth Life freely to all that come; yea abundantly to thoſe that wait upon him, and walk faithfully in his Covenant. O therefore come into Covenant with him; mind the words of his lips, which beget ſenſe, and in that ſenſe his Life ſtirs, and in the ſtirrings of his Life and the drawings of the Father are felt. And when the Father draws, he whom-ever he draws may come: and him who comes, Chriſt will in no wiſe caſt out, but receive into his armes and defence by his power, againſt that which would draw or force back from him into perdition. Therefore hearken to the little movings and ſtirrings in you, after that which is eternal: for any deſire which is in truth after him, he will not quench (it is his nature to cheriſh it;) but he will be a ſtrength and relief to the ſoul, againſt that, which would quench and put out the breathings and pantings after him, that it might ſtill hold the ſoul in bondage and captivity. And people mind this (it is a true teſtimony.) The door of life is now ſo opened, by him who hath the key and power, and who ever will may enter. For the power of Life is ariſen, againſt the power of Death and the deſtroyer of the Soul: ſo that great, yea very great advantage is there in this day, to all that are willing to follow the Leader and Captain of Salvation, out of the Land of Captivity. Mind but his viſits, and be faithful, in the ſtrength which flows from him; and nothing ſhall hinder thy ſoul from overcoming what ſtands in thy way, to ſtop thee from attaining the eternal Crown and Inheritance of Life.

And as for you afflicted Mourners, who are ſeeking the way to *Sion*, bewailing the abſence of your Beloved, in whoſe preſence is life and redemption, reſurrection from the dead, and victory over ſin, yea all that your hearts have deſired or can deſire; What ſhall I ſay to you? O my Friends and dear Brethren, May I ſpeak a little freely to you concerning the Lord Jeſus? how that he was born of the Virgin *Mary*, according to the fleſh, fulfilled his Miniſtry and ſervice in the fleſh, and was taken up to God: and how that the ſame Lord Jeſus was afterwards born in ſpirit, of the ſpiritual Woman the Church, even ſo born as to rule all Nations, with an Iron Rod; and yet did not come forth to rule the Nations, but was taken up to God again, and hath not ſince appeared in that ſpirit, power and dominion; but only in ſuch a ſtrength of life, as might enable his VVitneſſes to bear witneſs to him all along the Apoſtacy, until the Church ſhould come out of the VVilderneſs, and the Man-child appear again.

And now hear the joyful news. The Apoſtacy is ended. Mark, I do not ſay the Apoſtacy is generally ended. No, no. There are many Woes, Plagues, Judgments and terrible Thunders to come upon Perſons and Nations, before they feel it ended. But it is ended in ſome Veſſels, which are upon the earth. The man of ſin, that wicked one, the ſon of perdition hath been diſcovered by the Spirit of the Lord, chaced, conſumed and deſtroyed by the breath of his mouth, and by the brightneſs of his appearance in ſome. Yea the Church is come out of the Wilderneſs, and the Man-child is come along with her: for ſhe is not come without her Beloved, but leaning upon her Beloved; and he is known ruling with his Golden Scepter, and with his Iron Rod, battering down the corrupt, ſelfiſh, ſtubborn, earthly ſpirit, and raiſing up that which is meek, tender, lowly, and lay bowed down and oppreſſed.

Now

Now as Christ said, preaching in the dayes of his flesh, *This day is this Scripture fulfilled in your ears*, Luk. 4. 21. VVas it not then fulfilled outwardly among the outward *Jews?* were there any sick, or weak, or blind, or lame, or Leapers, or possessed with Devils, whom he was not ready to cure? and did he not go about doing good, and seeking them out to cure them? So may it not now be said in the spirit and power of the Lord, among the spiritual Jews, This day is this Scripture fulfilled spiritually in your ears. Yea, what he did then outwardly, is known in spirit to be done among you inwardly and spiritually. How many that were before blind, do now see? that were before deaf, do now hear? that were formerly lame, do now walk? that were very leaprous, are now cleansed? that were very dead, are now raised? that were quite dumb, do now speak? and the poor, the empty, the naked are now clothed, and filled with riches and treasures of the everlasting Kingdom? May it not be truly said, by many poor distressed hearts, that the wilderness and solitary place is now glad, because that which once was parched with drought and barrenness, now feels the living Springs, and the breaking forth of the pure clear River of Life, the streams whereof makes glad the City of God, and cause melody in the heart to the Lord? Where's the envious, cruel, dragonish nature, may some say? Yea, where is the place where Dragons lay? Is there not a new Creation? a new Heaven, a new Earth, and are not all things become new therein? Are not the old things of the night, and of the darkness passed away, and all things become new in this day, which the Lord hath made, in the hearts which have received, and been subject to his Light?

And now what hinders, but that ye also should lift up your heads, and see the coming of the Son of man in the Clouds, wherein he comes, and partake of the Redemption, Vertue and Power of his Appearance? What are the Clouds wherein he comes? Is his coming outward? or are the Clouds outward? or is his coming inward and spiritual in ten thousands of his Saints? Did not *Enoch* see that he was to come so to judge the World? Doth he not come to be glorified in his Saints? are not they to judge the World? they in him, he in them? O read aright; read with the spirit, and with the understanding which is thereof, and then the truth of the letter will be manifest and shine to you. There is nothing stands in your way, but want of a spiritual eye to see his spiritual appearance in others (and so to wait for it in your selves) even the eye of Faith, which sees the invisible power and glory, as the Lord openeth it, and maketh manifest to it.

Now this I have to say to you, in true sense and understanding. Come down to the Gentiles light, come down to that which God hath dispenced to the *Gentile*, as well as to the *Jew*, which is *the Word* (or Commandement) *nigh in the mouth and heart*. This hath been the lowest of all, despised by all; and this is in the heart of God to exalt over all; for it is above all. The lowest in its descent from the Father, he highest in its ascent to the Father. This is the thing which man ran from, when the vail came over him; which all the shadows of the Law were to point out and signifie. And as man is brought again to this, Life springs in him, and the powerful Redemption of the eternal Word is witnessed by him. Yea, he that hears the voice of this, though he were never so dead in trespasses and sins, shall feel Life spring in him, and the Covenant of Life inwardly revealed, which by the pure Faith and Obedience is the entrance into, and the abiding in. And this is the one Truth, the one pure eternal Word and Way to the Father, which was from the beginning, and remains the same unto the end. This is the Door, at which all hitherto have entered into Life, at which all do still enter, and there is no other. Blessed for ever is he, who hath made it so manifest and plain in this our day and blessed are they that see it, and enter into Life at it!

A Visit of tender and upright Love to such as, among the many Profession and wayes of Religion, retaining any measure of sincerity of heart, and true desires after the Lord.

THE main thing in Religion, is to receive a Principle of Life from *God*, whereby the Mind may be changed, and the Heart made able to understand the Mysteries of his Kingdom, and to see and walk in the Way of Life. And this is the Travel of the Souls of the Righteous, that they may abide, grow up, and walk with the *Lord* in this Principle; and that others also, who breath after him, may be gathered into, and feel the Vertue of the same Principle.

But there is one that stands in the way, to hinder this Work of the *Lord*; who, with great Subtilty, strives to keep Souls in Captivity, and to prejudice them against the precious, living Appearances of the Redeeming Power of the *Lord*.

One great way whereby he doth this, is, by raising up in them a Fear, lest they should be deceived and betrayed; and, instead of obtaining more, lose that little of *God* which they have. With this, was I exercised long; and still, when Life stirred in my Heart, then this Fear was raised in me; so that I durst not in Judgment close with, what secretly in Spirit I felt to be of *God*; it having a true Touch of his quickening, warning, convincing, enlivening Vertue in it.

Now, that this Snare may be escaped by such as breath after the *Lord*; O let them wait, mourn, and cry to him, that he would write his pure Fear in their Hearts, and teach them *when* to fear, and *how* to fear, and *what* to fear; and in that (or as that is brought forth in them) they shall see, that they have more Cause to fear their present State; than to fear that, which in the quickening Warmth, and Vertue of *God*, comes to make a change in their present State: Yea, they shall then see, how the Enemy now causeth them to fear, where no Fear is; and keepeth them from fearing, where the Fear is. For, What is the Ground of Fear now? This is the great thing that they should fear, lest they should not hear the Call of the Spirit of the *Lord* out of *Babylon*; out of that Part of *Babylon*, out of which they have not yet Travelled: and lest they should not hear and mind the Call of his Spirit unto *Sion*, the Holy-Mount of *God*; towards, and unto which, he leadeth his People, in this Day of the Revelation, and Manifestation of his Glorious Love and Power.

O therefore, my Friends, ye that long after the *Lord*, ye that desire to feel the Power of his Truth, wait for the Principle of Life from him, to be Revealed in you, and the pure Fear which is there-from; that ye may feel the *Lord* thereby, and therein, (even in, and through that Principle) writing his Fear, his pure Fear, his holy Fear, his powerfully-preserving Fear, in your Hearts; that ye may know the Way to him, the Seed (which is the Way) may come, and joyn to him therein, and never depart from him. The Fear of the *Lord*, from the Principle of his Life, will (without fail) effect this in you, as ye receive it from the *Lord*: But the other Fear, the Fear which the Enemy begets, will not do it; but will be a Bar, and fore Stop in your way, till the *Lord*, by his holy Power, through his tender Mercy, remove it from you.

And now, Answer me one Question uprightly, as in *God*'s Sight; from whom, it is in my Heart to Propound it to you.

Are ye come to *Sion?* or, Are ye travelling thither-ward, rightly and truly? Have ye ever known any of the Travellers, that ye have been acquainted with, that could in truth say, That they were come to *Sion?* The Christians, in the Primitive Times, were come to *Sion*; and they were acquainted, and dwelt with *God* and *Christ* there; and knew *Jerusalem*, the Heavenly Building, the City of the Living *God*. O, VVhere are ye! Nay, Are ye yet come out of *Babylon?* Do ye yet know the VVilderness, the intricate Passages therein, where-through *God* alone can lead the Soul? O depart ye, depart ye from your present Stations, (in the Leadings

Leadings of *God*'s Spirit) unless ye can say in the true unerring Light, That they are your Rest, your Souls true Rest, even the Everlasting Kingdom, which the Primitive Christians received, (and into which they found Entrance) which could not be shaken.

And Friends, Let me tell you one thing further, (for my Heart is, at this present, opened to you by the *Lord*) That as the Soul (in its Travels) comes to *Sion*, the Law of the Spirit of Life in *Christ Jesus* is witnessed, which makes free from the Law of Sin and Death. And then there is no more such a crying out of the Body of Sin, as there was before; but a Blessing of him, who hath delivered, and daily doth deliver from it: Yea, the Body of Sin is known and felt to be put off, and *Christ* put on in the stead thereof. For, my Friends, there are several states witnessed by the Soul, in its true and sensible Travels towards the Holy-Land. As for instance:

1. There is a state of *Egyptian*-Darkness and Bondage, in which the Power of Death Reigns and Rules in the Heart, subjecting it to Sin and Death. And here the Soul is in the Grave, and under Death, Captivity, and Bondage, in the midst of all its Professions of Religion, and Talk of *God* and *Christ*, and reading Scriptures, and observing Ordinances and Duties, *&c.*

2. There is a wilderness-state, wherein the strength of Captivity is somewhat broken, and the Heart drawn to mind the Leadings of Life, and to follow after the *Lord* through the Tryals, through the Preparation, through the several Exercises, which the *Lord* seeth good to exercise it with.

And here the Mercy and Goodness of the *Lord* is experienced, and the Deceitfulness and Treachery of the Heart. This is the Place of Humiliation and Breaking; wherein the Soul daily feels how untoward and unaccustomed it is to the Yoke, which should break the Spirit, and subdue it to *God*. Here the *Lord* shews the Soul what its Heart is, that he might humble it, and do it good in the latter End. Here the very Law of *God* appears weak, through the strength of the Flesh, which is not yet subdued. Now, here is mourning, and groaning, and crying to the *Lord* Night and Day; both because of the violence and multitude of the Enemies, and because of the naughtiness, distrust, and unbelief of the Heart.

3. There is a state of Rest, a state of Peace, a state of Life, a state of Power, a state of Grace, a state of Dominion, in the Life, and through the Power of the *Lord*; wherein the Law of Life is manifested in Dominion, in the Heart, over the Law of Sin and Death. There is an Everlasting Kingdom, wherein *God* and *Christ* Reign; in which *God* treads *Satan* down under the Feet of the Soul, and makes the Soul a King, and a Priest, in the Son of his Love; and the Soul feels it is one with, and accepted in the Beloved.

Now, Friends, that ye may know this Kingdom, travel faithfully towards it, feel and come into the Reign of *Christ* in it, sit down in the Heavenly Places in *Christ Jesus*, and inherit Substance; know the gathering to *Christ* in the Name, and sit down in the Name, where the Enemy cannot touch you; but feel the Preservation, and powerful Life, and Dominion of that Seed, which is over the Enemy; and wherein, and whereby the *Lord* scatters the Enemy, bruising the *Serpent*'s-Head, and Anointing the Soul with the Oyl of Gladness, and clothing it with the Beautiful Garments of his Righteousness and Salvation; and that he may know the Precious and Glorious Building of Life, in the Spirit, even of the Holy House and City of *God*; where the Walls are Salvation, and the Gates Praise. For this End, it is in my Heart, from the *Lord*, to write these things unto you: And the *Lord God*, of his tender Mercy, open the Door of Entrance to you into these Things; for there is but one Door of Life, and there is not another; which Door, is *Christ* the Seed; which Seed, is revealed within, there to break the Wisdom, Strength, and Head of the Serpent: and so far as he breaks it there, Redemption and Freedom is witnessed from it, and no further.

O that ye might receive an Understanding from the *Lord*, and be taught by him to deny and part with the Understanding, which is not of him; that ye might see things, (from Him, and in his Light) which ye have not yet seen; and consider aright of that, which the Enemy hitherto, by his Subtilty, hath prejudiced you against.

And now, as for *Us*, who experience the Truth as it is in *Jesus*, and with the *Lord* our *God*, in his Light, and by Vertue of his Life and Love, shed abroad in our Hearts: I say, What is it to *Us*, to be Judged by *You* in *your* Day; as Persons that deny *Christ*, deny Scriptures, deny Ordinances, deny Duties, *&c?* We are satisfied in our Hearts, as touching your Judgment; knowing from the *Lord*, what it is in *You*, that thus judgeth of *Us*, even the same thing that judged amiss of *Christ*, (in the *Scribes*, *Pharisees*, and Professing *Jews*) in the Dayes of his Flesh. And indeed, that in *You* can never judge aright; but is to be Judged, Condemned, and Destroyed by the Life and Power of the *Lord*.

And, O that ye knew (sensibly knew) what it is to Live, and what to Die in you; that ye might feel the Rising of your Souls out of the Grave, through the Immortal Seed of *God*; and the bringing of all your Wisdom and Knowledge of the Things of *God* (which ye hold, and make use of out of the Compass and Limits of his holy Life and Covenant) into Death.

For, Friends, let me tell you, That which hath been parted with (for the Kingdom's sake, and the Righteousness thereof) in some, was more Precious, than what ye hold so stiffly; and so magnifie in your own Thoughts, and Reasonings, against the Truth. Yea, that which was once of high Esteem, and very Glorious in our Eyes, is now become as Dross and Dung, for the Excellency of the pure living Knowledge of, and Fellowship with *Jesus Christ*, our Lord; and if ye had the true Measure and Ballance to weigh Things in, ye would acknowledge it: But the Letter, and litteral Ordinances and Duties, and Apprehensions of Things out of the Life, kills you, and keeps you under the Vail, and from the Sight of the things which are within the Vail.

O that *God* would rend the Vail in you! O that *God* would give you the Feeling of, and Union with that, whereby he rends the Vail! O that he would humble you, and bring down the Mighty from his Seat of Judgment in you, to be judged and abased; and exalt the Meek and Lowly, into that which is his proper Place!

O that ye might feel the Work of *God*, even the Redemption of the Soul, begun and carried on by him, with Power in your Hearts! Then would ye know *Christ* indeed, the Scriptures indeed, the Ordinances indeed, the Duties indeed, the Everlasting *Sabbath*, the Everlasting Worship; even the Substance of all that was shadowed out under the Law, and sit down under the Wing of the Almighty; from whence, the Power, the Life, the Vertue, the Healing, drops into the Soul.

And now, to give a little Touch at those things fore-mentioned, which ye so stumble at, a little to help to remove them from your Spirits, if it please the *Lord*.

1. We do not deny that *Christ*, which Died at *Jerusalem*; but own Him, and no other; and own what he did, his Obedience to the Father alwayes, and in all things; his Sufferings in the Vertue and Power of the Father, and the Value of them with the Father. This the *Lord* our *God* teacheth us to own; and to bless the Name of the *Lord* for him, who is the Captain and Worker out of our Salvation; a Measure of whose Life and Power, we have received, and embraced in our Hearts: And in this is He, the Fulness, made manifest to us; and We, through this, and by this, and in this, ingrafted into him; and so, come to partake of the Sweetness and Fatness of the *Olive-Tree*. Yea, this we certainly know, that *Christ* was not only made manifest in that Body of Flesh; but is also made manifest in our Mortal Flesh, as we are gathered into his Life, and his Life brought forth in us. And he is not only *Anti-christ*, that denyeth *Christ*'s Appearance in that Body of Flesh; but he that denyeth Him (the Hope of Glory) in his Saints, his Spiritual Body. Yea, I beseech you, consider, Whether it hath been the Work of *Anti-christ*, all along the Apostacy, to deny the Appearance of *Christ* in that Body of Flesh? or, to deny the Appearance of his Life and Spirit, in the Flesh of his Saints? *We know* (saith the Apostle *John*) *that the Son of* God *is come, and hath given us an Understanding to know him that is true.* How was he come? Was not he that was with them, come in them? Did he not live in them, act in them, speak in them? And, Did not they that were of *God*, hear the Voice of *Christ*, the Voice of the Shepherd in them? But they which were not of *God*, which were

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not the Sheep, could not hear the Voice of *Christ*, in his Apostles and Believers, could not own him come in their Flesh; though they could preach the same *Christ* in Words, and own his Coming in that Body of Flesh, which he had appeared in, 1 *Joh.* 4. 6.

2. We do indeed, really, heartily, singly, as in *God*'s Sight, own the Scriptures, the Scriptures written by the Prophets, and Holy Men of *God*, under the Law; the Scriptures written by the Evangelists and Apostles, in the time of the Gospel; and we Read them with Delight and Joy; and would draw no Man from a right Reading of them to the Benefit of his Soul, but only from giving their own Judgments on them, without the Spirit of *God*; lest, in so doing, they wrest them to their own Destruction.

This is that, which the *Lord* hath drawn us from; and which, we know, it would also be profitable to others to be drawn from too, to wit, From imagining and guessing at the Meaning of Scriptures, and interpreting them without the Opening of that Spirit, from which they were given forth: For they who so do, feed that part (with a gathered Knowledge) which should be famished, dye, and perish; that another thing might come to live in them, and they in it.

Now, to us, being taught of *God*, and led by him into the things, and through the Conditions the Scriptures speak of; the Scriptures are very precious, the Relation of Things under the Law precious, the Instructions, Promises, and Comforts, precious; yea, the very Reproofs, and Denunciations of Judgment to that part, nature, and Spirit, which the Judgments are to, precious: And it is impossible for any Heart to conceive (who hath not the Experience of the thing) how Life springs in us, and how sweet, pleasant, and profitable the Words of Life, in the Writings of the Holy Men of *God*, are to our Spirits: And, in Reading them, we often meet with Refreshment, Comfort, Hope, and Joy, from the Working of the same Spirit in us, which gave forth the good Words through them.

3. As touching Ordinances: We own all the Ordinances and Appointments of *God* to the *Jews*, under the Law, and *God*'s Presence with them, walking with the *Lord*, and worshipping him in the Faith according thereto. Yea, What if I should say, That we know, and are exercised in the same Worship in Spirit, towards the *Lord* our *God*; who hath called and taught us to worship him in Spirit and Truth, so as he taught them, according to the Shadow and Letter? What if I should say, That we worship the *Lord* in Spirit, on the *Lord*'s-Day, (which is Inward and Spiritual, the true Rest, the substantial *Sabbath*!) and that we offer up to him the Living Sacrifices, which the High-Priest of our Profession prepares in us, for the most excellent Majesty, and Glory of our *God* therein? Were not the Sacrifices under the Law, which they offered up according to the Letter, Types, and Shadows of what the *Lord* teacheth us, and giveth us to offer up to him in Spirit, when we appear before him in his House, built on his Holy Mountain? For, *Friends*, the House wherein we appear, is spiritual, (an House of *God*'s own Building) the Worship spiritual, the Sacrifices spiritual, the Day of Worship spiritual, even the Day which the *Lord* hath made; And here we know and enjoy the things shadowed out under the Law spiritually; eating that which is Meat indeed, and drinking that which is Drink indeed, even the Flesh and Blood of the Son of Man; in which we feel and partake of his Nature, his Vertue, his Life, his Substance; and both take it in, into us, and put it upon us: So that, we have *Christ* both to be our Food, and Clothing; and in the Birth, Nature, and Spirit, which is of him, cannot be deceived concerning him.

But the great Matter ye seem to have against us, as to Ordinances, is about the Baptism of Water, and Breaking outward Bread, and Drinking outward Wine; concerning which, I have *two* or *three* weighty Queries to propound, to be seriously considered of.

Q. 1. Were these things themselves the things of the Kingdom, or Significations of somewhat relating to the Kingdom, as the Shadows under the Law were? And so, though they might have an Use and Service, in the Passage from the Law; yet, Could they have an absolute Place in the Day? for as the Day dawns and breaks, the Shadows fly away. What should the Shadow do, when that which the Shadow signified

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not the Sheep, could not hear the Voice of *Christ*, in his Apostles and Believers, could not own him come in their Flesh; though they could preach the same *Christ* in Words, and own his Coming in that Body of Flesh, which he had appeared in, 1 *Joh.* 4. 6.

2. We do indeed, really, heartily, singly, as in *God*'s Sight, own the Scriptures, the Scriptures written by the Prophets, and Holy Men of *God*, under the Law; the Scriptures written by the Evangelists and Apostles, in the time of the Gospel; and we Read them with Delight and Joy; and would draw no Man from a right Reading of them to the Benefit of his Soul, but only from giving their own Judgments on them, without the Spirit of *God*; lest, in so doing, they wrest them to their own Destruction.

This is that, which the *Lord* hath drawn us from; and which, we know, it would also be profitable to others to be drawn from too, to wit, From imagining and guessing at the Meaning of Scriptures, and interpreting them without the Opening of that Spirit, from which they were given forth: For they who so do, feed that part (with a gathered Knowledge) which should be famished, dye, and perish; that another thing might come to live in them, and they in it.

Now, to us, being taught of *God*, and led by him into the things, and through the Conditions the Scriptures speak of; the Scriptures are very precious, the Relation of Things under the Law precious, the Instructions, Promises, and Comforts, precious; yea, the very Reproofs, and Denunciations of Judgment to that part, nature, and Spirit, which the Judgments are to, precious: And it is impossible for any Heart to conceive (who hath not the Experience of the thing) how Life springs in us, and how sweet, pleasant, and profitable the Words of Life, in the Writings of the Holy Men of *God*, are to our Spirits: And, in Reading them, we often meet with Refreshment, Comfort, Hope, and Joy, from the Working of the same Spirit in us, which gave forth the good Words through them.

3. As touching Ordinances: We own all the Ordinances and Appointments of *God* to the *Jews*, under the Law, and *God*'s Presence with them, walking with the *Lord*, and worshipping him in the Faith according thereto. Yea, What if I should say, That we know, and are exercised in the same Worship in Spirit, towards the *Lord* our *God*; who hath called and taught us to worship him in Spirit and Truth, so as he taught them, according to the Shadow and Letter? What if I should say, That we worship the *Lord* in Spirit, on the *Lord*'s-Day, (which is Inward and Spiritual, the true Rest, the substantial *Sabbath*!) and that we offer up to him the Living Sacrifices, which the High-Priest of our Profession prepares in us, for the most excellent Majesty, and Glory of our *God* therein? Were not the Sacrifices under the Law, which they offered up according to the Letter, Types, and Shadows of what the *Lord* teacheth us, and giveth us to offer up to him in Spirit, when we appear before him in his House, built on his Holy Mountain? For, *Friends*, the House wherein we appear, is spiritual, (an House of *God*'s own Building) the Worship spiritual, the Sacrifices spiritual, the Day of Worship spiritual, even the Day which the *Lord* hath made; And here we know and enjoy the things shadowed out under the Law spiritually; eating that which is Meat indeed, and drinking that which is Drink indeed, even the Flesh and Blood of the Son of Man; in which we feel and partake of his Nature, his Vertue, his Life, his Substance; and both take it in, into us, and put it upon us: So that, we have *Christ* both to be our Food, and Clothing; and in the Birth, Nature, and Spirit, which is of him, cannot be deceived concerning him.

But the great Matter ye seem to have against us, as to Ordinances, is about the Baptism of Water, and Breaking outward Bread, and Drinking outward Wine; concerning which, I have *two* or *three* weighty Queries to propound, to be seriously considered of.

Q. 1. Were these things themselves the things of the Kingdom, or Significations of somewhat relating to the Kingdom, as the Shadows under the Law were? And so, though they might have an Use and Service, in the Passage from the Law; yet, Could they have an absolute Place in the Day? for as the Day dawns and breaks, the Shadows fly away. What should the Shadow do, when that which the Shadow signified

signified is come? What Place is there for Shadows in the Substance, in the Everlasting Kingdom?

Now, though the Apostle condescended so as to Circumcise, for the sake of the *Jews*; yet Circumcision was not to abide. So he Condescended also, as to *John*'s Baptism, to wit, The Baptism of Water; (for that was not *Christ*'s Baptism; but his Baptism was that of the Holy Ghost and Fire;) yet he blessed *God*, he did not much make use of it; and said, *He was not sent to Baptize.* What was he not sent to Baptize with? Why, not with Water, not with *John*'s Baptism: But he was sent to Baptize with *Christ*'s Baptism; to Baptize into the Name, into the Spirit, into the Power, (and so were all the Apostles) as well as to Preach the Gospel, *Gal.* 3. 5. *Mat.* 28. 19.

Then for the outward Supper: Was not that a Shadow of the true Substantial Supper of the *Lord*, of the Breaking of the true Bread, and Drinking of the true Wine, (the Fruit of the Vine of Life) in the Kingdom of *God?* Which Kingdom was at hand in *John*'s time; and the Disciples of *Christ* were to pray it might come; and the Apostles, and they afterwards (that were in the Power, in the Life, in the Righteousness, in the Joy Eternal) did witness it come. For mark: The Promise was not only of a Kingdom of Glory hereafter, when the Body is laid down; but they were to receive the Kingdom, and feel an Entrance (yea, an abundant Entrance) into the Everlasting Kingdom, ministred to them even then: And they were to eat Bread in the Kingdom, and drink Wine in the Kingdom, even new Bread, and new Wine, fresh from the Table of the *Lord*; yea, and with the *Lord*, in his Presence, according to the Promise, *He would come, and dwell in them, and walk in them; and sup with them, and they with him.* And thus *They* in their Day, and *We* in our Day, (blessed be the Name of the *Lord* our *God*) Eat and Drink of the Heavenly Bread and Wine of the Kingdom, with *Christ* therein; every one sitting in the Heavenly Place, and Mansion of Rest, which the *Lord* hath built up, and prepared for him.

Q. 2. Have not these outward things been much abused, and the Anti-christian Spirit (even the Whorish Spirit, which hath Adulterated from the Life and Power of *God*) appeared in them, and cryed them up? And surely, as so cryed up by that Spirit, they are neither of nor for *Christ*.

And consider well, what that outward Court was, which *God* gave to the *Gentiles?* and, what the Worship and Ordinances of the outward Court were? and, whether they were not given to the *Gentiles* also? and, whether these are any part of them? For if so, then they belong not to, nor are required by the *Lord* of the inward *Jews*, who are of the Circumcision in the Heart, and are come to inherit the Substance.

Q. 3. Whether there be any Vertue in these Things in themselves, without *God*'s requiring of them? Can outward Water wash the Soul? Can outward Bread and Wine feed or refresh it? Indeed, if *God* require a Man to wash his Body with Water, he ought to be subject; and there will be Profit to him in his Subjection: but of it self, it is but a Bodily Exercise; and without *God*'s requiring it, it would be but Will-worship, and profit him nothing at all.

Now truly, the *Lord* did never require this of us; but hath shewn us the Water, which our Souls and Bodies had need of to be washed with; and the Bread and Wine, which they are to be fed, and refreshed with: And in following the *Lord*, according as he hath led us, and required of us, we have found Reconciliation, Life, Rest, Peace, and Joy with our Father, and pure Refreshment from him.

4. As touching Duties: These are the Two great Duties we are taught; *To Love the Lord our God with all our Heart, Soul, and Spirit*; and, *Our Neighbour as our Selves.* And these we learn by believing in Him whom *God* hath sent, and receiving the Seed of Life from him; in the Growth whereof, in us, we live, and are made one with him, and Partakers of the Ability which is of him. For, not by Working of our selves, do we attain to this; but by the Working of his powerful Life in us, through his Mercy to us. He Circumciseth us, he cuts off the Enmity, he brings under the Old Nature and Spirit in us; and then the New springs up, and we are Renewed in it: And in this we learn, and are made able to love the

Lord

Lord, and his Children, and his Creatures; yea, all that is of him. And this Love constrains us to Obey the *Lord*, and deny all for him; so that, we can suffer any thing (through his Strength) but Sin, but Corruption, but Unbelief, but Disobedience to him. Yea, this makes us so tender towards him, that we can rather part with all of this World, than the Integrity and Subjection of our Spirits to him, in the least thing that he requires of us: His Truth (and our Testimony thereto) in every respect, being far dearer to us than our Lives, and all the Enjoyments and Pleasures of this present World.

From these Two great Duties flow many others, as towards *God*; To fear him with the Fear which is not taught by the Precepts of Men, but which he writes in our Hearts; To wait upon him Night and Day in his Temple, even in the Holy Place of his Building; To call upon him in the Motion, Guidance, Will, and Help of his Spirit; (for indeed, when once we learn of *God*, we are taught to pray no more after the Flesh, no more after the Will, Wisdom or Way of Man:) as also, To be sensible of his Goodness, and give Thanks to him in every Condition.

And in this we feel his Presence and Acceptance, and the *Lord* is not forgotten by us; but when we eat and drink, walk abroad, or stay at home, we feel him near, and our Hearts acknowledge him, bow to him, wait upon him, bless him, praise his Name, and speak words concerning him, or to him, with the outward Voice, when he gives them, and requires them of us: But of a truth, we dare bring no Sacrifices of our own, nor kindle any Fire or Sparks of our own; but wait for the Holy Breath, Spirit, and Power of our *God*, to perform all in us, and by us.

But now, because we do not Pray at certain set-times (as we formerly were wont to do) nor speak Words before and after Meat as formerly, and the like; ye are offended with us, and say we deny this Duty. No, no, we do not deny to God the Prayer which is from the birth immortal; but this we say, and sensibly feel, Prayer is a Gift, and the ability thereof is in God's Spirit; for we know not what to pray for as we ought, nor have we a Power in us to pray when, or as we will; but in the holy Spirit, in his breathing in us, is our ability: and we are to wait on him for the moving and breathing of his Spirit, and not to pray of our selves, or in our own wills or times, but in the Father's. And it is a mighty thing to speak to God aright in Prayer. Flesh must be silent before him, and laid still and low in his presence, that the pure spring may open, the pure Breath breath, and the pure Voice issue forth: for God heareth not sinners, but the born of him that doth his will. This must every soul witness in his measure, as Christ witnessed it in the fulness: and there is no serving God aright, or performing any Duty or Ordinance of Worship to him aright, but in a measure of the same Life and Spirit wherewith Christ served him.

Now I do not only own the state of the *Jews* in their integrity, and of the *Primitive Christians* in theirs, and of what the Lord hath caused to break forth in this our day: but I also own all the appearances of God, all along the night of the Apostacy, in the holy martyrs and Witnesses, which he raised up and enabled to bear Testimony to his Truth, and against the Antichristian practices of many in that dark night of the Apostacy. And thus also I own all the work of God in my own heart, and in the hearts of others (whom he pleased to work upon) in former times. Yea, the breathings and desires which are yet in the hearts of any after the Lord, so far as they are in the Truth, and of, and from the Lord, I cannot but own. But the Lord hath shewn me, that there is a great mixture in mens desires and indeavours after him, and that the evil spirit (by his subtilty) doth often get the managing of them, and turn the very zeal and earnestness of the mind (through prejudices and misapprehensions) against the Lord and his Truth. Now this is a very dangerous state, and there are some (who little think so) in this state, doing that against the Lord, and against his Christ, his Truth, his People, which if ever their eyes be opened, they will mourn bitterly over; and if their eyes be not opened, but they walk on by a wrong light (even by a light of their own gathering, imagining and conceiving) whether will it lead them, and what will their end be?

O that ye could hear, O that ye could fear aright, O that ye could rightly consider, O that ye could feel the Life and Power of the Lord near you, the Word of Life near you, even as near as ye have felt the enemy and his temptations, that ye might partake of, and witneſs with joy, the vertue and redemption of it! O that ye could once aright look upon him whom ye have pierced, and yet daily pierce, and cannot but pierce until the righteous judgments of the Lord be poured out on the head of the tranſgreſſor in you, and the Lord waited upon, feared, and ſubjected to, in the way of his judgments, that ye may feel the refining-work finiſhed, the droſs burned up, the Temple prepared, the Veſſel brought pure out of the Furnace. What then? why, when the Lord hath build up *Sion*, prepared his Temple, cleanſed his Houſe, will he not appear there in his glory? Shall it not become an Houſe of Prayer; of pure prayer, and of pure praiſes? Shall there be any lame or blind Sacrifice offered up there? Shall it not be the beauty of Holineſs indeed? Shall not the appearance of the Lord be more glorious there, than ever it was in the Temple and Ordinances under the Law? Shall not every living ſtone in this building, feel the God of Life and Power preſent of a truth, and feel not only the earth, but the very Heavens melt before him and paſs away, and nothing remain but the pure Light and Life of the Lamb?

Words and Promiſes ſpoken concerning things to be brought forth in the Goſpel-ſtate, do not go beyond the things ſpoken of; but the things brought forth excel and go beyond the Words, being ſo felt and enjoyed by that which is fitted and prepared by the Lord, as words cannot utter. The Lord God lead all that rightly deſire after him into the right way (and preſerve them therein) of meeting with, and enjoying what their hearts rightly deſire, and beat back the enemy in all his devices of entangling, perplexing, and drawing them aſide: that they may receive the Covenant, the new Covenant, walk with God in the Light thereof, live in the life thereof, obey through the power thereof, and may know what kind of meat and drink, what joy, delight, and pleaſure it is to the Soul to do the will, in the Principle, and by the Power of the new Life. So the Lord God Almighty, the Creator, Guider, and preſerver of his *Iſrael*, lead you out of the darkneſs, bring you through the wilderneſs, reveal the hope in you, and ſtay your minds thereon, and give you to feel the true travel and faithful walking with him in the footſteps of the flock, which he hath led, and is leading his in, and unto ſome of whom (in the tender mercy which from on high hath viſited them) he hath given full reſt and ſatisfaction in his Truth.

A *brief* Account *of the ground of certainty and ſatisfaction, which it hath pleaſed the Lord to eſtabliſh in my heart, concerning Religion, and the things of his Kingdom.*

I Have been afflicted from my Childhood, mourning and ſeeking after the Lord, and feeling very much grief and pain of Spirit, through my ſenſe of the want of him. I have not been contented with the way of Religion I was educated in, but (through that of God which ſtirred in me) found great defects in it, and was drawn and led by his Spirit to travel through it, and ſeek further. That which I ſtill ſought after was the reſting-place, the Life of my ſoul, and power and preſence of the Lord, that demonſtration of his Spirit (as touching Truth and the way of God) which was witneſſed in the dayes of the Apoſtles. Now, breathing after this, but not meeting with it, cauſed unutterable anguiſh, miſery, and diſtreſs in my heart, ſo that my condition could not be hid within mine own breaſt, but my ſorrow alſo break forth in the ſight of others.

But at length the eternal bowels have pitied me, and have ſhewed me the place of the ſouls reſt, and I have felt the eternal Arm gathering me into, and giving me ſome poſſeſſion of a meaſure thereof, ſo that my heart is ſatisfied about Religion and the things of Gods Kingdom, being taught of God how to know the Pearl, and the way alſo how to come to inherit and enjoy it: and in that way I have had

had great experience of the love, mercy, wisdom, goodness, power, and righteousness of the Lord: and notwithstanding all my souls enemies, I still feel his presence, life and power, to his praise, which doth the work in me, and which giveth me to hope in him, and wait upon him. And now in love and tenderness of bowels to others, it is in my heart to answer a *Question* or two about the ground of the assurance and satisfaction which God hath given my Soul, it being in my heart not to grieve or trouble any, but only to be helpfull in holding forth what the Lord hath demonstrated to, and written in my heart, as he shall draw, move, and enable my Spirit thereunto, to whom my Soul boweth, and giveth the praise of all that he hath done in me, and pleaseth by his Spirit and Power to work through me.

Quest. 1. *It may be enquired by some, How I come to know the Spirit of God, and his Church, and the Scriptures of the Holy men to be written by the Inspiration and leading of his holy Spirit; and how I know the motions and drawings of his Spirit in me, from the motions, suggestions, and temptations of the evil Spirit; and how I am satisfied that I am in the way of Truth and Life eternal, and do not wander out of it, and err from it?*

Answ. Thus I know. By receiving, joyning to, abiding and growing up in that holy Seed, which the Father of Spirits hath Sown in me. There is an Elect Seed, which cannot possibly be deceived, which Seed the Father Soweth, and causeth to grow in the hearts of them that receive it, whose earth is by him digged and prepared for it. Now I have felt this Seed from God, this holy pure thing, which there is nothing like for vertue and excellency. Nothing hath its Nature besides it, nothing manifests the Father but it: the heart is changed, renewed, restored into the holy Image by this alone.

In this Seed there is no deceit, no deceit ever came from it, no deceit ever entred into it, nor can: and from the day that I have known it, I have always felt Preservation by it, while my heart hath been kept to it. Mine Eye never mis-saw in it, mine Ear never misheard in it, my heart never misunderstood in it: but here I have felt given to me, & maintained in me by God, the eye which sees, the ear which hears, the heart which understands the things of his Kingdom; and here the entrance hath been ministred into the everlasting Kingdom, where God reveals by his Spirit, the mysteries of his Kingdom, which all else are shut out of, but this Seed and the Birth which is of it. And when the enemy hath at any time in my travels, by any temptation or device, got in any degree between my soul and this Seed; then a darkness, a loss, doubts, fears, troubles, *&c.* have so far come over my soul.

Quest. 2. *But how know I this Seed, may some enquire?*

Answ. By its nature, by its properties, by its manifesting of it self in my heart. It hath that Light, that Life, that power in it, which I never met with any where else. It bruiseth the head of the Serpent at its pleasure, whereby I know it to be the Seed of the Woman. It dasheth in pieces (through subjection to it) whatever is contrary to God, and bringeth up his holy Nature in me. It so bringeth me into the very Image of his Son, that what I read in the Scriptures concerning the Nature, Righteousness, and work of Salvation by Christ, I find formed and springing up in mine own heart, as I am gathered into and brought forth in this Seed. Yea, I really feel that I am born of Gods Spirit, so far as I am born of this. Here I feel, know, understand, and am acquainted with the substance, the thing it self, that which all the Types and Figures of the Law shadowed out. Here I meet with the Circumcision which is without outward hands; the Baptism, which is without outward water; the Supper of the Lord, which is without outward Bread or Wine; and here I know the true Jew, whose nature, spirit, works and wayes, are all of God, in and through his Son Jesus Christ. And here I must profess, I cannot doubt concerning the things of God; but in the Light and Anointing of this Seed, see both the Mystery of the Iniquity, and the Mystery of Godliness, and the wayes and workings of each Spirit, both inwardly and outwardly: and my unity with the one, (through the tender mercy, goodness, love, and power of the Lord, all which are herein revealed) and my separation from the other.

And this is the true way of certainty and satisfaction, which is of God, and will stand, when all the several wayes of men's inventions will fail of what they pro-

miſe to men, and fall in the ſight of men. For this Seed and Birth of God are to be acknowledged, and reign in the day of his power, and not another. And it is the day of his power in ſome, and ſhall be the day of his power in others; for darkneſs or death ſhall not prevail to bring the Life of the riſen Son into the Sepulchre or grave again: but he ſhall ride on conquering and to conquer, ſubduing and to ſubdue, reigning and to reign, until he hath brought all things under the dominion of the Father's Power.

A Queſtion anſwered about the way of knowing the Motions, Doctrines and Teachings of Chriſt's Spirit.

Queſt. *HOw may a man know the Motions, Doctrines, and Teachings of Chriſt's Spirit inwardly, from the deceiveable movings, appearings, and workings of a contrary Spirit? and how may a man know concerning the Doctrines that others teach, whether they ſpeak from Chriſt, or whether they ſpeak of themſelves?*

Anſw. This is a great matter indeed, and he muſt firſt receive ſomewhat from God, who is able to do this. He muſt be born of the Wiſdom that is from above, he muſt receive a Spirit of diſcerning from God, he muſt receive ſomewhat of the Sheeps ear, ſomewhat of the holy Underſtanding, whereby he may be made able to diſtinguiſh Spirituals, and put a difference between the pure and impure, between the pretender to the things of God, and him which is indeed of God. There is a ballance of the Sanctuary appointed to weigh Spiritual things and Appearances in: and by this ballance alone are they truly and rightly diſcerned and diſtinguiſhed: and this ballance is in the Sanctuary, in the Holy Heavenly place in Chriſt Jeſus, where the true weight of ſpiritual things (or things that pretend to be truly ſpiritual, and Living, but are not) is given and diſcerned. But he that weighs without this, he that weighs by his own judgment and underſtanding, by his own comprehenſion and conceivings; he weighs by that which is uncertain, changeable, and fallible, and turns up and down according to the appearances of things to him, but judgeth not the righteous judgment, which is from the ſenſe, and in the Light of Truth.

Therefore, O that men were humble, tender, meek and ſenſible of their inability to judge as of themſelves, that they might ſee their need of this gift of God, and wait upon him for it, being in the mean time as the weaned Child, not medling with things too high for them, but keeping and abiding low in fear and ſubjection to that which the Lord hath already made manifeſt to them. For what man is there, to whom the Lord hath not already (in his tender mercy and goodneſs) made ſomewhat of himſelf manifeſt? Who is there, who by the Light of the Spirit of God in his Conſcience, knoweth not ſome evil which he ought to leave undone, and ſome good which he ought to do? Now this is the way of God, and the work which Man ſhould be exerciſed in, to feel his mind gathered into that which teacheth this, that he might receive power from the Lord to ceaſe to do the evil which he is thus warned by him of, and to do the good which is thus required of him. For thus the Spirit of the Lord teacheth and requireth of men, even inwardly in their ſecret parts, ſecretly quickning and enlivening them in ſome meaſure, and giving them a ſenſe of their ſin, death, ſeparation from him, miſery, and danger thereby: for where there is any ſight of ſin, and any ſenſe of the burden thereof, there is ſome Life, ſome Light, ſome little ſtirrings of the Life, and ſome quickenings thereby, without which this ſenſe could not be. Now mark.

Are not here the drawings of the Father? are not here the teachings of the Father, though but in a little meaſure, yet true, yet living? Is not here ſome little diſcerning given between the precious and the vile, between ſomewhat that is of God, and ſomewhat that is againſt him? Well then, here is the gift of diſcerning, though in a poor, low, little, weak meaſure: and that man who receiveth this, receiveth the beginnings of the gift, ſomewhat of the gift, whereby he may be able to diſcern

cern and diſtinguiſh a little about ſpiritual things, ſo far as the light and ability of the gift in him extendeth.

Now this is man's work, (and in this lies his ſafety) to come hither, abide here, and grow here. Not to judge out of this, to judge no farther concerning the things of God, then this judgeth in him: to keep the judgment which he hath from this, not harkening to the ſubtile devices of the enemy, which will ſtrive afterward to cloud his mind, delude and deceive him, with a falſe appearance of wiſe reaſonings and diſputings of his own, or from other men, to make him believe otherwiſe. And ſo keeping what ground he hath gained, he is to wait for more of this Light, more of this Life, more of this Vertue, that his ſoul may grow up and increaſe therein, that his eye may be ſtrengthned to ſee further, and his ear to hear further, and his heart to embrace more of the inſtructions and directions of the Spirit of the Lord, unto and in the way of the Kingdom.

Therefore the man that would meet with, and receive from God the gift of diſcerning, let him mind the preſent manifeſtation of Gods Light from his Spirit in his heart, embrace that, fall in with that, take heed of the reaſonings of the mind againſt the convictions and demonſtrations of Gods Spirit, but receive the Truth in the love of it, even the loweſt appearance of Truth, about the leaſt and moſt deſpiſable things, and give up faithfully to the Lord therein, without murmuring, without diſputing, without conſulting with fleſh and blood. And he that is faithful to the Light of the Spirit (and to the diſcerning which is thereby) in the little, he ſhall receive more, he ſhall have his light and diſcerning thereby increaſed, as his need requireth. But he that ſtands diſputing, and would have all his way made clear to him, before he ſets one ſtep in it; he is far from becoming that Child, which the Father teacheth, and adminiſtreth an entrance into the Kingdom to.

This in effect, was the very anſwer, which Chriſt gave to this thing, in the dayes of his fleſh, when there were great diſputes concerning his doctrine, how to know whether it was of God or no. What was the reſolution he gave of this; *If any man*, ſaith he, *will do his will, he ſhall know of the Doctrine whether it be of God, or whether I ſpeak of my ſelf*, John 7. 17. Wouldſt thou know of the Son's Doctrine? wouldſt thou know, whether it be the Doctrine of the Son indeed, the Doctrine of him who comes from the Father? Yes, very fain, will the upright heart ſay; O that I might know concerning the things held forth in this our day, whether they are of God or no. O that I might know concerning what riſes and opens in my own heart, whether it be from the Spirit of God, or from the root of deceit in me! Why this is the way; Do the Father's Will.

Objection.

Do the Father's Will: why what an anſwer is this! the diſpute is about the Father's Will. Is not the Doctrine of the Son, the Father's Will? how can I do the Father's Will, which the Son is to teach me, until I firſt know of the Sons Doctrine?

Anſwer.

It is true, The Son's Doctrine is the Father's Will, and thou canſt not do the Father's Will but as thou receiveſt the Son's Doctrine: but mark; There are diſputes in thy mind about ſomewhat of the Son's Doctrine, whether it be his Doctrine or no: ſomewhat alſo about inward motions, workings and ſtirrings in thee, which thou wouldſt fain know whence they are. Now the queſtion is concerning the Way, how thou mayeſt attain to this; how thou mayeſt come to a certain and ſatisfactory knowledge herein? which is, not by entring into reaſonings and diſputes about theſe things whereof thou doubteſt, but by coming into that wherein and whereby they are made manifeſt: and that is by coming into obedience to the Father in that, which he hath already made manifeſt: for in that Light (to them that believe in it, and in obedience thereto, (be it never ſo little, or the manifeſtation never ſo ſmall) the Father will reveal more, and give to that heart and mind to be ſenſible of what is of him, and what is of the enemy, ſo far as is needful for it as yet to know. For wiſe and abſolute judgment in all things, is not neceſſary for a babe; but ſenſe to know the breaſt, and to receive from it the milk, by which it is to be fed that it may grow. This is enough in its preſent ſtate: yet if there be need of ſtrength at any time to ſtill the enemy and the avenger, the

Lord will reveal it in the heart, and bring it forth out of the mouths of the babes and ſucklings, to the perfecting of his praiſe.

So mind and learn the way, O ye that are ſimple-hearted (and truly deſire after the Lord, and the purity and power of his Kingdom) and take heed of the wrong way, take heed of man's way, which is by conſulting with his own wiſdom, and weighing things in the ballance of his own reaſon and underſtanding: and thus he may weigh Scriptures written in former ages, and the appearances of God in this age, and err in heart, mind and judgment concerning them both, all his dayes. But he that waites on the Lord in fear, and in obedience to that which is already made manifeſt, not deſiring knowledge from God in his own will, time or way, but in the Lord's who perfectly knows every ones ſtate and what is fit for him: he ſhall know concerning every Doctrine his heart deſireth to be inſtructed in, in the Lord's ſeaſon: and in the mean time the Lord will feed him with food convenient, and cloth him with clothing convenient; and there ſhall be no want to him, who boweth before the *Lord* in what is already made manifeſt, and waiteth for his further manifeſtations and appearances. But the wiſe hunter after knowledge before the *Lord* leades, and further then he leades and teaches; this is the firſt birth, which is excluded the Kingdom and the Myſteries thereof: This is he who alwayes deſpiſed and would ſtill kill the Heir, that the inheritance might be his: but the Inheritance is appointed for and given to an other, even to the *Lamb's* nature, the *Lamb's* Spirit, the Lamb's Innocency, the birth of another Wiſdom, which is a fooliſh weak birth in his eye, and not worthy at all to inherit: but it is the Father's pleaſure to give the Kingdom and Inheritance of *Life* everlaſting to theſe.

To ſpeak yet a little more plainly, and bring it yet a little cloſer to the heart, if it may be. It hath pleaſed the Father, in this day of his love and power, to gather a little flock out of the world (and all worldly profeſſions of Worſhip and Religion) to himſelf. This flock he hath gathered by a poor, little, low thing, in their hearts, exerciſing them thereby in poor, mean and contemptible wayes to the eye of the world, and to all the profeſſions of man's wiſdom; and by this, and concerning this, he teſtifieth (through thoſe whom he hath gathered) to others. And the Teſtimony doth evidence it ſelf (through the power of the Spirit) to all that wait upon God for an ear, and hear in the ſimplicity thereof.

Now when we tell men of a divine Principle of a Seed of God, wherein their Religion is to begin, and from which it is to grow, and whereof they are to be born. This will enter into many, yea many will aſſent to be drawn ſo far as to wait inwardly for, and upon this. But now when this begins to ſtir and move in them, it is in ſuch a way, and many times about ſuch low, mean, contemptible things in their eyes, that they are very apt to deſpiſe it, and enter into diſputes againſt it, and ſo miſs of the entrance, and can never thus enter into it, but inſtead thereof are filled with doubts about the Leader and his motions, and puzled and entangled in their minds, and ſtopt at the very beginning. And ſo, though they deſire much, and hope much; yet all comes to little, becauſe the enemy hath poſſeſſed their minds with a device of his ſubtilty, as if theſe were ſmall things and of little concernment. That which they want is the powerful Life, the clear Light, *&c.* and ſo their minds are taken up with thoughts about theſe great things, and deſires after theſe great things, and they over-look the way wherein and whereby theſe are to be witneſſed and obtained.

For the Lord God, in his infinite Wiſdom, picked out theſe contemptible things, to exerciſe his flock by, and to lead them in. And whatever men may think of them, yet none knows (but they who experience it) how hard it is to follow and ſubject to the Lord in theſe, and how much they bow down and break the earthly and uncircumciſed ſpirit in a man. Now, Friend, thou who deſireſt Life from God, Oh take heed thou doſt not beat back the beginnings of his *Life*, and the redemption of thy Soul, by deſpiſing and over-looking the day of Small things. Why may not God chuſe to lead thee, the way that he hath led the reſt of his flock? Why ſhouldſt not thou alſo come to deny the cuſtoms and vanities of this world (and come into that which is ſimple and plain) and ſtand in the will and *Life* of God out of them? Are not the wayes, cuſtoms, and vanities of the world, of the

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ſpirit of the world, and not of the Father? Did they not come from the corrupt part? are they not of the corrupt part? do they not pleaſe the corrupt part? Muſt they not be left behind by him that travels into the ſeed, is one with the ſeed, and lives in the ſeed? Why wilt thou ſtick in theſe things? Why wilt thou diſpute about theſe things? O feel the Fathers drawings, firſt out of the world, firſt out of that which is not of the Father, but of the World; that he may draw thee further and further, even into the Kingdom and Power everlaſting, which are many dayes journey beyond that which thou ſtickeſt at.

Now mind and remember this which followeth.

In the dayes of Chriſt and his Apoſtles, God choſe the fooliſh things, and the weak things, and things that were not, to hide the path of Life and the myſteries of his Kingdom from the wiſe ſearching-eye of man in thoſe dayes. Why may he not chuſe the like things now? Why may he not now reveal things to the Babes, and not to the Wiſe of this Age and Generation? Why may it not be to his glory, to have it now ſaid alſo, *Where is the wiſe? where is the Scribe* (where is the learned man?) *Where is the Diſputer of this world?* Can any of them find out that, or any of them diſcern that, which God revealeth to his little ones? No, no: They are generally got too high above that little, low, tender, meek, ſenſible principle, in the faith whereof, and in obedience whereto, the teachings of God are received, and his life and power witneſſed. And becauſe of their riches, wiſdom, and knowledge out of this, therefore is the entrance into the pure living Truth (which cleanſeth the mind, and keepeth it clean, which quickneth it, and keepeth it living) to them ſo exceeding difficult.

And as the Principle is little, the Seed of the Kingdom little, (like a Grain of Muſtard-ſeed) the leaſt of all Seeds: So, Why may not its Appearance alſo be little, even in low, weak things, deſpiſable to Man's Eye and Wiſdom; which Man ſees nothing in, and may account of no value? And yet, the Power of the Croſs, (which brings down, and ſlayes the Corruptible) and the Reſurrection of the Life may be witneſſed, and felt in them. *The fooliſhneſs of* God *is wiſer than Men, and the Weakneſs of* God *is ſtronger than Men:* And he knoweth what he doth, in leading his Children in this contemptible Path; and by theſe contemptible Exerciſes, which all that is wiſe, high, lofty, and aſpiring, according to the Fleſh, may eaſily over-look and ſlight, but can hardly ſtoop down and ſubject to.

God is the ſame that ever he was; and he ſtill appears in the way of his own Wiſdom, and out of Man's: and he that will partake of *God*'s Wiſdom, muſt deny and keep out of his own. His Touches, his Drawings, his Teachings, his Bleſſings, his Love, his Peace, his Joy, his Sweetneſs, *&c.* are let forth upon, felt, and enjoyed by the Soul, in the new Creation, in the new Senſe, in the denyal and paſſing out of the old.

Somewhat touching the Goſpel-Reſt, or Sabbath.

WHat is the Goſpel-Reſt? what is the Goſpel-Sabbath? Is it a Shadow, as that of the Law was? or, Is it the Subſtance of that which the Law ſhadowed out?

The Law was given by Moſes. *Moſes*, by the Command of *God*, gave forth the Shadows of the Heavenly Things under the Law: *But Grace and Truth came by Jeſus Chriſt.* The true Sabbath, the true Reſt, the Law of the Spirit of Life, in and to the true *Jews*, comes by him. The Law of *Moſes* had the Shadow of the good Things to come; which good Things themſelves, the Goſpel contains, bringing Life and Immortality to light, and the Soul into the Enjoyment and Poſſeſſion of the Heavenly Things themſelves.

The Apoſtle diſputes the Caſe about both theſe, *Heb.* 4. both about the Seventh-day of Reſt, and about the Land of Reſt; ſhewing, that they were neither of them

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the Subſtance; they were but the Reſts, which were to paſs away. But, beſides them, there was a Reſt remaining, a Day of Reſt remaining, a Land of Reſt remaining; whereof they both (both the outward Sabbath of Reſt, and the Land of Reſt under the Law) were Figures.

Now, For whom did this Reſt remain? Why, it remained for the true *Jews*, for Believers, for the Spiritual Circumciſion in the Times of the Goſpel. *And we* (ſaid he) *who have believed, do enter into Reſt.* The Faith gives Entrance, the Son's Faith; the Faith which ſtands in the Power, the Faith which is Victory, and gives Victory over Sin, and the World, removes the Mountains and Difficulties which ſtand in the way, and gives Entrance into the Goſpel-reſt. Faith, which is from and of the Power of the endleſs Life, puts Sin under, brings down Self, gathers Man into a new Principle, brings Man forth in a new Principle, cauſeth him to live and act in a new Principle, *&c.* And as Man comes thither, and that Life riſeth and hath Power in him, it cauſeth him to reſt from his own Works, and to wait for and experience *God* in, and through *Chriſt*, to work all, and be all in him.

The Apoſtle *Peter* alſo ſpeaks of this Reſt, and declares how it is attained, even by ſuffering in the Fleſh, *He that hath ſuffered* (ſaith he) *in the Fleſh, hath ceaſed from Sin*, 1 Pet 4. 1. It is the fleſhly Part, the motions in the Fleſh, from whence Sin ariſeth.

Luſt, when it is conceived, bringeth forth Sin. Now, *Chriſt* hath prepared and appointed a Croſs, a ſpiritual Yoke to bring down the Fleſh, which cauſeth great ſuffering in the Fleſh, to him that taketh it upon him. To deny all Ungodlineſs, and every worldly Luſt, Motion, Deſire, and Delight of the fleſhly Mind and Nature; this is a ſore Suffering to the earthly Part: But yet this bringeth down the earthly Part, in all that take it up; and helpeth and cauſeth to ceaſe from Sin. And he that hath taken up the Croſs wholly, and felt the through Work of it, and ſuffered in the Fleſh the parting with, and crucifying all that is of the Fleſh; that which would cauſe him to ſin, is ſlain in him, and he ceaſeth from ſin. Then he is in the Reſt, then he keeps the Reſt fully; then he knows the Yoke and Croſs, which was once burdenſome to him, to become eaſie and delightful, that being worn out in him to which it was painful.

Now, he that is in meaſure delivered, that hath in meaſure ſuffered, findeth ſome Reſt, and may in ſome meaſure, keep the Sabbath; yea, in the Faith, the weakeſt Babe (abiding there) cannot but keep the Sabbath, and offer up the Sacrifices, and perform the Services thereof to the *Lord*. For, the Worſhip of the New-Teſtament relates not to outward Times or Dayes; but is in the Spirit, in the Truth, in the Name, in the Power, in the Subſtance, on the Day, and in the Times and Seaſons, which the *Lord* hath made, and makes in the Spirits of his People.

And here that Scripture is witneſſed to thoſe that are born of the Spirit, and live in the Spirit, and walk after the Spirit: *Sin ſhall not have Dominion over you; for ye are not under the Law, but under Grace.* Who are not under the Law, but under Grace? Why, they that are gathered by the Grace, that hear the Voice of *God* in the Grace, drawing and enabling them to follow; they whom the Grace over-ſhadows from the Power and Dominion of Sin; they are under it, they are ſheltered, ſaved, and preſerved by it.

He that is born of God, ſinneth not, but obeyeth the Grace: But he that committeth ſin, is the Servant of Sin, and not yet made free by the Grace and Power of the Son from it. Yea, the Son gives that Freedom in his Day from Sin, and the Power of *Satan*, as they that are out of the Light of his Day, cannot ſo much as believe. But they that are gathered into, and walk in the Light thereof, they witneſs the Law of the Spirit of Life in *Chriſt Jeſus*, making them free from the Law of Sin and Death. What! Is the Stronger than the Strong-man come, with his Law and Power of the endleſs Life; and, Shall not he manifeſt his Dominion in the Heart, over the Law of Sin and Death? Yea, as it is received, and let in, it works out, overcomes, bears down, over-runs the Law of Sin and Death: And that Promiſe is witneſſed, fulfilled; *O Death, I will be thy Death!*

And if *God*, by the Power and Breath of his Holy Spirit, with the living Powerful Laws thereof, kill Sin and Death in the Heart, What ſhall make them alive again?

gain? No, no, then they are dead indeed, and the Kingdom and Reign of Christ is witnessed in that Soul.

Then the birth of *Life* is witnessed, then the Man-child is witnessed, ruling with a Rod of Iron, dashing in pieces all motions and temptations to corruption, and all that would defile, so that they cannot enter the mind, and guarding it in the pure peace, unspeakable joy, and rest of the Son continually. And there it is as truly witnessed inwardly (as ever it was at any time enjoyed or hoped for by the *Jews* outwardly) that this Horn of Salvation, which God hath raised up in this House of his Servant *David*, breaks all the Horns of the Oppressors, and gives rest to the Soul from them round about, that without fear of them any more, it may serve him in holiness and righteousness before him all the dayes of its Life.

There are some good desires in many people, for which, blessed be the Name of the *Lord*: but there is great error of judgment and wandring up and down from the Truth, for want of that which is able to stay the mind upon the *Lord*, and to guide it in the right way. Some run to this Mountain and sacrifice there, others to that Hill, and offer there; but few know the true resting-place, or the place of the true Worship. Now in these their errors, they can witness no acceptance with the *Lord*. O that they knew the acceptable thing, the acceptable way of Worship, and might appear before, and be found of the *Lord* therein. Then might they begin in that which is substantial (in the Gospel-Spirit, *Life* and Power) and come to inherit and sit down in that which is substantial and everlasting.

Some *Queries* to such as complain of want of Power to become the Lords, and serve him, and who are not yet so acquainted with the Truth, as to witness the cleansing by it, and ceasing from Sin.

Query 1. *WAS not Christ made a King, and Priest, after the Power of an endless Life? and doth he not communicate of the Power of that endless Life, to all that rightly believe in him, receive the Truth as it is in him, and obey his Gospel?*

Query 2. *Was it not the End of Christ's Coming, to destroy Sin in the Heart, and to set the Soul Free therefrom, that it might serve the Lord in the Liberty, Life and Power of his Spirit?*

Query 3. *To them that believe in and receive him, doth not Christ give power to become Sons to God? and to them that are Sons, Doth not the Father give the Spirit of the Son? And hath not the Spirit of the Son Power over the contrary spirit?*

Query 4. *Were not the Deliverances of the* Jews *under the Law, real Deliverances from their outward Enemies? And are not Christ's Deliverances as real from the inward Enemies? Whom the Son maketh Free, Are they not Free indeed? Free from Sin, free from Satan, being under the shadow of the wing of the Almighty, which preserveth out of the Darkness, and guardeth the mind from the evil and danger thereof?*

Query 5. *Is not Christ stronger than the strong Man, whom he cometh to dispossess? Are not his Weapons stronger than the Weapons of the Enemy? Is not he able to dispossess him, to cast him out, to spoil him of his Goods and strength? And when he hath gained the House, is not he able to cleanse it, and garnish and keep it clean and pure, in the way of his Covenant, against all that the Enemy can do?*

Query 6. *Doth not Christ dwell in the heart by Faith? And is not Christ's nature and Spirit pure, and will he dwell in any thing that is impure? Is not the spiritual Temple under the Gospel to be as pure inwardly as ever the outward Temple under the Law was to be pure outwardly, or by way of representation? Must not they be cleansed from all filthiness of flesh and Spirit, who witness the Father dwelling in them and walking in them?*

Query 7. *Who offer up the Incense, and the pure Offering in the times of the Gospel?*

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Can any do it but the Sons of Levi, *whom the Lord hath purified? Who can bring a clean thing out of an unclean? Who can compass the Altar of the Lord, or offer up an acceptable Offering there, whose heart and hands are not washed in innocency?*

Query 8. *Is not the Worship of the New Testament to be in Spirit and Truth? Is not the Spirit pure, the Truth pure? Can any unclean thing enter into it? Can any be in it, can any worship in it but they which be cleansed, purified and changed by it?*

Query 9. *How did the Apostle express the right manner of drawing nigh to God in the Spiritual Gospel-Worship? Was it not to be thus, with the heart cleansed from an evil Conscience, and the Body washed with clean water? And is not the presence, power and acceptance of God witnessed by them, that appear before him and worship him thus?*

Query 10. *Had not other Lords Dominion over the Heart, to subdue it to sin and defile it, before Christ was known and received in his Spirit and Power? But when Christ is known and received in his Spirit and Power, have the other Lords power to do so still? Is not Christs Law, the Law of his Spirit of Life, able to bring under and make the Soul free from the Law of Sin and Death? insomuch as now it may be said in truth, by the souls whom he hath set free,* O Lord our God, other Lords besides thee have had Dominion over us, but *(now henceforward)* by thee only will we make mention of thy Name.

Query 11. *Was it not a brand of ignominy on those who had got the good words and high notions about Christ, but were not in the Authority and Power of his Spirit, that they had eyes full of adultery, and could not cease from sin? Can any cease from sin, but he that receiveth the Power? And he that receiveth the power of the new Life, is it not natural to him to cease from sin, and unnatural to him to commit it?*

Query 12. *Is not the Lord the Teacher of his people under the New-Covenant? Was it not promised of old concerning the Gospel-times, and is it not fulfilled in the Gospel-times,* That all thy Children shall be taught of the Lord? *And what doth the Lord teach? Doth he not teach to* cease from doing evil, and to learn to do well? *And shall his Children never learn this Lesson of him?*

Query 13. *Whose Servants are they that obey unrighteousness? Are they cloathed with the strength of God? Do they stand in the power of his might against the power of the Enemy? Are they overcomers of the wicked one? or are they not rather daily overcome by him?*

Query 14. *What is the whole Armour of God provided and appointed for? Is it not to keep out the Enemy wholly? and is it able to do it, or no?*

Query 15. *Will not Christ say to all men upon the Earth, profess they what they will, hope in Christ, and cast themselves upon him for Salvation never so much, and never so often; yea though they have received such power from him as to preach in his Name, and cast out Devils in his Name, yet if they have not so received the Power, as to overcome sin in their own hearts, and to cause them to cease from working iniquity, though they call him* Lord, *and cry to him with confidence,* Lord, Lord, open to us, *yet will he not say to them,* Depart from me ye workers of iniquity, I know you not; *ye are not of the birth of my Power, ye are not those which have done my will, ye were never by me redeemed out of the evil-doing, but have still all your dayes (notwithstanding your profession, notwithstanding your knowledge, notwithstanding your owning me as your Lord, and preaching in my Name) been workers of Iniquity.*

Query 16. *He that receiveth the spiritual Circumcision and Baptisme of Christ, doth it not cause him to cease from sin? And doth not the New Life spring up in him, which causeth him to live holily to God? He that hath the offending eye plucked out, the offending hand cut off, is not that taken away from him which caused him to sin? And he who is created a New-Creature in Christ, doth he not naturally do that which is holy and righteous?* (1 John 3. 7, 8.)

Query 17. *Doth not the true Faith, the Faith of the Son of God give victory over sin? Can any Believer be conquered by the Enemy, he standing in the Faith, abiding in the Covenant? Doth not the Power stretched out by the Father of Life, defend the Soul in the way of the Covenant, against all the assaults of the Enemies, so that the gates of Hell cannot prevail against any here, but the Name of the Lord is felt a strong Tower against them; and though they encompass like Bees, yet in the Name of the Lord victory is witnessed over them, and against all that they can do? And doth not the Lord teach and enable his to keep Covenant?*

Query 18

Query 18. *Was not such a thing witnessed by* Paul (*and may not such a thing be witnessed by the believing and obedient Travellers now*) I can do all things through Christ that strengtheneth me? I know how to want, and I know how to abound; every where and in all things, I am instructed, *&c. I am armed with the whole Armour of God, and taught to stand so upon my guard in the power of his Life, that the Enemy cannot come at me, but the Power of the endless Life so preserveth me, as that the Evil one cannot touch me, cannot enter me with any of his Temptations in any condition?*

Query 19. *Was there not such a condition once witnessed, and may it not be witnessed again, of being more than Conquerours through the Love and Power of Christ? When the Life doth arise, in its Power and Dominion in the heart, doth it not soon scatter the Enemies? Do they not fly away, and are chased at the blast of Gods Spirit? when the soul is filled with the Love and with the Power, is not the land cleansed of what annoyed it? And this which is sometimes felt by many of the Travellers, may it not be an abiding state? Are there not dwelling places on Mount* Sion (*on the Mount of God's holiness in the Gospel-time*) *and is not there security from Sin, Satan, the souls enemies and dangers?* They shall not hurt nor destroy in all my Holy Mountain, saith the Lord; *and will he not fulfil it to those, that wait upon him in the way of his Covenant?*

The Conclusion.

THere is a Principle of darkness in the hearts and minds of men, which is as a seed or root of corruption in them, bringing forth in them fruits of sin and unrighteousness unto death.

And there is also a principle of the pure heavenly Light, as a free gift from God, to discover the darkness, turn man's heart against it, and lead him into the way and path of Life.

Now as Satan rules in the principle of darkness, and there is the power of death therein: so God rules in the principle of Light, and there is the power of Life and Redemption manifested by God therein.

For this principle is of the Father, of the Son, of the Spirit; yea, the Father, Son, and Spirit are in this principle; and here the soul meets with them, and is brought into union and fellowship with them, and feels the everlasting Arm revealed and stretched forth, for its delivery from corruption and the captivity thereof, into the liberty of the Sons of God.

And he that is here, meets with the substance of things, with that which all the types of the Law shadowed out, meets with the one offering, the cleansing which is thereby, the imputation of Righteousness, or of Faith unto Righteousness, yea, and with somewhat more, even with the everlasting Righteousness its self, brought into the heart, and dwelling there; insomuch as his nature is changed (truly changed) his spirit changed, his mind, heart, soul, and conscience changed, his conversation changed, the Leopard's spots, and the Ethiopian's skin washed away, the deceitfulness of the heart removed, and the new garments of Righteousness, Life, and Salvation, put on in the stead thereof: so that he is uncloathed of the evil, unholy nature, and spirit, and cloathed with the Spirit of the Lord.

For Christ is really made unto him, Wisdom, Righteousness, Sanctification, and Redemption. How is that? Why, he that once a fool, is now made wise unto God, and the things of his Kingdom, by the Mystery of the Son's *Life* and Power revealed in him. He is a Child of wisdom, and he hath heard the wisdom of his Mother, and learned wisdom of her. So putting on Christ, who is the Righteousness, being ingrafted into him, being brought forth in him, he partakes of the sweetness and fatness of the Olive-Tree, and is renewed into the Image of the true Righteousness and Holiness, and drinks in the Vertue and *Life* of the precious Promises, wherein and whereby he is made partaker of the divine nature, and so cannot but witness Redemption from the earthly corrupt nature.

Now, it is not any ſtriving, believing, or obedience of mans own ſpirit, which can effect this: he may will ſtrongly, he may run hard, and yet never obtain: he may ſo caſt himſelf upon the mercy of God, and hope concerning his mercy in Chriſt, as to miſs of it.

But the Principle of Life which is from God, and *Faith* in God from that Principle, without fail effects this; and no other Faith doth. But out of this are the Myſterious Images and Idols, and ſubtile workings and devices of the cunning one, to take up the mind with ſomewhat which appears as ſubſtantial and truly excellent, but is not ſo indeed. His birth hath deſires after the Kingdom (and makes no queſtion but it ſhall be his) wills, runs, ſtrives, believes, hopes, prayes, reads Scriptures, obſerves Duties and Ordinances, and in theſe they meet with a wrong knowledge, a wrong ſanctification, a wrong joy, a wrong confidence and aſſurance, a wrong reſt and peace; in which there may be a great warmth and ſeeming life and pleaſure, from the fire and ſparks of their own kindling and blowing up, which the mind that is blinded by him can hardly ſuſpect that it is not true; yea, may be taken with it, and ſtrongly juſtifie it in its own thoughts for the true, & ſet it above that that is indeed the true. This, this is the great Myſtery of Iniquity, which hath great ſubtilty of deceiveableneſs in it, to pick up and ſteal away the good Seed out of the heart, and to ſteal in a falſe Image and likeneſs thereof, which may have a more glorious appearance to man's eye, than the true Seed it ſelf (for that is the leaſt of all ſeeds, makes the leaſt ſhew of any) but hath not the ſame Nature, Vertue, and Power.

Ah! the Lord God of tender mercy, help all the poor Souls that breath after him, that they may not be thus deceived: and thoſe that are thus deceived, and in the ſnare of the Enemy (and do not witneſs the Faith which hath the Son's dominion in it, and gives victory over Sin, Satan, and the World, and wherein the blood of ſprinkling, which livingly waſheth, is felt, in Light of Life wherein the redeemed walk to the praiſe of their Redeemer) the Lord guide them alſo to that wherein all deceits are made manifeſt, and where the Truth which is of the Son is made to ſhine, in ſuch who were once in the barren places, and in the thick darkneſs, but now are Light in the Lord, and who have a dwelling place with the Lord in his Light, which is the pure and everlaſting habitation, *Amen.*

A Poſt ſcript,

Containing ſome further QUERIES, *concerning the* NEW-COVENANT.

Query 1. WHat is the New-Covenant? Is it not an agreement between God and the Soul in Chriſt, according to the Law of Faith, as the Old-Covenant was an agreement between God and the people of the *Jews*, according to the Law of Works?

Query 2. Who is the Mediator of this Covenant? Is it not the Lord Jeſus Chriſt? Doth not he prepare the heart for the Covenant, bring into the Covenant, keep in the Covenant, preſerve peace between God and the Soul, and keep the ſoul in the way of truth and peace?

Query 3. Who is the Shepherd, King, and Prophet in this Covenant? Is it any other than Chriſt the Mediator? Is not he the King, and Prophet, raiſed up to rule in Righteouſneſs, and to inſtruct in the path of Life? And is not his Spirit able to teach and inſtruct in all things, and able to govern and rule in Righteouſneſs, all that are ſubject to his breathings, quicknings, and holy movings, and inſtructions in their hearts, who writes his Law there, and guides and governs by the Law which he writes?

Query 4. How come men into this Covenant, or holy Agreement with God? Is it not by Repentance and Faith? Is it not by turning from the Darkneſs, which is not of him,

him, to the Light which is of him? Is it not by turning from the ſpirit of Satan to his Spirit, from the ſtandard and power of the wicked one, to the Standard and Power of the Holy One? What is it that God lifts up againſt the darkneſs of the Enemy, but the Light of his Spirit, which diſcovers where a man hath been (and what he hath done) and gives him to repent thereof, and forſake all his dead works, and turn to the Life and Power which inſtructs and quickens him, in and by the holy Spirit. And this is true Converſion, and thus a man feels the Covenant of Sin, Death and Hell broken, and enters into a new Covenant, a pure Covenant, a living Covenant, a powerful Covenant, and comes to feel thoſe things which the Covenant contains, as his condition requires, and as his capacity is made able to receive.

Query 5. How do men come to abide in this Covenant? Is there any abiding, but according to the entrance? Is there any ſtaying in the Covenant, but in and by the Faith that lets in? Doth not unbelief and diſobedience keep out from it at firſt? and doth not unbelief and diſobedience cut off from it afterwards? For there are ſins againſt this Covenant, as well as againſt the Old: and the ſins againſt this are more dangerous to the ſoul, than the ſins againſt the Old. *Take heed* (ſaith the Apoſtle) *leſt there be in any of you an heart of unbelief, to depart from the living God.* And ſaith *Moſes*, ſpeaking of the Prophet, or Angel of this Covenant, *Beware of him, and obey his voice; for he will not pardon your tranſgreſſions: for my name is in him. And whoſoever hearkneth not to this Prophet, he ſhall be cut off.* How can it be otherwiſe? for he ſpeaks Life, and he ſpeaks it in the Covenant to the circumciſed ear, to the ſoul in the Faith, in the Obedience. *Hear, and your ſouls ſhall live.* So then, he that hears not, muſt needs abide in death; and he that departs from hearing him, muſt needs return to death.

Query 6. Whether there be any Purifying of the heart, or any Juſtification, or keeping the Veſſel clean out of the Obedience of the Truth? *If a man keep my ſayings* (ſaith Chriſt) *he ſhall never ſee death. If ye* (ſaith the Apoſtle) *through the Spirit mortifie the deeds of the Body, ye ſhall live.* But if the deeds of the body be not mortified by the Spirit, if a man do not keep the ſayings of Chriſt, doth he, or can he live then? Is not this then the main thing in Religion, that a man receive the Truth in the Faith, and that he feel the power of the Spirit of Life bringing him into, and keeping him in the obedience thereof. For it is the Truth that ſaves; the living Truth, the living Knowledge, the living Faith. The Law of the Spirit of Life, that makes free from the Law of ſin and death: and it makes free by its powerful working in the mind, working out, and preſerving from that which defiles, captivates, and deſtroyes. For Chriſt comes with his Power to ſave, with his Power to break the bonds of darkneſs, and ſet the captive free; with his Power to diſlodge and diſpoſſeſs all the enemies, and ſanctifie the Veſſel to himſelf: and the effects of his Power in and upon the heart, are his ſalvation; and he that falleth ſhort of the miniſtration of the Power of Life to his ſoul, and of the effects thereof in his ſoul, is ſo far defective in point of ſalvation. For no man is ſaved, farther than he is redeemed and delivered from that, which Chriſt comes to ſave him from.

Query 7. Whether the firſt thing of all to be witneſſed in Religion, is not the Spirit of Chriſt? Is not the whole work to be done by him? And how can a man be certain, concerning any work wrought in him, unleſs he be certain that it is he that works? How can I be certain concerning the Knowledge given me, unleſs I be ſure it be he that gives it? How can I be certain concerning any Prayers or Breathings ariſing in my heart, unleſs I be ſure they be from him? How can I underſtand any Scripture concerning Chriſt, or the knowledge of any ſpiritual thing, unleſs I be ſure he open it to me? And, how can I be ſure of any thing that he giveth or openeth to me, further than I know him, and have the true ſenſe of him in his nature and operations? So then, if the Spirit be my leader, guide, teacher, inſtructer in the way of Life, in the Covenant of Life, in the things of the Kingdom, in the knowledge of Scriptures, &c. it is of great concernment to me to receive that ear and heart from God, which knows and underſtands his voice. For, for want of this are all the defects, miſtakes, miſcarriages, and errors in and about Religion. But as men come to this, they come out of error into certainty; and know the one Chriſt, the one Faith, the one Baptiſm, the one Body, the one Church and Aſſembly of the firſt Born, the pure Love which is of and in the Truth, the pure path of the Kingdom, the way of Holineſs, which the ranſomed

and redeemed walk in: yea, the *Lord* is one, and his Name one among all that are here, and the pure one-*Language* which is of the Spirit, Wiſdom, and Teaching, is here received, and the one-Voice of the Shepherd heard, &c. But out of this are the janglings, ſtrifes, contentions, debates, diſputes, ſubtle, wiſe, entangling reaſonings of the earthly, one with another, and all as one againſt the heavenly and ſpiritual.

Query 8. Did not the meſſage which Chriſt ſent his Apoſtle to Preach, *He that believeth, and is baptized ſhall be ſaved*; contain the ſum of the Covenant? What doth God require of the ſoul, but believing in his Son (which includes repentance from the dead ſpirit and works) and receiving his Baptiſm. To be baptized into him, into his death, into his life, into his nature, into his ſpirit. To take up his croſs, to bear his yoke, to be circumciſed in him and by him, that he may love the Lord his God with all his heart, that the power, vertue, and life of love may conſtrain him to live wholly in and to God. And then doth not the promiſe of Salvation, to him that believeth and is baptized into Chriſt, contain writing the Law in the heart, putting the fear into the heart, putting the Spirit within to become the teacher, guide, ſtrength and comforter and whatſoever elſe is neceſſary to the ſoul in the way to the Kingdom?

Query 9. How is God merciful to men's iniquities, and remembers their ſins no more? Is it not in the Covenant, and according to the Covenant? Is there not a warfare to be accompliſhed, before the ſoul come to witneſs the perfect blotting out of ſin? Is not Chriſt the Mediatour, the Judge to whom all judgment is committed? And doth not he judge his people for their tranſgreſſions againſt the Law of his Spirit and Life? And muſt not the ſoul, who will witneſs the dayes of refreſhment, and the perfect blotting out of ſin therein, wait upon the Lord in the way of his Judgments, even till ſin be judged and brought under and God's righteouſneſs perfectly revealed? Under *Moſes* his Law, every tranſgreſſion received a juſt recompence of reward: and ſhall he eſcape in the Goſpel who grieves the Spirit, who deſpiſes the Son, and gives ear to the enemy? Nay, nay, the ſame Covenant that holds forth mercy to the tender broken-hearted, to the believing, to the obedient, contains alſo righteous judgment againſt the tranſgreſſor of this Covenant. Yea, judgments begins at the houſe of God, and ceaſeth not, till that ceaſe which judgment is to. The Lord ſhall judge his people: ſhall not Chriſt judge his own family? Yes, yes, they that are of the family, and in the true ſenſe, feel the Lord pleading with whatever is contrary to him in them, and they can rejoyce therein, and ſing of mercy and judgment, after the Lord hath done his work in them, and brought forth the quiet fruit of Righteouſneſs in their hearts thereby.

Bleſſed is he that experienceth theſe things, witneſſing that from the Lord, which preſerveth out of all miſtakes and deceits about them.

An ENQUIRY after *Truth* and *Righteouſneſs*,

And after the People whom the Lord Eſtabliſheth and will Eſtabliſh therein, in ſome Queries on *Iſa.* 58. and alſo on Chapter 54.

Query 1. ARe there any people to be found, who exceed that ſtate ſpoken of *ver.* 2. of ſeeking God daily, and delighting to know his wayes, as a Nation that did Righteouſneſs, and forſook not the Ordinance of their God? They ask of me, ſaid the Lord, the Ordinances of Juſtice, they take delight in approaching to God. Are there not many Profeſſions and ſorts of Profeſſors at this day, who in Gods ſight fall ſhort of this ſtate, and yet think highly of themſelves? yet theſe the Prophet of the Lord was not to ſpare, but to lift up his Voice like a Trumpet againſt them, becauſe of their Tranſgreſſi-

Transgression and Sin which they committed, notwithstanding their thus daily seeking the Lord.

Query 2. What was the Transgression and the Sins which the Prophet was not to spare them in, but lift up his Voice like a Trumpet against them for? Was it not (among other things) for their wrong fasting, their wrong afflicting their Souls, their wrong seeking of God, out of the meek, tender, merciful spirit? Doth God require such fasting or praying of any man? or will the Lord accept such fasting or praying at any mans hand? Ah, how many fast and pray at this day, who never rightly considered, nor truly understood what the fastings and what the prayers are, which God requireth, and which alone he will accept?

Query 3. What is the fast which God requireth, and will accept in all Ages? Is not this it, *To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free; to break every yoke*, &c. *ver.* 6, 7. Who can understand or learn this fast, but he that is taught of God?

Query 4. Are there any, whose light breaks forth as the morning, and whose health springs forth speedily; and whose righteousness goeth before them, and whom the Glory of the Lord gathereth up, or is a Reward to (as is promised to those who observe this fast) and whom the Lord is ready to hear and answer in all that they call upon him for, as *ver.* 8, 9? Doth not God teach his Children in the New Covenant to observe this fast? And they who are taught by him to keep it (and do faithfully keep it) do they not inherit this Promise?

Query 5. Are there any now among the Sons of men, whose light hath risen in obscurity, and whose darkness hath become as noon-day? Whom the Lord guideth continually, and whose Soul he satisfieth in Droughts, and makes fat their bones: And makes them like a watered Garden, and like a Spring of Water, whose Waters fail not? Surely if there be any, who are truly taught of the Lord to observe that which leads hereto, they cannot miss of enjoying these precious promises: For he is faithful and true who hath promised, (*vers.* 10, 11.)

Query 6. Are there any, at this day whom God honoureth in building the old waste Places, in raising up the Foundations of many Generations; in repairing the breach, and restoring the Paths to dwell in? What are the Paths that are to be dwelt in? Are they not the same which the Soul is to walk in? Is not the just mans path and his dwelling place all one, even the Light of the Living, which he is both to walk and abide in? See 1 *Joh.* 1. 7. And *Prov.* 4. 18.

It is said concerning Christ, *He that saith he abideth in him, ought himself also so to walk, even as he walked* 1 Joh. 2. 6. How did Christ walk? Did he not walk in the Light of Gods Spirit? in Subjection to Gods Spirit? Was not the fulness given him? Was not the Father alwayes with him? And did not he act in the Father, and the Father in and through him? Now, doth not he give forth a measure of the same Spirit, of the same Anointing, of the same Power to become Sons unto all his? and are not they to walk according to the measure of light and Life they receive from him? And he that walks according to this rule, can he err in so walking? Is not this the pure Paths the living Path, the Path for the ransomed in the dayes of the Gospel, who walk not after the Flesh, but after the Spirit; not in the oldness of the Letter, but in the newness of the Spirit? O that men could consider this with the true understanding, and know the way of Life in the true sense and experience thereof! That which enlightens and gives life to my Soul, is somewhat from Christ, even a measure or appearance of pure Spirit; it is no less: and the Law of Life written inward is more to the Soul than words written outwardly, though all the words that ever come from Gods holy Spirit are very precious, and greatly useful, to those, to whom he vouchsafeth to give the understanding of them.

Query 7. What is the Sabbath spoken of, *vers.* 13? Is it the Law-Sabbath, or the Gospel-Sabbath? Is it inferior in nature to the Fast before mentioned? What is Gods Holy-day, which is the Souls delight, the holy of the Lord honourable, wherein the Souls that enter into the true Rest (by Faith in him who is Life) honour the Lord, in ceasing from their own wayes, pleasures and words? See also *Hebr.* 4. 3. and 10.

Query 8. They that keep Gods holy Sabbath, do they not delight themselves in the Lord? do they not feel the pleasure of his Day, and of his Appearance in his day?

Are

Are not these of the true Seed of *Jacob* (who prevail with the Lord for the blessing?) and doth not the *Lord* feed them with the Heritage of *Jacob* their Father, even with the Blessing of the Covenant of *Life* and Peace for evermore.

Some Queries on Isa. 54.

Query 1. IS there such a state to be witnessed, either in the particular, or in the general, wherein the Womb that was barren shall Travel and bear, and sing for joy of heart and spirit before the *Lord*? See *vers.* 1.

Query 2. Is there such a state to be witnessed, as of the Maker to become the Husband? Is not this a glorious state indeed, and a name better then of Sons and Daughters signifying neerer intimacy and union, than any other relation, with the holy One, the Redeemer of *Israel*? and do not such as come to this state (even to be married to the *Lamb*) partake more abundantly of his redeeming Power and holy Presence? see vers. 6.

Query 3. Are there some so visited and redeemed by the Lord, as that they shall never be cast off more, as that the floods of Wrath shall never overtake them more, nor the Covenant of their Peace removed? Ah precious state! Blessed are they doubtless, who have been so visited and redeemed by Gods mercy, as to be made partakers of it.

Query 4. Who is this that hath been afflicted, tossed with tempest, and not comforted? Have there been any such in our days, who have been deeply afflicted, for want of the presence of the Lord God of their Life, who have been tossed up and down with tempest after tempest, and could meet with no Comforter to speak a word in season to their weary Souls? And hath the Lord appeared to these, visited these, built upon these, comforted these? Surely then, the poor whom he hath raised out of the dust, and the needy whom he hath lifted off from the dunghil, cannot but praise his Name.

Query 5. Who is this, whose stones God layes with fair Colours, and her Foundation with Saphires? whose Windows God makes of Agates, and her Gates of Carbuncles, and all her Borders of Pleasant Stones? Was not the Covenant of *Life* so adorned in the Apostles dayes? and is she not so adorned now again?

Query 6. Whose children are they, who shall be all taught of the *Lord*, and whose peace shall be great, who shall be established in Righteousness, who shall be far from Oppression, so that they shall not fear, and from terror so that it shall not come near them? Are there such a Generation of the heavenly Birth, of the Covenant of *Life*, brought forth in this our day, who sanctifie the *Lord* of Hosts himself, and make him their fear and their dread, but are not terrified with the wicked one, nor with the Snares and Engines of the ungodly? Surely they who are taught of *God*, have Peace from him, and in him, and are established in the Righteous Spirit and Life of his *Son*; they are like mount *Sion*, which cannot be shaken or removed, by all the Terrors and oppressing Devises of the ungodly.

Query 7. By whom do they gather together, who gather together against such a people? Certainly it is not by the Lord, nor by any advice or counsel from him; but by the advise of that spirit which opposeth himself against the Power and Work of the *Lord*: And that spirit must fall for the sakes of those whom God hath raised up by his Power, & undertaketh to defend. How tender was God of *Israel* after the flesh in the day of his delivering them, see 1 Chron. 16. 19. *&c*? and will he not be as tender of his spiritual *Israel*, in the day of his redeeming and delivering them? Indeed the opposition will be very great, but consider who shall have the victory, See *Rev.* 17 14. Certainly it is true, and sealed by the Spirit of the Lord, that Patience, Meekness, Innocency, Love, Righteousness, *&c.* shall at length overcome all Unrighteousness, Enmity, Oppression, Cruelty, Wrath, *&c.* and that spirit from which they proceed:

and

and as they are overcome, and when they are overcome, the Lamb's Spirit shall Reign and shine in the glory of the Father. O the sweet Sense of this day, and further hope thereof, how doth it bear up the suffering Lambs in the midst of all their Tryals, and Tribulations!

Quer. 8. Hath not God Created the Waster to destroy? and hath not he power over him? and doth not he limit him in the midst of his destroying work? But did God Create him to destroy his Heritage? Or will God suffer him so to do? they may indeed destroy the buildings which are not of God: But God is the wise, great, Master-builder, who counted his cost before he began, and knew he was able to maintain his Building, against all the Oppositions and Opposers, which could rise up against it.

Quer. 9. Can any Weapon formed against the Covenant of Life, and the Children thereof, who are taught of God, and have great Peace from him, and who are established by him in Righteousness; I say, can any weapon formed against these, prosper? Every Tongue that riseth up in judgment against them, doth not the holy Tongue condemn? Is not this the Heritage of the Servants of the Lord, in this our day? and doth not the Lord say (what ever men say to the contrary) that their Righteousness is of him? Indeed, who ever receiveth the true Righteousness, receiveth it from the Hand of the *Lord*, and knoweth it to be of him.

And this Testimony we have, even from the Spirit of the Lord, who taketh away our Unrighteousness and filthy Garments, and giveth us Righteousness from and in his Sons Righteousness, even the very same wherewith the Son himself was Clothed. For as the Seed is but one, and of one (*Heb.* 2. 11.) so the Righteousness is but one neither. Be not hasty in spirit, but wait to understand in the Light and Spirit of the Lord, which is Wisdoms place of giving true Understanding to her Disciples.

It is true, there hath been great Darkness, and the true Church hath been in the Wilderness, and the Remnant of her Seed Hunted and Persecuted up and down the Earth by the false Church, which hath been cried up for the true. But, blessed be the Lord, the Darkness is passing away, and the true Light shining again: which light Discovers and Redeems out of all that is false, into that which is true: so that he that is Truth, and no Lie, is again known, and he speaketh truth and no lye, and anointeth with the true and holy Oyle of life and Salvation, all that are truely living. And now the Kingdom of Darkness is going down, and the Kingdom of our Lord Jesus Christ raising up and Exalting; which is an inward Kingdom, a spiritual Kingdom, a Kingdom of Life, a Kingdom of Peace, a Kingdom of Righteousness, a Kingdom of Holy Power and Dominion over Sin and Death in the Heart. And this will spread and increase, to the blessing of Persons, Families and Nations (as they come to be sensible of, and subject to the Holy Light and Power thereof) with the Blessings of *Abraham*, wherewith all Families and Nations are to be blessed, as they come to be unleavened from the serpentine Spirit and Wisdom, and leavened with the Innocency and Righteousness of the *Lambs* Nature and Spirit.

The mighty God carry on his work, by the same mighty Arm of Strength wherewith he began it; and open the eyes of this Nation, that they may see their proper hope and interest: For indeed the *Lord* hath great love to this Nation, and blessing in store for it, (for the Seeds sake which he hath sown and caused to spring up in it,) though many Trials and Tribulations must first be passed through, and the Spirit of Enmity and Opposition against the appearance of Gods Holy Spirit and Power worn out. O that men could come to that which gives the eye-sight, that thereby they might see a right, and no longer take the rise of their seeing from that spirit and and wisdom, which miss-represents things.

Written in Reading-Goal, *in the tender Love, true Innocency and uprightness of my Heart; which the Lord hath given me to suffer with for his Truths sake; About the latter end of the the 4th Moneth,* 1671.

Isaac Penington.

The

The Holy TRUTH and PEOPLE Defended,

and ſome of the Weapons and Strength of the *Power* of *Darkneſs*, Broken and Scattered, by the *Light* and *Power* of *TRUTH.*

In an *ANSWER*, to the Chief Paſſages in a *LETTER*, Written to me, and Replyed by me, before my Impriſonment in this Place; where I have been a Priſoner above a Year and a half, without any Law broken, or Cauſe given on my Part; who only came Innocently and Peaceably to viſit my Friends in Priſon.

By me **Iſaac Penington**, Priſoner for the *Teſtimony of Truth*, (For could I have denyed *Truth*, I might have avoided the *Snare*) at *Reading-Goal.*

The Bowes of the Mighty are broken; and they that ſtumbled, are girt with Strength, 1 Sam. 2. 4.

The PREFACE.

A *Letter was ſent me from a Dear Friend of mine, (bearing Date the* Fifth *of the* Eleventh Month, 71.) *who had long been greatly diſtreſſed, and could not find Relief in the way of her former Profeſſion, and Church-Fellowſhip: For whom, I greatly travelled with the* Lord; *and towards whom, my Spirit was made very tender by him. I ſtill felt the Seal of* God's *Love and Mercy towards her, even in her loweſt Condition, deepeſt Deſpair, and ſoreſt Captivity, through her great and manifold Temptations: And my Teſtimony to her at times, from the* Lord, *on this behalf, was ſometimes of uſe to her, to bear up her Spirit, till the Day of* God's *Viſiting and Redeeming her, with the Virtue and healing Power of his Salvation; which, bleſſed be his Name, ſhe hath ſince had ſweet Experience of, and true Peace and Joy, in knowing the true Head, holding him in the Faith, and being held by him.*

Now, this Letter of an antient Acquaintance of mine, which I had anſwered long ago, one that belonged to Sir Henry Vane (*as ſhe ſignified in her Letter to me*) *deſired ſhe ſhould ſee; which is ſaid to be an Anſwer to a Letter of mine. If my Anſwer had gone along with it, I ſhould have took no further Notice of it: But it going without my Anſwer, leaſt it ſhould do hurt to thoſe to whom the* Lord *hath done, or is doing good; I am ingaged in Spirit to Reply ſomewhat to it, and to give forth to others, what the* Lord *giveth in to me, upon this new Occaſion. How greatly, truly, and purely I have loved the Man, I will not boaſt; (the* Lord *knoweth, with whoſe Knowledge herein I am content:) But, O that this his Paper might not be laid to his Charge at the great Day! which (I am afraid) it will, unleſs he Repent of it: For indeed, it is not a Fruit of Life from* God's *Holy Spirit; but of the Growth of* Egypt, *and* Babylon.

It was ſent me in the Form of a Book, as if it had been ſent abroad for ſpecial Service. There was no Name at it, as if it were an Arrow to fly in the Dark, and wound ſecretly: But no Weapon, formed againſt the Iſrael *of* God, *ſhall Proſper, either from this Hand, or any other; and every Tongue that riſeth up againſt them in Judgment, will*

will God *condemn. This is the Heritage of the deſpiſed People, and Servants of the Living* God, *in this our Day; whoſe Righteouſneſs is the Righteouſneſs of his Son beſtowed upon them, where-with he himſelf hath clothed them; as the anointed Eye now ſeeth, and all Eyes ſhall one day ſee, and Tongues confeſs to the Glory of* God *the Father.*

The Holy TRUTH and PEOPLE Defended, &c.

In an ANSWER, &c.

HE excepteth againſt thoſe words of mine to him, in a former Letter, (of *Jun.* 24. which I have not here by me) That when his Eyes are opened by the *Lord*, he ſhall then acknowledge, that we oppoſe no Truths of the *Lord*; but hold forth what we have Received from him.

To which he thus replyeth, *Is Redemption by* Chriſt's *Blood no Truth of the Lords?* Which he chargeth one of us in particular, and many others in general, with denying.

Anſw. We are gathered into that, and abide in that, in which no Truth can be denyed: And are in him that leadeth into all Truth, and teacheth to deny no Truth, that ever was held forth by the Spirit of the *Lord*. Some of us may not yet be grown up in Underſtanding into the Myſteries of the Kingdom, which *God* hath reveuled, and made manifeſt to others: but yet, we do not deny, but own one another in our ſeveral meaſures of Knowledge, and ſenſe of Things, and in our ſeveral Growths. And we own and acknowledge in *God*'s Sight, the ſeveral Diſpenſations he hath brought forth, both before the Law, and under the Law and Prophets, and in the time of *Chriſt*'s Appearance in the Fleſh; and after, when he ſent his Spirit, and all the time the Church was in the Wilderneſs; and now, ſhe is coming forth again in the Brightneſs and Glory of the Father, looking forth as the Morning, fair as the Morning, clear as the Sun, terrible as an *Army with Banners*. Nor do we diſown any thing that is of *God*, in the Profeſſors of this Age: But only that, which we know, and are required by him to teſtifie againſt, as being not of him. O that they could weigh our Words and Teſtimony in a right Spirit! For they would not then be ſo offended at, and ſpeak ſo againſt us, as now they do: And the *Lord* knoweth, we would do any thing that lieth in us, to remove the ſtumbling-blocks that lie before them. But it cannot be done to that Spirit in them, before which *God* Almighty hath laid the ſtumbling-block, that it might ſtumble, and fall, and be ſnared, and broken, and taken. But, if they could come into another Spirit, and feel Unity with, and the Birth of another Spirit, the Birth of that pure Wiſdom ſhould find no ſtumbling-block or offence in this precious Diſpenſation of Truth, wherewith *God* from on high hath viſited us.

And as for denying *Redemption by the Blood of Chriſt*, O how will he anſwer this Charge to *God*, when none upon the Earth (as the Lord *God* knoweth) are ſo taught, and do ſo truly, rightly, and fully own Redemption by the Blood of *Chriſt*, as the *Lord* hath taught us to do! For we own the Blood of the Lord *Jeſus Chriſt*, both outwardly and inwardly, both as it was ſhed on the Croſs, and as it is ſprinkled in our Conſciences, and know the cleanſing Virtue thereof, in the Everlaſting Covenant, and in the Light which is Eternal: Out of which Light, Men have but a Notion thereof, but do not truly know nor own it. And let him conſider, before the time of *Anti-chriſt*, it was a great matter to know and own *Chriſt* outwardly, as he appeared in that Body: But ſince the *Anti-chriſtian* Spirit hath got that, the diſtinguiſhing Knowledge, and owning of *Chriſt*, is, to know and own him inwardly. The outward Knowledge and Confeſſion now, (as it is generally ſeparated from, and held forth in way of Diſtinction from the inward) is but the Knowledge

and Confeſſion of *Babylon*, and not the true living Knowledge and Confeſſion of *Chriſt*, in and by the Spirit of the Father; which is the Knowledge and Confeſſion of all the Children of the True and Heavenly Mother, which is the Mother of all that are born of the Spirit.

He repeateth thoſe words of mine, *That we do not make any finite thing our Righteouſneſs; but Chriſt of God, is made unto us Righteouſneſs.* This, he ſaith, *Is well ſpoken, and wiſheth we may alwayes abide in this Confeſſion.*

Anſw. Theſe words aroſe in me from an inward Feeling of him, who giveth Righteouſneſs, and of the Righteouſneſs given; and the *Lord* preſerving me in that Life, I ſhall feel ſo for ever, and confeſs ſo for ever. And truly, I can teſtifie of no other Righteouſneſs: For, bleſſed be the Name of my *God*, I ſee the Righteouſneſs of his Son revealed in me daily, from Faith to Faith. In his Name I have been gathered, in his Name I live, and in him I feel Righteouſneſs; and indeed, there is nothing but Righteouſneſs Holineſs, Truth, Life, and Salvation, (and the like) in him.

And he that is truly in him, is Righteous, and Holy in him; there being in him a new Creating of all that are there, and a renewing into the Holy and Heavenly Image; which conſiſts in the Righteouſneſs, and Holineſs of Truth.

He deſireth me to give a plain Anſwer to this Queſtion.

Is Chriſt *of* God *made our Righteouſneſs by Faith in his Blood, or in his Spirit?*

Anſw. A pretended Faith in *Chriſt*'s Blood, without Faith in his Spirit, is but dead and notional. *Except ye eat my Fleſh, and drink my Blood,* (ſaith *Chriſt*) *ye have no Life in you. It is the Spirit that quickneth, the Fleſh* (ſaith he) *profiteth nothing.* Now, the Faith muſt be in that which quickneth: And the Faith in that which quickneth, is Holy and Righteous; and the Man who is found in it, is Juſtified, through that Faith in the quickning Power, in the Sight of *God*. Thus *Abraham* was juſtified in the Sight of *God*, and thus are the Children of *Abraham* to be Juſtified, even through believing in that Holy Power and Spirit, which requireth Obedience, and juſtifieth the Obedient, and condemneth the Diſobedient for ever, *Rom.* 4. 24.

He ſaith, *He fears a Snake in this Green Graſs, when I ſay, From his Life, Virtue, and Power, revealed in us, is our Conformity to him.*

Anſw. It were better and ſafer for him to fear at home: For the *Snake* is in his own Graſs, and many notional, high, ſoaring Expreſſions, without true Knowledge. But, Can there be any Conformity to *Chriſt* without his Life, Virtue, and Power, inwardly revealed? What elſe can conform unto, and bring forth in the Image and Likeneſs of *Chriſt*?

He ſaith, *He feareth leſt I make this Life and Virtue our Righteouſneſs, which is indeed the Fruits of it.*

Anſw. Who is this, that darkneth Counſel by Words without Knowledge, and runneth out from the Truth into his own Imaginations? What was *Chriſt*'s Righteouſneſs? Was it not the Life, the Virtue, the Spirit of the Father in him; he being one with it, in the Faith of it, and in the Obedience to it? And, Is not the Righteouſneſs of the Head, and the Body the ſame, communicated from the Head to the Body? Are they not all of one, and the Righteouſneſs one and the ſame in both? So much of *Chriſt*'s Spirit, ſo much of his Righteouſneſs; and out of his Spirit, out of his Righteouſneſs for evermore. For the Righteouſneſs of the Son is revealed, and communicated from Faith to Faith in his Spirit: And ſo *Chriſt* is indeed made Righteouſneſs to them that are found in his Spirit; and they are covered with the Garment of Righteouſneſs and Salvation, who are covered with his Spirit.

He ſaith, *Our Righteouſneſs is before this.*

Anſw. What! Is our Righteouſneſs before any of the Life, Virtue, and Power of *Chriſt*, revealed in us? Is *God* a Reſpecter of Perſons? Doth he juſtifie any out of the Holy Covenant, before he hath made a Change in him? How doth this Man, with his vain Imaginations, turn the whole Way and Councel of *God* upſide-down?

He

He brings a Scripture to prove this, *The Spirit is Life for righteouſneſs ſake.*

Anſw. That Scripture (which is, *Rom.* 8. 10.) ſpeakes of thoſe in whom Chriſt is and dwells: And there indeed, *The Body is Dead becauſe of ſin, and the Spirit is Life becauſe of righteouſneſs,* This is plainly ſpoken, and plainly felt, and known as it is ſpoken. O that he had the true ſence and underſtanding of it, as it is in Jeſus.

He ſaith, *Righteouſneſs is in order of nature before Sanctification.*

Anſw. That which is holy is Righteous. There is nothing Righteous in the eyes of the pure God, but that which is holy. The Head was really holy and Righteous; and they that are in him partake of his Holyneſs and Righteouſneſs, and are really Holy and Righteous in him: And Faith which purifies the heart, and through which Sanctification is, muſt needs be in order of nature before the Juſtification which is by it; for God Juſtifieth no unbelievers, but believers only. Yea the wicked muſt forſake his way, and the unrighteous man his thoughts, and turn unto the Lord, which cannot poſſibly be without ſome degree of Sanctification before the Lord will have mercy, and pardon the Soul its ſins. *Iſa.* 55. 7. and *chap.* 1. 16, 17, 18.

He ſaith, *Juſtification is an act of Grace paſſed upon us by God freely, without reſpect to us as Godly, nay properly reflecting on us in that moment as ungodly.*

Anſw. I charge this in the ſight of God, for abſolutely falſe Doctrine and contrary to the Goſpel. For God Juſtifieth no man as ungodly, but calleth upon men to repent and turn from their ungodlineſs, and he will have mercy upon them, Juſtifie and ſave them. Now men are not ungodly in turning from their ungodlineſs, but changed: And ſo their ſtate is in ſome meaſure changed, before Juſtified. If *Abraham* was ungodly when God called him, Yet in forſaking his own country, and following the Lord, and offering up his Son, he was obedient, and not ungodly, and in that obedience he was Juſtified. A man may have Notions of Juſtification in his mind, and accordingly take himſelf to be Juſtified, when he is not: But there is no man Juſtified by the Lord till he be changed, tranſlated into him in whom God Juſtifieth, out of the place of Condemnation, into the place of Juſtification. For till men are changed by the Spirit and power of the Lord, they are but darkneſs and in the darkneſs, where no Juſtification is. It is the Believing, the Obedient, the Children of Light, that are Juſtified by the Lord.

He ſaith, *Were we godly before or at that time, it were no act of Grace to pronounce us Righteous.*

Anſw. He that witneſſeth Salvation in Chriſt Jeſus, witneſſeth it to be a continued Act of Grace. Grace appears to the Soul, Grace teacheth, Grace enableth, Grace maketh a change from the ungratiouſneſs of the heart and ſtate, and then Grace (or God by his Grace in and through Chriſt Jeſus) forgiveth the ſins that were committed before. For though the Lord viſit me with Life, quicken me thereby, make a change in my heart and ſtate, yet it is his Mercy to accept me, and to paſs by for his name ſake my former debts and treſpaſſes againſt him. Alas the new Covenant is wholly a Covenant of Grace and Mercy; and the giving of Chriſt, drawing the mind to him, accepting and Juſtifying in him, are works of Grace and Mercy towards his: So the Spiritual *Iſrael* may well ſing this Song in the Land of Holineſs and Redemption, *O praiſe the Lord, for he is good, for his mercy endureth for ever.* I can truly ſet my Seal to this thing, that the more Holy and Righteous the Lord maketh me in his Son, the more ſenſible am I of his Love, Grace, and Mercy in Juſtifying of me: and it is precious to me to witneſs Juſtification, and acceptance with him in and through his Son.

He ſaith further, *But this is the Bounty, the Freeneſs, the Munificence, the Riches of the Grace of God, to call things that are not as though they were.*

Anſw. Take heed of abuſing that Scripture. God ſent Chriſt to Renew, to Redeem, to Change, to make Holy, and Righteous, to make people ſuch as the Father might be pleaſed with, accept and Juſtifie: And as Chriſt maketh them ſo, the Father receiveth, and accepteth them as ſuch. But God doth diſtinguiſh and call things as they are. He doth not call an ungodly man, an holy man, a Juſtified man. But when he hath changed him, new-created him in Chriſt Jeſus, took

him out of his old Stock, and planted him into the new, then he accounteth and calleth him so, and not before. It were better for men to wait upon God, to understand what his spirit meant in what he speak, than to put formed meanings of their own upon his words.

He wrests my words, charging and reproving me, as if I said, *The Love of God was a bare thing.*

Answ. Those were not my words, nor did my words so signifie: but my words were, That it is not by bare Loving (or meer Loving, or only loving) that God makes a man Righteous, which is very true and manifest: For there is besides his Love (in and through that Love) the sending of his Son, and revealing of his Son, drawing to and Transplanting into his Son, to make Holy and Righteous in him. For Holyness though it may be distinguish'd, yet it cannot be divided from Righteousness; nor can a man possibly be Righteous in Gods sight, unless he be also Holy in some measure. His reflecting words hereupon I pass by, though very unjustly and unchristianly cast upon me (without any just occasion given him by my words) which I desire the Lord may make him sensible of, that he may be forgiven it.

He blameth me for saying, We make no finite thing our Righteousness; and yet he saith, *We make the measure of the Spirit (which each member of Christ receives) our Righteousness.*

Answ. A measure hath the same nature with the fulness: A measure of the Spirit and Life, of the Grace and Truth which comes from Jesus Christ, hath the same nature that the fulness hath. All the Life, all the new Creation that comes from him and dwells in him is Righteous, and found Righteous where ever it is found. Yet I do not remember, that we have thus expressed it, that that measure is our Righteousness; but it is he who is the fulness, who is revealed in that measure, and it is he, who is our Righteousness, our Wisdom, our Sanctification, our Redemption: But it is in the holy pure measure of the heavenly gift, that he is made thus of God to us, not out of it.

He saith, *The Lord our Righteousness redeems us, not properly by the Life and Spirit of his God-head, though that was in the work supporting, enabling him and carrying him up, in that great undertaking, but by the death and sufferings of his man-hood.*

Answ. This is strange Doctrine, to make the man-hood the main Redeemer, and the Life and Spirit of the God-head, but the supporter, and the carrier up of the man in the work of Redemption: Whereas it was the word which Created all, which also redeemed, he that left his Glory, and made himself of no reputation, but came in the form of a Servant to do the will. It was the Spirit and Life of the Father (even the Eternal Son) which took up that body, appeared in that body, offered it up a pure and acceptable Sacrifice to the Father, finishing the work therein, which the Father gave him to do, *Joh.* 17. 4, 5.

He saith, *Shall we think to answer the Law by our Obedience?*

Answ. We do not look upon the *Law* of *Moses*, which was given to the *Jew* outward, to be the dispensation of the new Covenant, or to be the Law of the Spirit of Life in Christ Jesus. But those who are in the new Covenant, and have Gods Law writ in their hearts, and his fear put there, which preserveth from departing from him, and his Spirit put within them, to cause them to walk in his wayes, and to keep his Statutes and Judgments, and do them, and who live in the Spirit, and walk not after the flesh, but after the Spirit, the Righteousness of the Law is fulfilled in these. Yet they do not magnifie and cry up their own Obedience (nor call it their Righteousness) but him from whom their obedience comes. For in the measure of his Grace and living Truth, the Soul is, one with him; and all that he is, and all that he hath done, is theirs, and it is he himself that is the Righteousness of all that are in him: And they that abide in him partake of his Righteousness from day to day, which floweth in like a stream upon them.

I wish he could consider in what Spirit it is, that he calls the White Stone a Ticket for the Righteousness. Doth he know the white Stone with the new name? it is no less than the Foundation Stone, than the Righteousness it self: And what doth he talk of bringing that as a Ticket for the Righteousness?

He

He ſeemeth to paſs by ſome things (which I ſpeak in tender love and weightineſs of Spirit to him) as the Judgment of man in his day: but let him take heed, when he comes to appear before God, he then find it was the Judgment of Gods Spirit in the Light of his day: Which day is inward and Spiritual, which believers are to hasten to, and which approacheth in every heart, as the night ſpendeth and paſſeth away. And all true Chriſtians and Believers ought to wait for the paſſing away of the night, and the dawning of this day, and the ariſing of the day-Star in their hearts.

He ſaith, *Chriſt is now ready to be revealed.*

Anſw. I believe he is to be revealed further and in fuller Glory: But he is truly already revealed as the Saviour, Shepherd, and Biſhop of the Soul, and many are gathered home to their reſting place in him, which while they were ſcattered up and down upon the barren mountains (before the ſhepherd appeared and made himſelf manifeſt) they could not find.

He ſeems to ſtrike at the peace and Joy which is of God, and to give it a daſh, *Becauſe minds eſtranged from the enlightenings and Convictions of God, have much peace in their wayes, and ſuch are under deluſions.*

Anſw. We do not tell men of the peace and Joy we have in our God boaſtingly, but in a faithful way of Teſtimony concerning, and invitation to, what we once wanted, but now have found under the leadings of the true Shepherd. And the peace and Joy which he gives, is an evidence and aſſurance in the hearts of thoſe to whom it is given by him. And they that have been greatly diſtreſſed for want of the Lord, and his powerfull Arm of Salvation, having met with it, it riſeth up from Life in them to teſtifie, and ſay it to others; *Loe this is our God, we have waited for him, and we will be glad and rejoyce in his Salvation.* And, O that ye alſo were ſtripped of this dead, notional, comprehenſive knowledge concerning the Saviour; that ye might meet with the Saviour himſelf, and receive that knowledge from him, which is Life Eternal. And this, with the true peace and Joy thereof from him, ye would find no deluſion.

He ſpeaketh, *Of ſuffering loſs, and of phraſes and expreſſions, better* (ſaith he) *to ſuffer loſs in theſe, than themſelves to be deſtroyed.*

Anſw. Let him apply this home. O that he ſaw how thoſe phraſes and expreſſions, and imaginary knowledge, which he hath brought forth in this Letter, ſtands in his way to hinder the true knowledge, and that he cannot poſſibly receive the true knowledge without being emptyed of theſe, and parting with them, for the excellency of the knowledge of the Truth, as it is in Jeſus: And without the true knowledge of Jeſus, men cannot but periſh and be overtaken with deſtruction.

Then for being helpful to eſtabliſh Perſons in Grace.

Anſw. Such kind of Doctrines as theſe do not tend thereto.

They may eſtabliſh men in ſuch a notion of Grace as he hath formed: But they neither tend to lead to, nor eſtabliſh in the Grace it ſelf, but keep men from it. Nay, I can truly ſay it, from him that is true, that he himſelf cannot receive the Grace, the thing it ſelf, till he part with theſe notions. And, O that he might know the Stone cut out of the Mountain without hands, to daſh his Image, that the living one (who gives Life) might be received by him, in that meaſure of Grace and Truth, which he inwardly diſpences to all that travel out of the darkneſs of their own imaginations and conceivings upon the Scriptures, into his Pure Light.

The main reaſon he giveth why he is not ſatisfied with that which I ſent him, concerning the ſum and ſubſtance of the true Religion is, becauſe it ſights with his notions, even a ſtating of our Righteouſneſs with God, according to his imagination, which is abſolutely a meer dream, which he hath dreamt of in the night, and not ſeen in the Light of the day. For the cry of the Spirit of the Lord is in the Goſpel-day, *Open ye the gates, that the Righteous nation, which keepeth the Truth, may enter in.* This is the Truth, as God hath revealed by his own Spirit, in this our day: But to ſay, this ſpeakes of our ſtate in him, without witneſſing it in our ſelves, is but a meer dream: And men cannot bring forth fruit to God, nor be lovely and

pleaſing

pleasing in his eyes, but as their fallow Ground is ploughed up, the Thorns, Thistles, Bryers, and that which is unclean and unholy, removed.

Christ he saith, *Is the heavenly man, and mansion in whom we are thus blessed, and in whom we sit down in a state of Rest and Reconciliation, Heavenly and Divine, before and without the Consideration of any works of Righteousness which we have wrought*, &c.

Answ. If he meanes this concerning the full sitting down in Rest; it is directly contrary to Scripture. For none sit down in that full Rest, before and without consideration of works of Righteousness wrought by them. For that great Judgment, is a time of rendering to every man according to his works. Rest is the reward of the Traveller; And his Travels are not despised, but considered in his Reward. *Mark*, every one that improved the Tallent, had a reward from his *Lord. And come ye blessed of my Father inherit the Kingdom prepared for you: For I was an hungred and ye gave me meat*, &c. *Matth.* 25. And the Apostle is of the same mind with Christ, when he saith, *It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you rest*, &c. 2 *Thes.* 1. 6, 7. So that Persons do not sit down in eternal blessedness in Christ, before or without consideration of any works wrought by them.

And then for sitting down in an heavenly divine state of Righteousness, Rest, and Peace in him here; It is a glorious State to be travelled to. There must be a translating out of the Kingdom of darkness, into the Kingdom of the dear Son first. The Kingdom must first be come, and the Soul prepared to enter into it, at the Gate which the Spirit opens to him in the way of the Gospel. For it is one thing to know somewhat of Christ, and to begin to become a Disciple; and another thing to learn of him so to deny a mans own Wisdom, and will, as to come to receive and be born of that which is true and living of him, and to learn to wait aright for the opening of the Gate, and entering into the Kingdom and *Land* of *Life*, and to be prepared to sit down with him.

For there is a state of Discipleship, wherein a man hardly knoweth a settlement, so much as how to watch with Christ rightly and constantly: But it is a great matter to be able to dwell and abide with him. None can do this, *But he that can dwell with devouring fire and everlasting burnings*: For the pure Word of *Life* is a fire, & he that sits down in the heavenly place in him, must sit down in that fire.

This he Reckons the firm stable state, which indeed is no state at all. There is not a state in Christ without being in Christ: And then the state is according to the Souls being in Christ: For then the Work of Regeneration, the Work of Sanctification, the Work of Justifying, *&c.* goeth on: and a man is with God, according as he is framed and new created in Christ, and not otherwise. So that the Life and Power of the Lord Jesus Christ, is found Judging and Condemning whatever is not of God; and Justifying only what is of God in him. For the Soul then comes into the new Covenant, which requireth and Justifieth that which is new, all that is wrought in God; and condemneth all that is wrought out of him. And so here is the true sence and knowledg of sin, by the new, and pure Law of the new Covenant, and the Advocate known, and Repentance given by him upon all occasions, to those that wait upon him, and the sprinkling of the Blood, and the Remission upon Repentance. This is the new Living Way of the Lord Jesus Christ, which he hath consecrated for all his (made known in the demonstration of his Spirit) which will stand for ever; whereas mens apprehensions about those things, which they have gathered and comprehended of themselves out of the Scriptures (in the supposed Light of their natural Reason and Understanding) are but Dreams, and will vanish even in their own hearts, if ever the true Light arise there.

He saith, *This state can never fall, nor be finally fallen from.*

Answ. There is a way of comming to Christ, and there is a way of preservation in Christ. For there is a power that Redeems; and men are preserved by that power in subjection to it. And so every one, *That thinketh he standeth, is to fear, and take heed lest he fall*: And not to boast and say, *I am in a state of Justification which is firm and cannot be moved*; and it cannot fall, nor be finally fallen from,

For,

For, yea are kept by the Power of God, through Faith unto Salvation, Keep to the Power which preſerves; *Hold that faſt which thou haſt, let no man take thy Crown,* Keep the faith, make not ſhipwrack of it, and of a good Conſcience. O that men knew the right Doctrine and way of coming to Chriſt! (which they cannot do, till they are taught of the Father, *John* 6. 45. and the right Doctrine and *Way* of ſtanding and abiding in him. For truly mens profeſſed *coming* to Chriſt, believing and ſtanding at this day, is generally notional, outward, without; but not in the inward Life and Power it ſelf, without which no man can come to him, nor ſtand nor abide in him.

He chargeth us, *With ſetting up a Covenant of Works; alwayes doing and never done, a Covenant to be performed by us, for our ſelves, not by Chriſt for us.*

Anſw. I would he ſaw in the true Light how unjuſt and untrue this charge is. For the Lord God of Life knoweth that he himſelf hath taught us the new Covenant, and thereby taught us to wait upon himſelf in his Son, to work all our works in us and for us: And this we dayly experience, that we can work nothing, but as he works in us. Therefore our whole courſe is a waiting on him in ſtilneſs, to witneſs him appearing and doing all in us: And bleſſed be his Name, we do not wait in vain. But if he think all works are excluded out of the new Covenant, he greatly erreth: For the Works of Gods Spirit are required and have a place therein: And God and Chriſt (the King and Shepherd) is the Judge of his People in the new Covenant, and Juſtifieth or condemneth according to the Law thereof. In the faith and obedience he Juſtifieth: In the unbelief and diſobedience he condemns, without reſpect of perſons.

And it is a pretious thing in the Goſpel Miniſtration to come to God the Judge of all, and to witneſs true Judgment ſet up by God in a mans own heart, that by the miniſtration of the pure Judgment, there the Soul may come to learn Righteouſneſs, of the holy Teacher and Shepherd, even the Lord Jeſus Chriſt, who is Juſt and faithful under his Father, in the impartial miniſtration of the new Covenant.

Hereupon ſeveral charges he brings againſt us, through his own miſtakes and miſapprehenſions of us.

As *Firſt, That our Doctrine implyes Free Will and Power in the creature.*

Anſw. We have never experienced Free Will nor power, as of our ſelves, but as we have been turned to Gods Power, and received it from him; nor did we ever teſtifie to others, that they could receive and embrace Truth in their own Will, and by their own Power. O that this Perſon had true diſcerning of, and were ſevered from that Spirit which thus chargeth us! For, who ever receives this Teſtimony concerning the inward Light of our Lord Jeſus Chriſt, ſhall never find himſelf able to do any thing therein by his own will and power: But there witneſſeth Gods begetting him out of his own will, by the Life and Power of Truth.

Secondly, He chargeth it, *That it maketh the Election of* God *altogether Fruſtranious.*

Anſw. Election of the Seed, in the Seed, it doth not at all make Fruſtranious: But Mens wrong Apprehenſions concerning Election out of the Seed, the true Doctrine of Election doth not conſiſt with. *He hath choſen us in him*; ſo that *in him*, to wit in *Chriſt*, the Choice is; and he that will *make his Election ſure*, muſt make the *Seed ſure to him*; growing in the Nature thereof, wherein the Election is to the truly Obedient.

He ſaith, *Our Righteouſneſs with* God *is the Foundation.*

Anſw. But, Is there not ſomewhat, which is the Foundation of our Righteouſneſs with *God*? And, Can we be Righteous with *God*, till we come to that Foundation, and be made Righteous by it? Muſt we not firſt believe in him? And, Is not Faith a Gift, which comes from the Holy Root, and maketh a Change in them in whom this Gift is found? Doth not Faith make a Difference between them that believe, and *them that believe* not? So that, ſo ſoon as ever there is true Faith, and it thus works, the *State is changed*: And there is no Juſtification before Faith. For in the Unbelief, is the Condemnation for ever. *He that believeth not, is condemned already*: And what! Is he Juſtified there too, at the ſame time? Was *Abraham*, our Father, Juſtified in the Unbelief and Diſobedience? or, In Believing and ob-

Obeying *God?* For, What ſaith the Scripture? Abraham *believed* God, *and it was counted to him for Righteouſneſs.*

That which I ſpoke of, he ſaith, *Is but the Fruit and Superſtructure.*

Anſw. When *Chriſt* directs Men to the Seed of the Kingdom, Doth he direct unto the Fruit and Superſtructure? I ſpoke there of the Seed, of the Light, of the holy Spirit, of the quickning Virtue: Is that the Superſtructure? or, Is that the Fruit of Mens being made Righteous? Nay, Muſt they not turn to that, receive that, believe in that, even in the Light of *God*'s Spirit, (for they are the true and right Believers) before a Man can come to be made Righteous, or accounted Righteous in the Eyes of the *Lord?* For none are Righteous, but in him: And all are out of him, till they be gathered into him.

He inſtanceth in one Paſſage of mine, (in a Book entituled, *The Sum or Subſtance of our Religion, who are called* Quakers) the words are theſe: *This is the Sum of all, Even to know and experience what is to be brought down into Death, and kept in Death; what to be brought up out of the Grave, to live to* God, *and Reign in his Dominion; and what to be kept in Subjection and Obedience to him, who is to Reign. Now, to experience it thus done in the Heart, the Fleſh brought down, the Seed of Life raiſed, and the Soul ſubject to the pure Heavenly Power, whoſe Right it is to Reign in the Heart, in and by the Seed; this is a bleſſed State indeed: For here the Work is done,* &c. Theſe were my words.

Now mind; *God* is the Teacher in the New-Covenant. Now, he that hath learned this of him, Hath he not learned the true Religion? And, Is not this a full Sum and Subſtance of Religion? When the Apoſtle ſaith, *Pure Religion, and undefiled before* God, *is to viſit the Fatherleſs,* &c. Alas, might this Spirit have ſaid againſt the Bleſſed Apoſtle, that is not the pure Religion, (not the Sum or Subſtance of pure and undefiled Religion) that is but a Fruit or Superſtructure. O that Men had true Senſe and Underſtanding! That they might ſavour the words that come from *God*'s Spirit, and the words that come from their own Spirit; and might not be offended at that which is true, pure, and living of him.

But having diſliked this Sum, he giveth one of his own, in theſe words following: *I ſay, the Sum, and that which firſt and mainly imports us to know, as the* Lord *hath taught me, is, That the Old Man is Crucified with* Chriſt, *and brought down into his Grave, and that we are Riſen together with him, by the Faith of the Opperation of* God; *and from this Faith to be working with* God *to mortifie our Members that are on the Earth.*

Anſw. Doth not *Chriſt* ſend his Apoſtles to preach the Goſpel, and give them this Meſſage, *That God is Light*; and to turn their Minds to the true Light, that they might be enlightned by it? Doth it not import Men firſt to know that, whereby they might be Crucified, before they can know themſelves Crucified thereby? So that, *Chriſt* did judge this as the firſt thing neceſſary to be known, in the Preaching of the Goſpel; and bid Men preach the Light, and turn Men to the Light, and to the Inward Appearance and Voice of *God*'s Word in their Hearts: And what, Are Men riſen together with him, by the Faith of the Opperation of *God*, while they are yet in their Sins, in their ungodly State? And, How can any witneſs the Faith of the Opperation of *God*, in this State? Now, it had been better he had forborn affirming, that the *Lord* taught him thus: For truly, the *Lord* never taught any thus. This is not Truth from *God*; nor will it be owned by the *Lord*, as his Truth, when he comes to appear before him: And he ſhould have took it to himſelf, and not have put the Name of the *Lord* to it.

But againſt this his own Doctrine, he raiſeth an Objection in theſe words: *Shall we mortifie that which is mortified already?*

His Anſwer is: *The Old Man, which is Crucified together with* Chriſt, *is the State of the Fleſh, and of Enmity. This is paſt away, and in this is the Concern of our Righteouſneſs, and Juſtification properly.*

That which remains to be mortified, are our Members upon Earth, which are the Fruits of that evil State; and in the mortifying of theſe, is the Concern of our Sanctification. The Will of God *is done in Heaven,* &c.

Anſw.

Anſw. Paul ſpeaks of the *Law of ſin in his members*; and he alſo ſpeaks of the *body of death*, and cries out againſt that, *O wretched man that I am*, ſaith he, *who ſhall deliver me from the body of this death?* He felt ſomewhat that nouriſhed and gave ſtrength to the Law of ſin in his members, and looked upon himſelf as wretched, till he could meet with deliverance there-from. Now ſome are of opinion that there is no being delivered from the body of ſin, while in this Life. Doſt thou look upon it to be done in *Chriſt*, for us, without us; but never to be done by *Chriſt* in us? Let me tell thee, If ever thou come to witneſs the pure eternal Light of the Lord *Jeſus Chriſt*, revealed in thee; that will not find out ſome Members on Earth only, but the very Body thereof; and ſhew thee the Neceſſity of the putting off that Body from thee, and that Circumciſion whereby it is to be done, which is the Circumciſion of *Chriſt*. Mark, the Promiſe of the New-Covenant; *I will Circumciſe thine Heart, and the Heart of thy Seed, to love the Lord thy* God *with all thine Heart, that thou mayeſt Live.* Is not this the Circumciſion of *Chriſt?* Doth not this cut off the Body of the Sins of the Fleſh, in the particular, where this is witneſſed? This is the Truth, as it is in *Jeſus*, even *To put off the Old Man with his Deeds.* It doth not ſay, *The Body is put off in* Chriſt *without us*, and Men muſt only put off *the Members* or *Deeds*; but, *they muſt put off the Body*, and come to witneſs in themſelves the very Nature, Spirit, Root, and Principle, from whence they proceed, cut down, and deſtroyed in them. They muſt feel *the Axe laid to the Root of the* corrupt *Tree*, and it *cut down* in them, (not think it enough to ſay, it is done in *Chriſt* for them) yea, they muſt alſo witneſs *the Lord ariſing to ſhake terribly the Earth*, in which the Tree grew; that ſo the Place of *Dragons* and *Serpents*, (where each lay in times paſt) may hence-forward *become the Place of Holyneſs*; *where Graſs may grow, and the new Plants and Flowers of the Paradiſe of* God.

And, How is the Will of *God* done in Heaven? Is it done in Heaven after this manner? Have *Mercy* and *Righteouſneſs* the *Preheminence*, the *Leading of the Van?* (they are his own words) and ſaid to go before, and look down from Heaven after this manner, (the Body of Sin being put off in *Chriſt* there) Are there not thoſe here on Earth, who dwell in Heaven? Whoſe Converſations is in Heaven, even the Witneſſes to *God*'s holy Truth, who are aſcended up above the Spirit of this World, and dwell in *God*'s holy Spirit; and who walk in the Light, as *God* is in the Light. Hell is not far from the Wicked; nor is Heaven far from them, who are renewed in the Spirits of their Minds, and who witneſs the paſſing away of the *Old Things*, and the *New* Creation in *Chriſt*. O that he could look back, (in a true Senſe) and ſee how he hath wreſted thoſe Scriptures!) *Pſal.* 85. 9, 10, 11. *Iſa.* 4. 2. and *Epheſ.* 2. 6. after his own Imaginations: And indeed, in this Spirit, Men cannot but turn the precious Truth of *God* into a Lye; that is, as to themſelves, as to their own Knowledge of it. It is known, how the Branch of the *Lord* is beautiful and glorious, and the Fruit of the Earth excellent and comely, and in what Day it is ſo; which Day is, *When the* Lord *ſhall have waſhed away the Filth of the Daughters of* Sion, *and ſhall have purged the Blood*, &c. *by the Spirit of Judgment, and by the Spirit of Burning*, Iſa. 4. 4. *Then every one that is left, ſhall be called Holy, and the Branch of the* Lord *ſhall be Glorious in the midſt of them, and the Fruits of the Earth excellent and comely for them. And then they that are thus purged, ſhall ſit with* Chriſt *in the Heavenly Places; there being an abundant Enterance miniſtred to them, into the everlaſting Kingdom*, 2 Pet. 1. 11.

Thirdly, *He chargeth it with making the Obedience and Suffering of* Chriſt *ſuperfluous, except only as a Pattern.*

Anſw. Chriſt came to do the Father's Will, to obey, to ſuffer, *To taſt Death for every Man*; to fight with, and overcome the *Devil*; to offer an holy, ſpotleſs Sacrifice for all Mankind, that through him they might witneſs Atonement and Acceptance. And the *Lord* ſaw the Uſe of this, and we witneſs the Uſe of this, and find every thing in its proper Place and Service in him, who is *God*'s Covenant of Life and Peace in us, and to us. But the Work of this Day, is not to Preach up a notional Knowledge of theſe Things, (the Chriſtian World ſo called, hath been drowned and dead in them long enough) but to bring to that Meaſure of the

Spirit, to that ſenſe of *Grace and Truth, which is by Jeſus Chriſt*; wherein the Benefit to theſe things is truly reaped and injoyed: And indeed, that is the Work committed unto us from the *Lord*, who gave us this Teſtimony to bear, whatever Men may think or ſpeak of us.

And whereas he ſpeaks of our laying hold of Paſſages, in his Printed Sermons, to favour our Cauſe.

Anſw. That is his Miſtake, as to me: It was for his ſake, I mentioned it. There was indeed, at that time, ſomewhat ſtirring in him, which would have gathered him, had he known and obeyed its Voice, and not run out into lofty Notions concerning it. He had ſome ſenſe then of a Glory approaching, which he might have from the true Prophet: Though even then he ran out in his Imaginations concerning it, and did not rightly apprehend, nor know how and when it appeared.

He hath further Charges againſt us; *Of crying up Works againſt the Work-man, Man's Grace and Righteouſneſs againſt* God's, *Conformity to* Chriſt, *againſt* Chriſt; *yea, to make a Chriſt of our Righteouſneſs, a Saviour of our Conformity.*

Anſw. O what will this Man do, when the *Lord* ſhall ſhew unto him, that he hath charged not ſo much us, as the Spirit and Power, and precious Appearance of the Lord *Jeſus Chriſt*, with theſe things! We cry up Works no otherwiſe than we are taught of *God*, and as the Apoſtles and Prophets have cryed them up. Faith is neceſſary, and Works are neceſſary in their Places: And the Juſtification of each follow them. And he that receiveth the Spirit of the Son, and therein doth Righteouſneſs, is therein eſteemed of *God* Righteous, *as the Son is Righteous*, 1 Joh. 3. 7. *God* Juſtifieth us in his Son, and loveth his holy Seed too therein, and the Faith that comes from him, and all the Works that are wrought in him; and out of this holy Root of Life and Power is no Man, nor his Faith, nor his Works juſtified.

Then for Man's Grace and Righteouſneſs. Where doth he hear us ſpeak of Man's Grace? O what doth he mean! Will he miſrepreſent the Cauſe of his Neighbour or Brother, to make it bad? And for Man's Righteouſneſs; We do not cry it up or put it on; but teſtifie Men muſt be uncloathed of it: And we our ſelves were fain to part with it, and put it off, before we could be cloathed with *God*'s Righteouſneſs. But the Works of Life, the Works of *God*'s Spirit, the Works of the New-Creature, the Works of the New-Covenant; theſe are not Man's Works, nor unrighteous Works, condemned by *God*; but juſtified in and through him that works them. The Works wrought in us, are truly acceptable; and we in *him who works them*, who is our Righteouſneſs. And concerning this People, (theſe Children of the New-Covenant) which the *Lord* hath Begotten and Brought-forth in this our Day, that Scripture is fulfilled in them, and upon them; *Their Righteouſneſs is of me, ſaith the Lord, Iſa.* 54. 17. Well! as long as the *Lord* ſaith ſo, we matter not, though others ſay, *That our Righteouſneſs is of our ſelves*, and that it is our own Righteouſneſs; being aſſured, that *God*'s Teſtimony in our Hearts (as to this thing) will ſtand.

He aggravateth this Charge thus: *And this to be done by thoſe that have been ſo far enlightned, and that account all the Religion and Profeſſion in the World below them, as Carnal.*

Anſw. Indeed, we magnifie Truth, Life, the Anointing, the Spiritual, the inward Appearance of our Lord *Jeſus Chriſt*; to which we have been turned, and in it made Spiritual: And all other Knowledge, Faith, Profeſſion, Religion, (which hath not its riſe here) we cannot but call Carnal. For the enlightning Spirit of the *Lord* hath given us this Teſtimony to bear, againſt all the dead notional Profeſſors of this Age, who build from the Letter (or rather, their Apprehenſions of the Letter) out of the Life: all which cry up Names of the Foundation, and Corner-Stone; but refuſe, reject, deny, and turn from the Corner-Stone himſelf; and have neither Skill nor Patience, to try what he is, in this his pure, precious, living, powerful, and glorious Appearance, in the Spiritual Light of his inward Day, after the long thick Darkneſs of the fore-going Night. And *Woe* would be unto us, if we did not thus teſtifie! For, for this Cauſe we were born, and brought into the World, to teſtifie to the preſent Appearance of our *God*, and of his *Chriſt*, in this our Day: Glo-

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ry to him, who hath Called and Choſen us to, and (in a true and precious Meaſure and Degree of his own pure Life) made us Faithful therein.

This (ſaith he) *is ſo far from giving us a Liſt nearer Heaven, that I cannot more properly reſemble it, than to the coming forth of* Amaleck; *who met* Iſrael *by the way, when they were come forth out of* Egypt, *and ſmote the hindmoſt of them*, &c.

Anſw. Do not talk of having a Liſt nearer Heaven: O learn the Way, the holy Way, the living Way, wherein no dead, unclean thing can walk. Learn to know *God*'s Spirit in your ſelves, from that which oppoſeth his Spirit. Ye have been long learning, after your old Conceivings and Apprehenſions of the Letter; O at length, come to learn the Truth, as it is in *Jeſus*; which diſcovers Sin and Death, and the Body of it, and crucifies and puts it off, and makes room in the Heart for him that is true and pure.

And then, for *Amalecks* ſmiting *Iſrael*; O how greatly are ye miſtaken! Ye take your ſelves for *Iſrael*, and us for *Amaleck*; whereas, if your Eyes were anointed, ye would ſee, that we have been begotten, and born of *God*'s Spirit, through the Word of Life, which was from the Beginning; wherein we have been Circumciſed with the Circumciſion made without Hands, that we might worſhip *God* in his own pure Spirit, and in his living Truth; and that our *God* hath inwardly appeared to us, and led us out of *Egypt*'s Land, and out of *Babylon* alſo, and all the Lands whereinto we have been ſcattered in the cloudy and dark Day: And that this is *Amaleck*'s Spirit, in you ſeveral ſorts of Profeſſors, (through your dark Imaginations and Conceivings about the Letter) which riſeth up againſt us; and this Spirit in you feareth not that *God*, who hath appeared, and by his own holy Arm of Power hath led, and is leading us. So that, we may take up the Complaint of the Prophet, in this Day; *Who hath believed our Report? and, To whom is the Arm of the Lord revealed?* For, though we ſpeak what we have heard, ſeen, and felt of the Life which is Eternal, and of the *Word, which was in the Beginning*; yet ye are ſo far from the Witneſs of *God* in your own Hearts, that ye cannot receive our Teſtimony; but oppoſe it with your dead, dry, notional, conceited, imaginary Knowledge; which will ſtand you in no ſtead at all, when ye come to appear before *God*.

Then he proceedeth, complaining againſt us thus: *Ah, Sir! Inſtead of clapping us on the Back, and miniſtring to us in our Journey, you clog our March, and fall upon our Rear: Inſtead of ſerving the Kingdom of* Chriſt, *which the Church is now in Travel of, you deny the firſt Principles of the Goſpel, and wholly diſown the Hope of* Chriſt's *Second Appearing and Kingdom; knowing or acknowledging, as no other Saviour, ſo no other Kingdom, but a Principle, or a Light in your ſelves.*

Anſw. God *is Light, and in him is no Darkneſs at all*; And this is the Meſſage of the Goſpel, 1 *Joh.* 1. 5.

And *Chriſt*, who is one with the Father, he is one and the ſame Light with him; and we confeſs, we look not for another beſides him, nor for another Kingdom, beſides the Kingdom which is revealed in him: for the Kingdom, which is revealed and manifeſted in, and by him, is the Spiritual, Eternal, Everlaſting Kingdom; and there is not another. We do not ſay, The Fulneſs, or that the full Glory of the Kingdom is now revealed or enjoyed; (nay, we confeſs, we have but the Earneſt, in compariſon but a Meaſure, a Proportion) but this is the ſame in nature and kind with the Fulneſs it ſelf. And all that is of *Chriſt*, of his Spirit, of his Nature, is ſaving; the leaſt Meaſure of his Grace, that appeareth in any Heart, bringeth Salvation with it; the leaſt Touch of his Finger hath pure Life, and ſaving Virtue in it: Yet this is not diſtinct, nor ſeparate from the Fulneſs; and ſo it is not another, though it be not the Fulneſs.

But whereas thou complaineſt of our not Miniſtering to you in your Journey, but clogging it; Oh, that ye knew what your Journey is, and whither ye are Marching and Travelling in that preſent Spirit wherein ye act. We acknowledge it *God*'s great Love, and Mercy to us, to deliver us from that Spirit, and from that way of Knowledge, Religion, and Worſhip, wherein ye ſtill abide. And what we have ſeen, and known from the *Lord*, that are we required of him to teſtifie to you; and if your Eyes were opened, (by the Principle of Light from him) in the holy

Anointing, ye would bow to the Teſtimony: But judging of it in a contrary Wiſdom and Spirit, ye not only turn from it, but fight againſt it; and reproach and ſlander us, for our Faithfulneſs to the *Lord*, and good Will to You; which the *Lord* make you ſenſible of, and forgive you, that at length ye may know and receive him (who is the Deſire of all Nations) in his pure, living, inward, and ſpiritual Appearance.

And as for denying the firſt Principles, that belongs to your ſelves: For, Do ye not deny that Light, which is the Foundation of all, and wherein and whereby all the Myſteries of *God*'s Kingdom are ſeen; and, inſtead thereof, ſet up a notional, comprehenſive Knowledge of your own conceiving, comprehending, and gathering from the Letter; whereas no Man can underſtand the Letter, but as he comes into, and abides in the Light? This we have experienced in our ſelves formerly: For we were but gueſſing at, and imagining concerning the Letter, until and further then we were turned to, and our Minds gathered into, and comprehended in the Light of *God*'s Spirit.

And as for diſowning the Hope of *Chriſt*'s Kingdom; the *Lord* knoweth, that is far from us: For we our ſelves bleſs him, for what of his Kingdom is already appeared; and wait and hope for the further and fuller Appearance thereof. But this we confeſs, another Spirit, another *Chriſt*, another Light, another Life, another Power, another Kingdom; beſides him who hath already appeared, we do not expect. For he is our King, and Kingdom both: and the leaſt Proportion of his Life and Spirit received, (bought with the loſs of All, and ſo purchaſed and poſſeſſed) is no leſs than a Pearl of great Price, and an Heavenly Kingdom to him that enjoyeth it.

He addeth further: *If* Chriſt *be but a Principle, then we are no other; and only Principles ſhall be ſaved, and no Perſons: Is this your Goſpel?*

Anſ. Chriſt is the promiſed Seed, to which all the Promiſes are, in which Seed all the Families of the Earth are Bleſſed, as they are gathered unto, and grafted into Him. But he is not only the Seed, but the ſeeds-man alſo; who ſoweth of his Life, of his Nature, of his Spirit, of his heavenly Image in the hearts of the Children of men. He giveth a meaſure of the Grace and Truth unto them, the fulneſs whereof he hath received of his Father. Now this meaſure of the Light Eternal is very pretious, and is that wherein he appears and manifeſts himſelf: Yea, indeed glorious things are both ſpoken, and witneſſed of the Seed of Life, of the Seed of the Kingdom, of the Grace and Truth which comes by Jeſus Chriſt. But we never ſaid that this Seed, or meaſure of Life, is the Fulneſs it ſelf, but that which the fulneſs imparts to us, and brings Salvation home to our doors by. And if any man will receive Chriſt, he muſt receive that from Chriſt wherein he manifeſts himſelf. There is a difference between the Light which enlightneth (the fulneſs of Light, which giveth the Meaſure of Light, the Meaſure of annoynting to us) and the meaſure or proportion, which is given: the one is Chriſt himſelf, the other is his gift: yet his gift is of the ſame Nature with himſelf, and leavens thoſe that receive it and abide in it, into the ſame Nature: ſo that not only the gift is one with him, but we alſo are one with him in the gift. Come, be not thus wiſe after the fleſh, nor do not ſtrive ſo (in thy wiſdom and knowledg out of the Truth) to Triumph over the Truth, and Truths Teſtimony, in this the day of Gods great Love, and glorious Arm of Salvation, Revealed in the midſt of his People, which he hath gathered out of *Babylon*, and the dark knowledg thereof, into the Light and Kingdom of his own dear Son; where he giveth them Eternal Life, and of the Fruits of the Good and Heavenly Land.

He addeth; *I firmly believe, and ſo have all the Saints that have gone before, that Chriſt is a Perſon, and his Spirit is a living Principle in the hearts of all the faithful, but it is not the Spirit or Principle in us that did Redeem us, but the Man Chriſt Jeſus.*

Anſ. If he mean by the man Chriſt Jeſus, *The ſecond Adam, the quickning Spirit, the heavenly Man, the Lord from Heaven, He who is One with the Father, the Word which was in the beginning, which Created all things*, I grant him to be the Redeemer; for it was he *who laid down his glory, wherewith he was glorified before the World was, and made himſelf of no Reputation, but took upon him the form of a ſervant, & came as a ſervant, in the faſhion of a man, to do the Will.* But if he diſtinguiſh Chriſt from this Word & Spirit,

and

and make the Mans Nature, the Saviour, and the God-head only assistant to him (as he seemed to word it before, and as these his words seems to imply) that I utterly deny. For so testifieth the Scripture, *I am the Lord, and besides me there is no Saviour. I am a just God and a Saviour*, &c. So that Christ is the Saviour, as he is one with God. It was Gods Arm and Power (revealed in him) that effects Salvation. Yea, if I may so speak, his obedience was of value, as it came from the Spirit, and it was the *offering it up through the Eternal Spirit*, that made it so acceptable to God. So that we must not attribute Redemption originally to him as a man, but as he came from God, and bring the honour all back to the Spring and Fountain, from whence he had all, that God may be all in all, and the very Kingdom of Christ may endure and abide for ever, in the Root of Life from whence it came.

And so he is not a foundation, or the Corner-stone distinct from God; He as the Foundation, was and is the Rock of Ages: the Spiritual Rock, both before and since he took upon him the body prepared for him. It is the Spirit, the Life which was revealed in that Man (by which he did his Fathers will) which was and is the Foundation whereupon all the Living Stones are Built. There is a Foundation of Death; and that's the wicked Spirit. There is a Foundation of Life, and that's the holy Spirit, by which Christ himself was led and guided (in that his appearance in the flesh,) which descended upon him, and he was anointed with, and all his are to be annointed with, and live in the same Spirit. And he that knows Christ in this Spirit, he hath the true and abiding knowledge of him, and no otherwise: And though the names, *Messiah, Jesus, Christ, Saviour, Annoynted*, &c. were given to him as in the flesh, or as man, they most properly and originally belong to him, with respect to the Divine Life and Birth in him as the sent one, *And only Begotten, Proceeding form the Father, the Brightness of his Glory*, &c. For he as the eternal Son of God was the spiritual Rock, before he took upon him that Body which was prepared for him, which expresly was called, *the Body of Jesus*, and which he called, *This Temple*, and distinctly he being called, *Jesus Christ, come in the flesh, which every Spirit that confesseth not, is not of God, but is that Spirit of Antichrist*, 1 John. 4. 3.

He speaketh of sitting on the Throne of David.

Answ. It is a great matter to know that Throne, which *Davids* Throne signified, and Christ sitting thereon. His Kingdom, his Throne are not of this outward worldly nature; but inward and spiritual: and his Throne is in his Kingdom and Temple, where he reigns and is worshiped. He that knoweth Satan disthroned and cast out, knoweth also Christ come in, and sitting on his Throne. O that men did give over their dreaming about the heavenly Glory, and come thither in the leadings of Gods Spirit where it is revealed.

Was the Scripture written in vain concerning the glorious state of the Gospel? *But we all with open face beholding as in a Glass, the glory of the Lord, are changed into the same Image, from glory to glory, as by the Spirit of the Lord.* 2 Cor. 3. 18.

He putteth up a prayer for us, *That the Lord would awaken us, and make us do our first Works, and return to our first love.*

Answ. Ah poor man, how is he blinded, not discerning how the Lord hath done for us and much more? but it is he himself that hath lost his first love, and doth not do his first works, but is found short of that tenderness, quickness and savour that once was in him. O that he might see it, and return to him whose quickening vertue restores and heals.

He concludeth with the words of the Prophet *Jer.* Chap. 13. ver. 15, 16, 17. *Hear ye and give ear, be not proud, for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark Mountains, and while ye look for Light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my Soul shall weep in secret places for your pride, and mine Eyes shall weep sore, and run down with Tears, because the Lords flock is carried away Captive.*

Answ. How doth this man mistake in his sight and application of Scriptures, seeing, and applying in a wrong Spirit? It is true, the Lord hath spoken, but he himself,

himself, and many such as he is have not given ear. And what is the reason, but because they are exalted above the pure principle of Life in their own hearts? And are not such proud? Hath not he brought forth these weapons, these false charges and reasonings in this paper against the heritage of God, in the pride of his heart? As for us, the Lord God hath humbled us, and taught us, who have learned, and dayly learn of him, in the humility, and in humility and fear do we give forth our testimony, though also in the Authority and Majesty of our Masters Name, whose Name stands over, and is exalted above every Name, and his Mountain and gathering is (in the pure Authority and Power of his Spirit) above all other Mountains and gatherings whatsoever. And as for Gods causing darkness, let him and such as he is look to it, for God doth not, nor will cause darkness to them whom he hath gathered into the Light of his Spirit, but saith to them, *Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee, O City and dwelling place of the living God.* But those that know not, or turn against his appearance, and cry up former dispensations of the same Life and Power, but reproach and blaspheme the present, on them doth he cause the gross darkness to fall, and cover them. And this which he threatneth us with, is already fallen upon himself, when his feet are fallen upon the dark mountains; and whilst he looks for Light he hath lost that which once he had, and his very Light, as (he esteems it) is become obscurity and gross darkness, as this dark paper of his (from the dark Spirit and Principle) makes manifest to all that shall read it in any measure of true sense or discerning. And truly my soul doth weep in secret for his pride, and height of Spirit in opposing the Lord, his Truth and People. And for this cause shall those, who have looked upon themselves, as the Children of the Kingdom, and Flock of God, be laid wast; and know, that as it was a dreadful thing to oppose Christ Jesus, the *Lord*, in his appearance in Flesh, so it is also dreadful to oppose his appearance in his Spirit and Power: wherein he is arisen to set up his Kingdom, and to through down *Babylon*, which is built in the likeness of *Sion*, but by and in another Spirit.

Those in whom there is any Tenderness towards *God*, (and true Breathings after him left) the *Lord* give them the Sense, and true Understanding of this inward, spiritual Appearance of his Son, and of what they have been doing, and are doing against it; that they may not continue to fight against the *Lord*, and kick against that which is able to wound and prick, to their own Hurt, and eternal Ruin. For there is not Salvation in any other Name, than in that which is now revealed: Blessed are all they that trust therein; it being not another, but the same that ever was.

To his Post-Script.

HE beginneth it with the Justification of that Passage of his, in a fore-going Letter of his to me; wherein he said, *Christ is Heaven, and I am Hell.*

Answ. When *God* visiteth Man, he finds him in Union with Hell, Death, and Darkness; and the Man is Dead, is Dark, is of an Hellish Nature and Spirit in that state. But when the *Lord* hath Converted him, cut him off from that Root, leavened him with the Spirit and Nature of his Son, Is he Hell still? *Ye were Darkness,* (saith the Apostle) *but now are ye Light in the* Lord. *And such were some of you; but ye are Washed, but ye are Sanctified, but ye are Justified in the Name of the Lord* Jesus, *and by the Spirit of our* God.

A Man can be but Hell before he is washed, before his Filth be purged away by the spirit of Judgment and Burning, before the Old Leaven is purged out, and he sanctified and made a new Lump: But after the *Lord* hath thus changed him, and new Created him in *Christ*, Is he still Hell?

He

He ſaith: *He doth not call the New Creature* Hell; *but there is an Old Man an Outward Man, as well as the New Man, and the Inward Man; Fleſh, as well Spirit, in the Regenerate.*

Anſw. What doth he mean by the Outward Man? the Sinful Body; The Body of Fleſh is within. The outward Body thats not Hell, thats the Temple of God where the heart is Sanctified. And the pure Word of Life Sanctifies throughout, even in Soul, in Body, in Spirit, thoſe that are ſubject to it, *Know ye not that your Bodies are the Temples of the Living God?* and your Spirits much more: for God is a Spirit, and he dwells in a Spiritual Temple; and his Temple is holy.

He addeth, *And unleſs your attainment be beyond Pauls, he found that in him, (that is in his fleſh) dwelt no good thing: and the fleſh luſting againſt the Spirit, ſo that he could not do the thing that he would.*

Anſw. Paul did once experience ſuch a ſtate, that he felt himſelf *Carnal, ſold under Sin*; when he did not find *how to perform that which was good, but did what he hated, the Law of Sin being ſtrong (in his members) againſt the Law of Life in his mind*; which ſtate he calleth, *A ſtate of captivity to the Law of Sin in his members*, and calleth it *a wretched ſtate*, *Rom.* 7. 23, 24. But did *Paul* never experience another ſtate? Did he never witneſs the virtue and power of the new Covenant, *even the Law of the Spirit of Life, and the Power thereof, freeing him from the ſtrength and captivity of the Law of Sin in his members?* There were young men, *John* ſpeaks of, *who were ſtrong and had overcome the wicked one.* Did *Paul* himſelf never attain to that ſtate? He bid others *be ſtrong in the Lord and in the Power of his might*, and ſhewed them how to reſiſt in it, ſo as to overcome. Did he never experience and witneſs it himſelf? He ſaid, *He had fought a good fight, and was more then a Conqueror.* What, was he then a captive to the Law of Sin in his members, and did he then cry out, *Who ſhall deliver me from the body of this Death?* He ſaid, *He could do all things through Chriſt that ſtrengthened him:* was not that a ſtate different from that other wherein *he found only to will? And could not do the good he deſired, but did the evil he allowed not, but hated?* And bleſſed be the Lord, there are many at this day, who witneſs a farther ſtate of redemption and deliverance from Sin, and the Law thereof in the members, then that ſtate of Captivity was, which *Paul* there expreſſeth his former groanings and complainings under. For he was not in that ſtate of captivity when he writ that Epiſtle, but knew the Dominion of Grace over ſin, and bid that Church *be ſubject to the Grace, and not give way to ſin, but yeeld their members ſervants to Righteouſneſs unto Holineſs*, Chap. 6. For that other place, *Of the Fleſh luſting againſt the Spirit, and the Spirit againſt the Fleſh*, Gal. 5. 17. He doth not there ſpeak of himſelf, but of the *Galatians*, who were in a weak, low, and (indeed) fallen State, from the Spirit and Power of the Goſpel, having let in that which was contrary thereunto. And ſo he ſtrives to gather them into the Spirit again, and bids them, *Live in the Spirit (and walk in the Spirit) and ſo they ſhould not fulfil the luſts of the fleſh.* For in the new Covenant, man is taught of God, the holy leſſon of ceaſing from evil, and doing good: and taught in the virtue and power of the Covenant; ſo that he learns daily, and grows daily out of Deceit into Truth, until he come to be *a true Iſraelite in whom there is no Guile.* And ſo in the ſpiritual War, *The houſe of Saul grows weaker and weaker, and the houſe of David ſtronger and ſtronger*, until *Sauls* Kingdom be at length overturned and wholly deſtroyed, and the Kingdom of *David* eſtabliſhed in Righteouſneſs for ever and ever. Then *Jeruſalem* the holy building, the City of the living People, the City of Righteouſneſs, (the Habitation of Righteouſneſs, and Mountain of Holineſs) is known, and *Jeruſalem* is witneſſed *a quiet habitation, there being peace in all her borders.* Then the mind is fully ſtayed upon the Lord in all conditions: and he keeps it in perfect, peace. Then the Soul is careful for nothing, but in every thing makes its requeſts known to God, by Prayer and Supplycation with Thanksgiving; and the Peace of God which paſſeth all underſtanding, keeps the heart and mind through Chriſt Jeſus. Surely the Apoſtle had learned himſelf, (when he taught others this) *in every ſtate to be content.* He knew *how to be abaſed, and how to abound*, &c. O glorious ſtate, O pure ſtate of pure Life in the heart! And what if I ſhould add, O perfect ſtate! The Apoſtle *James* ſaith, *Let patience have its perfect work, that ye may be Perfect and Intire, wanting nothing*, or *in nothing*, *Jam.* 1. 3. When *Paul* had ſo learned Chriſt, that abundance could not lift him

up

up, nor want deject him, or cauſe him to repine or diſtruſt, what did he want of this perfect ſtate?

His next words are, *If you have no ſence of this, your ſtate is never the better to be liked.*

Anſw. Chriſt led Captivity Captive, and the ſame Power is revealed to lead Captivity Captive in us. And truly when God leads our Souls out of Captivity, putting his fear within us, writing his living powerful Law of *Life* in our hearts, and putting his Spirit into us, leading us in the way of holineſs, and cauſing us to walk therein; we find this a better ſtate, then when we were groaning under deep Captivity.

Further he ſaith, *If your Peace and Joy ſtand in ſeeing no ſin your ſelf,* (in your ſelf I ſuppoſe it ſhould be) *I ſhall more then ſuſpect it, not to be the Peace and Joy of Paul, and all the Saints, but a deluſion.*

Anſw. Our Peace and Joy is in him who is without ſin: and it abounds in us, in his cleanſing and delivering us from ſin: and we have found him remove ſin as far from us as the Eaſt is from the Weſt: and as he removeth tranſgreſſion from us, and bringeth ſin and the power of Satan to an end in us, he giveth us of his Peace and Joy. And truly we do not only witneſs him deſtroying ſin and the works of the Devil, but breaking the very head of the Serpent, caſting him out, *And piercing Leviathan, that crooked Serpent, and ſlaying the Dragon that is in the Sea.* And though ſuch as he may ſuſpect our peace and joy, yet while Chriſt gives it us, and maintaines it in us, it is very ſweet and pleaſant to us: and the time may come, that he may wiſh from his heart, that he might partake with us therein.

He concludes the matter thus; *We are without ſin in him, but in our ſelves nothing but ſin.*

Anſw. He ſpake of deluſion juſt before: a greater then this I do not know. For Chriſt doth make a real change, if any man be in Chriſt ther's a new Creation, ther's a real change. The man is not what he was before: but he puts off that which is old, and puts on that which is new; and ſo is really changed in his ſtate, and in the ſight of God, and is not what he was before. The heart when it is really renewed and waſhed by the Water, Blood, and Spirit; it is not the old, abominable, wicked, deceitful heart that it was before. If this be his knowledge and experience, let him keep it to himſelf: for my part, I deſire not to partake with him therein; but to be like Chriſt my Lord and Maſter; even ſanctified throughout in Soul, Body and Spirit; that I may become wholly his, and the Enemy of my Soul have no part in me.

He ſaith, *Chriſt ſhall appear without ſin to Salvation.*

Anſw. I grant it; But when, and how? Doth he not inwardly appear without ſin to ſalvation to thoſe who have waited for, haſtened and come to the inward day? Doth not Chriſt appear without ſin to Salvation inwardly in the day of his own Spirit? Is not Salvation then witneſſed for Walls and Bulwarks? Is not the glorious Salvation of the Goſpel brought forth in the Goſpel-Day? And is there not in the Life and Dominion of Grace, a pure Defence about all the Glory? Is there any ſin in the Grace and *Spirit* of the Goſpel, which appears and ſhines in the Day of the Lord? And doth not this Grace bring Salvation to them that wait for the revealing of it?

He ſeemeth to clear himſelf of watching for our haltings.

Anſw. Had he not watched for our haltings, and received things into, and conſidered them in the prejudiced part, he could not have writ ſuch a Paper againſt Truth and Us, ſo far from true Underſtanding and Judgement as this is.

But he ſaith, *He hath watched for our Repentings.*

Anſw. If we ſhould repent of having our eyes opened by the Lord, and turning to his Truth, and receiving his holy *Spirit*, and of having the precious Promiſes of the *Scripture* made good to us, and fulfilled in us, we might juſtly loſe our Portion and Inheritance of Life for ever. We have repented from dead Works, but we cannot repent of Gods pure Truth, and the living Way, *Spirit* and Power thereof. But this I can tell him, and that from the Lord, whoſe Name I Reverence, and Worſhip in, that the Lord watcheth for his Repentings, and turnings from that ſpirit in him, which darkneth him concerning, and prejudiceth him againſt the Truth.

He

He beſeecheth me in Love, &c. *and requireth me to clear my ſelf of Free-Will, Falling from Grace, denying Election of Perſons, and imputed Righteouſneſs.*

Anſw. What the *Lord* requireth of me, that I muſt mind; and I have divers times expreſſed my Heart nakedly in theſe things.

The Principle of Life, which the *Lord* hath raiſed in me; in that is the Freedom to Good, and in that am I made free by *Jeſus Chriſt*, my Lord. And I had rather witneſs him upholding me by his Power, than contend about a Notion of Falling, or not Falling away. And my Care hath been about making my Calling and Election ſure in him, who is ſure to thoſe that are of him for ever. And I have witneſſed the Righteouſneſs of the Lord *Jeſus Chriſt* revealed in me, and imputed to me; and my Soul cloathed there-with in his Sight, bleſſed be his Name.

O that the Profeſſors of this Age might come to the Anointing, and ſee thoſe things in the Anointing! Then would they know the Truth, and Harmony of the Scriptures therein: But Men by the Letter, without the Spirit, can never diſcern or find out the Myſtery of Life; but only gather into their Minds, and retain a litteral Knowledge that killeth.

He bids me, *Love the Truth better than a Party.*

Anſw. The *Lord* knoweth, he hath taught me ſo to do. For, had it not been for the Evidence and Demonſtration of *God*'s Spirit in this People, I could never have owned them. (For, O how low was the Knowledge they held forth, in my Eye, before the Power of the *Lord* reached to my Heart, raiſing up his own Seed in me, wherein I knew them!) And the *Lord* alſo knoweth, that 'tis in him that I love, and diſcern, and honour them to this very day: Yea, I ſee his Name written on their Fore-heads, and them brought forth in the Glorious Image, and Heavenly Life of his Son, (though it be hid from the wiſe Eye of the Profeſſors of this Age) and in the true Light, with the true Eye, (which *God* hath opened in me) have I ſeen it.

He ſpeaks of *Clinging together, and keeping up a Party againſt all right.*

Anſw. Nay, nay: This is the gathering of the Lord *Jeſus Chriſt*, by his Spirit and Power, after the long Night of Darkneſs; and we are kept up by the ſame Spirit and Power, and Life of Truth, which gathered us.

He ſaith: *It is not a Calling for a Work within, which will give you Authority to lay waſt* Chriſt, *and the Goſpel, in the moſt Fundamental and concerning Truths thereof, and thoſe above-mentioned,* &c. *And above all the reſt, denying the Perſon of our Lord* Jeſus Chriſt; *and making him but a Light, or Notion, or Principle in the Heart of Man.*

Anſw. This is but his own Miſtake, not a true and juſt Charge againſt us, as he will one Day ſee. The *Lord* hath not taught us to lay waſt; nor do we lay waſt any Truth of the Goſpel, but own every thing in its Place. And though our Religion do not lie in Notions concerning him, but in the Principle of Life it ſelf, even in the Grace and Truth, which is by *Jeſus Chriſt*, (which is a meaſure of Light from him the full Light) yet we do not learn thereby to deny the full Light, but the more to acknowledge it. And we own him to be the true and full Light, and his outward Appearance in that Body, in the fulneſs of time, to fulfil the Father's Will therein; and his Appearance in Spirit and Power, in the Hearts of his People, in the Day of the Goſpel; and his ſetting up his ſpiritual and glorious Kingdom there, where he reigns as King on the Throne of *David*, over the Spiritual *Iſrael* of *God*.

Come, conſider ſeriouſly; Do not ye your ſelves fall ſhort of not only the Principle and Power of Life, but alſo the true Knowledge of Things, according to the Letter?

He confeſſeth, *There is too little Power; and without it, Profeſſion is little worth.*

Anſw. O that the Profeſſors of this Age knew the Scriptures, and the Power of *God*, and had that Knowledge which comes from, and ſtands in the Power! For then that Evidence and Demonſtration of Truth would be witneſſed, which puts an end to the Diſputes, and Reaſonings of the Mind: And then the great Care would be to live the Life of that, which *God* makes manifeſt, and requires in the New-Covenant.

He saith: *To pull down the Pillars and Principles of the Gospel, is the Work the* Devil *imploys his Power in.*

Answ. I grant what he saith, is true, (and wish, he knew how rightly to apply it:) but there is a great Error and Mistake in his Judgment about it. For, the *Lord* is pulling down that which Men have built up, (which they may, in their mistaken Judgments, call Principles and Fundamentals) and is building up that which Men have trampled on, even the *Tabernacle* of *David*, which hath long been fallen down; and the City of the Living *God*, which hath long been trodden under foot of the false Christians: And the Power of the *Devil* is greatly at work, to oppose this Appearance, and mighty Work of the *Lord* in this Day. Let him take heed of blaspheming the *Lord*'s Power, calling it the *Devil*'s, and owning the *Devil*'s Power for *God*'s.

He concludeth thus: *Come to the Point; What singular thing do you more than Moding and Wording it, save only that out of you have risen Men, that have more Audaciously lifted up a Standard against the Sealed and Experienced Truths of the Gospel, than ever I have heard or read of any, before you? You talk of Words, and boast of Perfection: I tell you, An humble Sense of a Man's Nothingness, driving him out of himself, to live and glory in* Christ *alone, is more than all such boasted Perfections a thousand times. Sir, Accept my Zeal for your Soul.*

Answ. We are a People (many of us) who have gone through great Distress for want of the *Lord* our *God*, and exceedingly waited and long'd for his living and powerful Appearance. And, for my own part, this I can say, That had not this Appearance been in Power, and in the Evidence and Demonstration of his Spirit to my Soul, (reaching to, and answering that which was of him in me) I could never have owned it; so deeply was I Jealous of it, and Prejudiced against it. And since my Mind hath been turned to the pure Word of Life, even the *Word which was in the Beginning*, (I speak as in the *Lord*'s Presence) it hath had singular Effects on my Heart. The Light hath so searched me, as I never was searched before, under all my former Professions; and the *Lord* hath given me a true and pure Discerning of the Things of his Kingdom, in the Light which is true and pure; and singular Quicknings have I met with from his Spirit, and the Faith which stands in his Heavenly Power, and giveth Victory and Dominion in him, blessed be his Name. And the Love which he hath given me, is not notional, but ariseth from his Circumcising my Heart, and answereth his Nature; springing forth purely and naturally towards him, and those of his Image, and all his Creatures; yea, towards those who are Enemies to me, for his Names sake.

I might mention the Patience also, and Faithfulness to his Truth, with the long-suffering Spirit, which cannot be worn out; which his Spirit testifieth in me to be of a singular Nature; with many other things. Nor am I alone, or the Chiefest; but have many Equals; yea, there are such as far exceed me in the Heavenly and Divine Image of my Father. And the Fruits are according to the Root of Life in us; and so acknowledged by all, who look upon us with the true Eye, with the Eye of *God*'s giving and opening.

Now, the same that hath wrought thus inwardly in us, the same hath required some outward Behaviour and Expressions from us, which are foolish and weak to the Eye of Man's Wisdom; but chosen of *God*, to hide the Glory of this Life from that Eye which discerns it not, but despiseth the Day of small Things. And though this be the least part of our Religion, (yet subjected to, because it is of *God*, whom we dare not disobey in the least) yet the Spirit, which is contrary to *God*, casteth this upon us; as if this were all, or at the least, the Main wherein we differ from others. Some call the living Words of Truth from us, (when *God*, according to his good Promise, giveth them us) but Canting; and thou calleſt all that is Singular in us, but *Moding and Wording of it*. Alas! It is in the Main we differ from you: We holding our Religion as we receive it from *God*, in the Light and Life of his Spirit; You, as you apprehend it from the Letter. *Christ* is our Rock and Foundation, as inwardly Revealed; Yours, but as outwardly conceived of. We believe with the Faith which is of the Nature of him whom we believe in, which Faith is mighty through *God*, and works through all the Powers of Darkness,

neſs, giving Victory over them all in *God's* Way and Time: Ye believe with a Faith, which eſteems Victory, and a perfect and intire State, (wanting nothing) as impoſſible, while in this VVorld. And as our Root differs, ſo all that grows up in us, differs from yours: So that indeed, all is ſingular that is in us; and all alſo is ſingular, that is brought forth by us; as the Spirit of the *Lord*, who knoweth the Difference of Things, witneſſeth.

Have we ſo long walked in the Name and Spirit of our *God* amongſt you, ſhewing the ſingular Virtues of his Spirit, daily in our faithful Teſtimony, Sufferings, Patience, and Converſation? and, Do ye ſtill cry, *What ſingular thing do ye?* Juſt like the *Jews*, who after all *Chriſt's* mighty VVorks, and Demonſtrations of his Father's Virtue and Power outwardly, *asked for a Signe.* O that your Eyes and Hearts were opened by the Spirit, and Power of the *Lord*! for then ye would ſoon ſee otherwiſe, in this Reſpect, than now ye do.

And then, as for that Expreſſion, *Of audaciouſly lifting up a Standard againſt the ſealed, and experienced Truths of the Goſpel*; that is but an over-confident Expreſſion, through Prejudice and Miſtake of Judgment at leaſt: For, I can truly teſtifie, I have never learned, ſince the pure Heavenly Light of the Lord *Jeſus Chriſt* hath ſhined on my Spirit, to deny any one Truth that ever was ſealed to me, or experienced by me in the Dayes of my former Profeſſion: For whatſoever was then of *God*, hath been reſtored to me; and that only which was of the Fleſh, pared off. And I have ground alſo to believe, that it is ſo with others in this reſpect, as it hath been with me.

He ſpeaks, *As if our Difference or Talk were about Words.*

Nay, it is about Things: For, though we own the ſame Lord *Jeſus Chriſt* to be the Foundation of Life; yet after a different manner: Ye, as ye notionally apprehend concerning him; We, as we experience him to be the precious Stone and Foundation of Life in us. And we teſtifie of Juſtification and Sanctification, as we witneſs him beſtowing it upon us, and working it in us.

But for boaſting of *Perfection*; I wonder, how he dares ſpeak thus! What, Is there no Fear of *God* before his Eyes, or in his Heart, that he dares charge us with that which is ſo utterly falſe? Where is any of us, that did ever boaſt of *Perfection?* But that *God's* Power and Covenant is able to make Perfect; and that *God's* Will, is our perfect Sanctification, in Soul, Body, and Spirit: Even that we be wholly leavened with the Salt of the Kingdom, and become a fit Temple for him. This we humbly and reverently teſtifie of, and preſs towards in his holy Name and Fear.

And as for that humble Senſe, *Of a Mans own Nothingneſs, driving him out of himſelf, to live and glory in Chriſt alone:* This we meet with, and witneſs in that Light, which this Generation of Profeſſors deſpiſeth. But others, though they may talk of it, can never come truly to witneſs it; but in that Light, wherein *God* beſtoweth and preſerveth it.

Well! The Profeſſors of this Age, who deſpiſe the Light, ſhall one Day find, that what they take themſelves to be, they are not in *God's* Sight; nor are we before Him, what we are reproachfully repreſented by them: *But we are his Workman-ſhip in* Chriſt Jeſus, *Created by him unto Good Works*; and that it is Natural to us, to bring forth the Fruits of Righteouſneſs and Holyneſs to our *God*, however Men reproach us.

As for his Zeal for my Soul, *Which he deſired me to accept:* It is ſtrange Zeal, and would tend to my utter Deſtruction, had it power over me. But, bleſſed be my *God*, who hath called me into the Light of his Son; and I am ſatisfied, that he will preſerve me therein, even in that holy Spirit of Life, which he hath gathered me into, from all deceiveable Spirits of Darkneſs whatſoever, in that holy Covenant wherein his Strength appears to me, and is revealed in me. And O! That he might know what that Spirit is, wherein he hath thus appeared againſt the *Lord*, (though under a Pretence, as if it were for him) and bring forth no more the Fruits of it.

For a Cloſe, I ſhall add a few words on that Scripture, Phil. 3. 3. *For we are the Circumciſion, which worſhip* God *in the Spirit, and rejoyce in* Chriſt Jeſus, *and*

have no Confidence in the Flesh. It is a precious thing to witness this Scripture, fulfilled in the Heart: To experience that there, which inwardly Circumciseth, which cutteth off the Fore-skin of the Heart, which lieth over it and vaileth; till it be cut off by the inward Appearance of the Life and Power of the Lord *Jesus Christ*, inwardly revealed. Then when this is done, I can truly and sensibly say, *I am a* Jew *inward:* How so? How can that be proved? Why, I am inwardly Circumcised. I have felt that within, which Circumciseth the Heart; and have born the inward Pain and Cutting thereof, and am Circumcised by it. That which stood between Me, and the *Lord*, is cutt off, the Vail is taken away, the Stiff-neckedness and Unsubjection to *God* removed, the Wall of Separation is inwardly broken down; and now I am in true Unity of Spirit, and Communion with my *God*, even with the Father, and the Son, in that One holy Spirit wherein they are One.

Now, I can bow before the Father of our Lord *Jesus Christ*, and worship him in his own Spirit; even in the new and fresh Life thereof, day by day. Now, my Rejoycing is in *Christ Jesus*, whom the Father hath sent, both outwardly in a Body of Flesh, to fulfil the Holy Will, and do what therein the Father had for him to do; and also, inwardly in his Spirit and Power into my Heart, to destroy the Works of the *Devil* there; and so, to work me out of the Enmity, and unreconciled State, into the Love and Reconciliation. And I cannot but rejoyce both in what he did in his Body of Flesh for me, and in what he doth by his Spirit and Power in me. And, blessed be the *Lord*, I feel him near, his Spirit near, his Life near, his Power near, his pure Vertue near, his holy Wisdom near, his Righteousness near, his Redemption near: *For he is my Rock, and my Strength, and my Salvation day by day.* And I have no Confidence in the Flesh, in what I am, in what I can do after the Flesh; but my Confidence is in him, who hath weakned me, who hath stripped me, who hath impoverished me, who hath brought me to nothing in my self, that I might be all in him, and that I might find him all unto me. He is my Peace, he is my Life, he is my Righteousness, he is my Holiness, he is the Image, wherein I am Renewed; in him his my Acceptance with the Father; he is my Advocate, he is my Hope and Joy for ever. He hath destroyed that in me, which was contrary to *God*, and keepeth it down for ever. He is my Shepherd, his Arm hath gathered me, and his Arm encompassed me day by day. I rest under the Shadow of his Wings, from whence the Healing Virtue of his saving Health droppeth upon my Spirit day by day. Oh! I cannot tell any Man what he is unto me: But, blessed be the *Lord*, I feel Him near, his Righteousness near, his Salvation daily revealed, before that Eye which he hath opened in me, in that true, living Sense, where-with he hath quickned me.

And now, ye that have high Notions, and rich comprehensive Knowledge concerning these things, but not the Thing it self, the Life it self, the Spirit it self, the new and living Covenant, and Law of Life it self, wherein alone *Christ* is livingly Revealed. Ah! How poor, miserable, blind, and naked are you, in the midst of all your Traditional Knowledge, and pretended Experiences, concerning these things?

Come, be quiet a while, and cease from Bitterness of Spirit, and reviling the Work and People of the *Lord*: For the *Lord* knoweth, and will make manifest both who are his, and who are not his. All the living Stones are his; but the great Professors of the Words of Scripture, without the Spirit and Life of the Scriptures, are not his, nor never were, nor never will be owned by him.

Come, learn to distinguish from *God*, by his Life, by the Anointing, by the everlasting, infallible Rule; and not by Words without Life, where the great Error and Mistake hath been in all Ages, and Generations. The great Way of Deceit hath long been (and still is) by a Form of Godliness, without Power. Be sure ye be not thus deceived; for, if ye miss of the Power which saves, ye cannot but perish for ever. And, What if the Appearance of the Spirit, and Power of our Lord *Jesus Christ* inwardly, which is that which Saves, be as strange to your Sense, Understanding, and Judgment, as his outward Appearance was unto the People of the *Jews?* Take heed of their Spirit, take heed of their Judgment, who judged according to the Appearance of Things to them; which they imagine and conceive from the Scriptures, but judged not the true and righteous Judgment, which only the Children of the true Wisdom can.

A Post-

A POST-SCRIPT.

THere are *Four* or *Five* Things very precious, which were generally witneſſed in the Dayes of the Apoſtles, among the true Chriſtians, which are all mentioned together, *Heb.* 6. 4, 5.

Firſt, *They were truly enlightned.*

The Miniſters of the Goſpel were ſent by *Chriſt*, to turn Men from Darkneſs to Light, and from the Power of *Satan* to *God*, *Act.* 26. 18. 1 *Joh.* 1. 5. And they were Faithful in their Miniſtry, and did turn Men from the Darkneſs, and Power of *Satan*, to the Light of *God's* Holy Spirit; and they were enlightned by it, and received Power through it; and ſo came to be Children of the Light, and to walk in the Light, as *God* is in the *Light*.

Secondly, *They taſted of the Heavenly Gift.*

What is the Heavenly Gift, which *Chriſt* gives to thoſe who come unto him, and become his Sheep? He gives them Life, Eternal Life, *Joh.* 10. 27, 28. He brings them out of Death, and gives them a ſavour and taſt of the Life, which is Eternal. This was it, which the Apoſtles teſtifyed of, even of the Life which was manifeſted in that Body of Fleſh of our Lord *Jeſus Chriſt*, (1 *Joh.* 1, 2.) and they that turn from the Darkneſs to his Light, he gives them a Taſte of the ſame Life.

Thirdly, *They were made partakers of the Holy Ghoſt.*

The Goſpel is a day of bringing forth the Spiritual Seed, and of pouring out the holy Spirit upon them. The Law State is a State of Servants, the Goſpel of Sons: And becauſe true believers in Chriſt are Sons, *God ſent forth the Spirit of his Son into their Hearts to cry, Abba Father.* And God cannot deny his own Spirit, to his Children that ask it of him, he knoweth how abſolutely neceſſary it is to the ſtate of a Son. And whoſoever truly receiveth Chriſt, *Chriſt doth give him power to become a Son*, which power is in and with him, and cannot be ſeparated from his Spirit. Yea, the Spirit of Chriſt is ſo neceſſary and inſeparable from him that is Chriſts, that the Apoſtle expreſly affirms, *That if any man have not the Spirit of Chriſt, he is none of his*, Rom. 8. 9.

Fourthly, *They taſted of the good Word of God.*

Of that Word from which the gift comes, of that Word which was in the beginning, of the Word which is ingrafted into the hearts of thoſe that truly believe, *Which Word is able to ſave the Soul.*

Fifthly, *They taſted of the powers of the World to come.*

Of the power of the endleſs Life, whereof Chriſt is the Miniſter, and according to which he miniſters Life, in that Holy, True, Living, Inward, Spiritual Temple, which he Pitcheth and Reareth up for an Habitation to God, in his own Spirit.

Now in the Apoſtacy and Night of Darkneſs, which hath come over the Chriſtian ſtate, theſe things have been greatly loſt. For there hath been none that have been found able to turn people to that Light, which the Apoſtles directed to. None could tell men where the Light is to ſhine; and where men were to expect it, and wait for it. None were able to direct men to the Seed of the Kingdom within; to the Word of Faith, the Word of the Kingdom, nigh in the Heart and Mouth: Much leſs were they able to inſtruct men, how they might know and diſtinguiſh it from all other Seeds, and the Voice of the Shepherd from all other Voices. Here it came to paſs, that though at times God viſited and opened mens hearts, a little warming them by the breath which came from himſelf; yet they not knowing how to turn to the Lord, and wait upon him for preſervation in the Gift and meaſure of his own Grace; the good hath ſoon been ſtolen away from them, and the building which hath been raiſed up in them, hath not been a building of Life according to the Spirit, but a building of Wiſdome or Knowledge concerning the things of God, according to the Fleſh: and ſo the building, that hath been raiſed up in mens Spirits, hath been *Babylon*, in ſtead of *Sion*.

But

But the *Lord* hath had a Remnant all along the Apoſtacy, who felt ſome Begettings of Life, and had in meaſure ſome Senſe and Taſte of the Heavenly Things. Theſe mourned after that State, which was once enjoyed, and felt their want of it, travelling from Mountain to Hill, ſeeking their reſting Place, which none could rightly inform them of. Now, for the ſakes of theſe, *God* hath at length appeared.

How appeared, may ſome ſay?

Why thus: He who is Light, hath appeared inwardly, cauſing his Light to ſhine inwardly, cauſing his Life to ſpring inwardly. So that, he who is Light, who is Life, who is Truth, is felt and known in his own inward Viſits, Breakings-forth, and Appearances. For *God*, who is a Spirit, his Appearance is Spiritual, his Day is Spiritual, his Kingdom is Spiritual, his Light is Spiritual, his Life is Spiritual, his Day-ſtar is Spiritual; and his Day dawneth, and his Day-ſtar ariſeth in the Heart. Thus, *The Day-Spring from on high did viſit us, who ſate in Darkneſs, and in the Region of the Shadow of Death.* And here we have met with what the Apoſtles met with, the very ſame Light of Life, the very ſame enlightning Spirit and Power, and have been enlightned by it, and taſted of the ſame Gift.

The very ſame Grace that appeared to them, and taught them, hath appeared to us, and taught us; and of it we have learned the ſame Leſſons, in the ſame Covenant of Life wherein they learned: And now, can we ſeal to their Teſtimony, in the ſame Spirit wherein they gave it forth, and witneſs to the ſame Eternal Life, and the ſame Holy Oyl and Anointing, our Eyes having been opened, and being kept open by it. And though there be great Diſputes about our Teſtimony, in this our Day, (and the preſent Profeſſors riſe up againſt *Us*, as the former Profeſſors did againſt *Them*;) yet let but any Man come rightly to diſtinguiſh in himſelf, between that which *God* begets in the Heart, and all other Births; and let that ſpeak and judge in them, that will ſoon confeſs, that our Teſtimony is of *God*, and given forth in the Authority, and by the Commiſſion of his own Spirit. True Wiſdom is Juſtified by the Children that are born of her: It is the other Birth, that doth not, nor can own her. The other Birth can own former Diſpenſations, (according to the Letter of them) but not the Life and Power of the preſent.

I have known the breaking down of much in me, by the powerful Hand of the *Lord*, and a parting with much (though not too much) for *Chriſt*'s ſake. The *Lord* hath brought the Day of Diſtreſs, and inward Judgment over my Heart: He hath ariſen, to ſhake terribly the Earthly Part in me, (yea, What if I ſhould ſay, That the Powers of Heaven have been ſhaken alſo?) that he might make me capable to Receive, and bring me into that Kingdom, which cannot be ſhaken. And now, that which *God* hath ſhaken, and removed in me, I ſee others build upon; and they think it ſhall never be ſhaken in them. But ſuch know not the Day of the *Lord*, nor the terrible Searching of his pure Light, nor the Opperation of his Power; which will not ſpare in one, what he hath reproved, condemned, ſhaken, and over-turned in another. He that knows the Living-Stone within, and comes to him as to a Living-Stone, and is built upon the Revelation of his Spirit, Life, and Power, (revealed inwardly againſt the Power of Darkneſs) is not deceived: All that otherwiſe build, (I mean, upon an outward Knowledge concerning *Chriſt*, and not upon his inward Life) their Building will not be able to ſtand in the Day of the *Lord*. I wiſh they might have a Senſe of it in time, that they might not periſh for ever; but experience that Life and Power of our Lord *Jeſus Chriſt*, which redeemeth and preſerveth out of the periſhing State, for ever and ever. *Amen.*

The

The Antient PRINCIPLE of TRUTH;

Or, The **Light within** Asserted and Held forth, according to True Experience, and the Faithful Testimony of the *Scriptures.*

Also, An APPEAL to the Witness of *GOD* in all Consciences,

Which is the *More sure Word of Prophesie*; the Testimony of the *Scriptures* Without, or the Voice and Testimony of the Light and Spirit of *God* Within, in the Heart.

By One once greatly Distressed, but now at length, in the Tender Mercy of the Lord, *effectually Visited and Redeemed, by the Light and Power of Truth,*

Isaac Penington.

The PREFACE.

THE true Ministers of the Gospel, the Ministers of the New-Covenant, were Ordained and Appointed by God *to be Ministers of Light, Ministers of Righteousness, Ministers of the Spirit,* Matth. [illegible]. 2 Cor. 11. 15. *and* Chap. 3. 6. *And this was their Work and Service, even to Preach the Light, to deliver their Message concerning the Light, which they heard of* Christ, *and were sent by him to Preach, as is Recorded,* 1 Joh. 1. 5. *So that, they were to tell Men what the Light was, and where it was to be found; and to turn Men from Darkness to Light, from Sin and Unrighteousness to Purity and Righteousness, from the Spirit and Power of* Satan, *to the Spirit and Power of the Living* God, (Dan. 12. 3. Act. 26. 18.) *that so they might come from under* Satan's *Authority, Power, and Kingdom of Darkness, into the Light, wherein* Christ *Reigns as King, Priest, and Prophet, unto and over all his: who is Faithful in all his House, as Son and Lord of all, distributing Life, Righteousness, Mercy, and Peace to his whole Family, as they abide in him, and walk in subjection to his Spirit. So that, there is no Condemnation to them that are gathered unto* Christ, *ingrafted into him, and who abide in him, (walking not after the Flesh, but after the Spirit) who is the Quickner, Guide, and Rule of all the Children of the New-Covenant. For* Christ *is the Way, the Truth, and the Life, in, and to them all, and is made by* God *All in All unto them. He is their Shepherd, their King, their Captain, their Vine, their Olive-Tree, their Leader, their Door, their Path, their Rule, their Righteousness, their Holiness, their Wisdom, their Redemption, their Altar, their Sacrifice, their Priest, their Prophet, their Sabbath, their Light, their Day-spring, their Bright and Morning-Star, their Son, their Shield, their Rock, and their High-Tower.*

What shall I say? God *hath gathered together all things into one, even in him, whose Spirit, Life, and Light Eternal, is the one Substance, which answers all the Figures and Shadows of the Law; and they are all comprehended and fulfilled, and end in him. So that, he is the End of the Law for Righteousness, to all that beleive in him. And he ministers Righteousness, he ministers Truth, he ministers Life, he ministers Salvation, he ministers Power, he ministers pure Heavenly Wisdom; and no good thing will he with-hold from them that come unto him, in the Drawings of his Father,*

and

and follow him whithersoever he leads, and obey his Gospel, which is everlastingly New and Living.

Now, this precious Ministry hath been with-drawn, and hid from Ages and Generations, in the long Night of the great Apostacy, and thick Darkness. And, How could it be otherwise? For Men being in the Dark, and having Erred from the True Spirit, and let in a wrong Spirit, and built up wrong Churches; and having not known the True Wilderness, (nor being willing to flee into it) whither the True Church fled, and was nourished by God *with the true Food, even with the true, living Vertue and Nourishment, all this dark Night of the Apostacy: I say, How could they come at the true Light, the true Spirit, the true Power, (from which the true Ministry is) which did not visibly now appear; but was with the True Church in the Wilderness? So that, there hath been a True Church all this while, which the Gates of Hell have not been able to prevail against, as to her inward Temple and Altar, (nor over the Worshippers, which have worshipped therein;) although they have gained the Outward Court;* God *having severed it from his Inward Building, and given it to the* Gentiles *in Spirit; who are not true* Jews, *who are not Worshippers in the Spirit, and in the Truth,* Rev. 21. 1, 2.

But now, at length, blessed be the Lord, *the long Night of Darkness draws towards an End, yea, is come to an End in many Spirits; and the true Light is broken forth again, (and shineth again inwardly in many) and the true Ministry is revived again, and the Everlasting Gospel (the Everlasting Covenant of Life, Mercy, and Salvation, in and through* Christ Jesus, *the Light and Life of Men) preached again. For now, it is not only outwardly read,* That God is Light; *but the Message hath been received, and Persons chosen, and sent forth by* God *to publish it; and to turn Men from Darkness to Light, and from* Satan's *Power to* God. *And, blessed be the* Lord, *the Publishing of this precious Testimony (in the Power and Authority of the Most High) hath not been in vain: But the Captivity of many hath been broken by the Power of Light, and the Power and Strength of Darkness (inwardly) over-turned by it. O how hath the Strong-Man, which kept the House, before the Stronger than he appeared in the Name and Authority of his Father; I say, How hath he Trembled at the inward and spiritual Appearance of him, that was Stronger than he? And, How have the Pillars of the Old Building been shaken? How hath the Witness of* God *been reached to in Mens Spirits? How have the Dead been raised, the Blind Eye opened, the Deaf Ear unstopped, the Dumb Tongue loosed, the Lame caused to leap as an Hart, and the Tongue of the Dumb to sing, the inward Spiritual Leprosie cleansed, and done away for ever, the Wounded healed, the Broken-hearted bound up? And, What hath not the* Lord *done Inwardly and Spiritually for his People, who have been sensible of his Appearance, and gathered by his Spirit and Power, to the true* Siloh, *who is the true Shepherd, the Land of the Living, the Holy City and Temple, the Light of the City, the Life of the City, the Gates and Wall of the City, the King and Kingdom both? For his Life, his Nature, his Spirit is All, and in All. Ah! What do we desire to have, but* Christ *the Seed, and this Seed sown in our Hearts, and abiding in us, and his Life, Righteousness and Glory; his holy Power, Dominion, and Kingdom springing up in it? And, as in the Apostles Dayes, there was the Seal to their Testimony in Peoples Hearts, where their Ministry was ordered by the* Lord, *and was received; even so it is now. O how doth the Witness answer in Mens Hearts and Consciences! And they that keep to the Witness, and its Testimony, not hearkening after Words to the Wisdom of the Flesh; How do they become Living Epistles, to be Seen and Read of all Men, as the* Lord *pleaseth to open that Eye in any, which can See and Read.*

Now, to be often Testifying of this Light, (which the Lord *hath visited us with, and wherein we experience the Knowledge of his Son, and Redemption by him) to us it is not grievous; and it is good and safe for others. Therefore, it arising in my Heart in the Springings of Life, and lying upon me (as in the Sight of the* Lord) *to give forth this further (short) Testimony, for the sakes of such as have any Desire to know and experience the Truth, as it is in* Jesus: *I am given up in Spirit to serve my* God *therein; and do give it forth in Humility, in Fear, in Tenderness of Spirit, in true Love, with Breathings to my* God, *that he would please to open the Hearts of those that shall be inclin'd to read it, that they may feel somewhat of that in themselves,*

from

from which the Teſtimony came; and ſo there-from may hear, in true Senſe and Underſtanding, the true and good Report of the Sound of Life and Salvation, in this our Age, and may learn ſo to turn inwardly from the Darkneſs to the Light, from the Power of Satan *to* God's *Spirit, and Appearance inwardly; that the Arm of the* Lord *may be revealed in them, and powerfully ſtretched out for them.*

And this is the precious Knowledge of Chriſt *indeed, even to know* Chriſt *the Power of* God, Chriſt *the Wiſdom of* God *inwardly revealed, and working in the Heart, deſtroying Sin there, and building up the Holy Building, wherein he himſelf will dwell and Reign. O that all that truly breath after him, might not be with-held from him, (and his living Teſtimony, and inward Appearance) by the Power of Darkneſs and Deceit, which works ſubtilly in the Heart againſt the Appearance, Power, and Work of the* Lord *there; but might thus come to know him.* Amen.

The Antient Principle of Truth; or, The *Light within* Aſſerted, and Held forth, according to true Experience, and the faithful Teſtimony of the *Scriptures*, in the Anſwers to Four Queſtions.

1. *What this Light is, which we Teſtifie of; and what is the Nature of it?*
2. *What it doth inwardly in the Heart?*
3. *How it cometh to be Lighted, Set up, and Increaſed there?*
4. *How it cometh to be Diminiſhed, or Extinguiſhed in any?*

Queſt. 1.

WHat *is this* Light, *which we ſo earneſtly Teſtifie of, and whereof we affirm, That all Men are (or have been) in ſome Meaſure, enlightned by it? and, What is the Nature of it?*

Anſw. It is that which ſhineth from *God* in the Heart, wherein *God* is near to Men; and wherein and whereby Men may ſeek after *God*, and find him.

God is a Spirit; and his Spirit and Preſence is near to all Men. *Whither ſhall I go from thy Spirit? or, Whither ſhall I flee from thy Preſence,* (Pſal. 139. 7. *&c.*) It is Impoſſible for any ſo to do. For *God*, who is a Spirit, (and the Father of Spirits) is nigh to every Spirit. Every Spirit depends upon him the Fountain of Spirits, and hath its Being, Life, and Motion from him, and in him, after a Senſe; though not after ſuch a Senſe, as they who are quickned by him, experience.

Now *God*, who is Light, being ſo near every Man; Doth he never ſhine upon them? They are Darkneſs; but, Doth he never appear in the Darkneſs? He who is Light, loveth Mankind; Doth he never viſit them with his Love? He knoweth what and how great inward and ſpiritual Enemies Mankind hath; Doth he never make any Diſcoveries of their Enemies to them? Yes; The Light is near all Mankind, to diſcover to them, and help them againſt the Darkneſs; and the Love is near to help them againſt the Enmity which deſtroyeth, and ſo to ſave them. For whoſoever joyneth to the Light of *God*'s Spirit, cannot but witneſs Salvation thereby: for, it is of a ſaving Nature, and bringeth Salvation with it to all that receive it. *Chriſt* is in it, and is known by it, (inwardly, ſpiritually, livingly known) and he is not, nor can be known without it. He that knoweth the Light of *God*'s Spirit, knoweth *Chriſt*; and he that believeth in it, believeth in him; and he that knoweth not, nor believeth therein, neither knoweth nor believeth in *Chriſt*. So that, as the *Jews* Circumciſion outward, and their Knowledge and Thinking to be juſtified by the Righteouſneſs, and Works of the Law; (which moſt of them brake,

and were Tranſgreſſors of; though *Paul* ſaid, He was *touching the Righteouſneſs which is in the Law, blameleſs:*) I ſay, as this was diſowned, and denyed by *Chriſt*, and his Apoſtles; and the Circumciſion, and Work of *God* on the Hearts of the *Gentiles*, ſet over it, and exalted above it; (as *Rom.* 2.) So is it now alſo. The Knowledge of thoſe, and Belief of thoſe who own the Light, and believe in the Light, is owned by *God*'s Spirit, (in this our Day) for the true Believing in the Lord *Jeſus Chriſt*, and for that Knowledge which is Life Eternal: And the Knowing, and Believing on him, as Men account it, according to their Apprehenſions of the Letter, without this, is reckoned with *God* for Ignorance and Unbelief.

So that, in this is God known, in this is Chriſt believed in. Here God draws nigh to every man, and is a God not afar off, but nigh at hand; and his Salvation *is* nigh, and his Righteouſneſs ready to be revealed here: and here every man may ſeek after and obtain the knowledge of him, the ſaving knowledge, the knowledge of the Grace, of the Gift of Grace which brings Salvation. In this is the Son kiſſed, in this is he drawn nigh to, and come to by the Soul, and not out of it. Here are the drawings of the Father felt. Let any man feel this, he feels that which begets to God: he feels that which comes from the Son, is of the nature of the Son, wherein the Father draws (the heart of the Child whom he begets) to the Son. And in this the Soul comes; it comes out of the darkneſs wherein Chriſt is not nor dwells, into the Light wherein Chriſt is with the Father: and ſo in this the Soul is ever neer, and out of it ſtill afar off. In this is the holy root witneſſed, and the ingrafting thereinto: out of this the holy Root is not known, nor can men underſtand what it is to be ingrafted into him, and how he is an Olive Tree, a Vine, a Door, a Shepherd, a Leader, a Captain, a Redeemer. Nor can men poſſibly know the voice of the true Shepherd, from the voice of a ſtranger, till they come hither; nor how the true Shepherd walks before his Sheep, and what it is to follow him out of that which deſtroys, into that which regenerates, makes new and living, till they come hither.

Now this inward Light is abundantly teſtified of in the Scriptures.

As firſt by *Moſes*, who ſpeaking of the other Covenant, the new Covenant, the Covenant of Circumciſing the Heart, turneth or directeth the mind to this Word or Commandment nigh, whereby alone it can be done, as *Deut.* 30. And this was the reaſon, why God ſo often commanded the *Jews* to circumciſe their hearts, and to waſh them and make them clean, from their Wicked Wayes and Vain thoughts, becauſe *Moſes* had directed their minds to that, and that was near to them, wherein and whereby it might be done. In another place, he bids them make them a new heart, *Ezek.* 18. 31. How could that be done; Why, by turning to Gods Spirit which ſtrove with them, his Power would effect it in them: and men are ſaid to purifie their hearts, through the Spirit, in loving and obeying the Truth which doth it, 1 *Pet.* 1 22. *Joh.* 17. 17.

2*dly*, By *Job*, Who ſpeaks of Gods Candle ſhining upon his Head, and of walking through Darkneſs by his Light, *Chap.* 29. 30. He ſpeaks likewiſe of thoſe that rebel againſt the Light, that know not the wayes thereof, nor abide in the paths thereof, *Chap.* 24. 13.

3*dly*, By *David*, who by it ſaw through the types and ſhadows to the ſubſtance, and grew wiſer than his Teachers, he knowing the Word within, and having his Candle lighted by it, ſo that he knew the inward Law which converts the ſoul, and was led by Gods Light and Truth ſhining in his inward parts, *Pſal.* 43. 3.

4*thly*, By *Solomon*, *The commandment is a Lamp, and the Law Light, and the reproofs of inſtruction the way of Life*, Prov. 6. 23. every one that experienceth the Light, the Law, the commandment within, knoweth it to be thus. Again ſaith he, *The path of the Juſt is as the ſhining Light, that ſhineth more and more unto the perfect day*, Chap. 4. 18. Juſt as a Light, which ſhines outwardly, is to the outward man: ſuch is the inward Light to the inward man; ye more: for inwardly, the Light and the Way is all one. Chriſt is the Way, the Truth and the Life, which

are

are three names of one and the ſame thing. And he that walks in the Light, walks in the way of Life and Holineſs, which he that walks in the darkneſs, walks out of. I ſhall mention but one place more, which is very differently rendred, it is *Chap.* 20. 27. The new Tranſlation renders it thus, *The Spirit of man is the Candle of the Lord, ſearching all the inward parts of the belly.* The Old thus, *The Light of the Lord is the breath of man, and ſearcheth all the bowels of the belly.* The heart of man, (the unregenerate mind, the unregenerate ſpirit) is deceitfull above all things and deſperately wicked: that whereby God ſearcheth it, is his Light, his Candle, his own Holy Spirit.

5*thly*, By the Prophets, as *Iſaiah*, *Jeremy*, *Ezekiel*, *Mycah*, &c. who ſaid, *He hath ſhewed thee, O man, what is Good; and what doth the Lord require of thee, but to do juſtly, and to love mercy; and to humble thy ſelf to walk with thy God?* Chap. 6. 8. How doth God ſhew this to mankind, but by the inward Light of his Spirit.

6*thly*, By *John Baptiſt*, who was the fore-runner, and teſtified of Chriſt as of of the inward and Spiritual Baptizer, who had his Fan in his hand: what is that? What doth Chriſt Fan with? What doth he fan, and with what? The Light within is a Fan, the Spirit within, is a Spirit of Judgment and burning: it ſcatters the darkneſs, yea it conſumes and burns up the Droſs and Stubble there.

7*thly*, By Chriſt himſelf, who ſaid, *This is the condemnation, that Light is come into the World, and men loved darkneſs rather than Light, becauſe their deeds were evil*, John 3. 19. Mark how Chriſt preached the Light (the Seed, the Kingdom, the Leaven) and bid men bring their deeds to it, and blamed them that did not, *ver.* 20. 21. How can there be an inward *Jew*, an inward Circumciſion, without an inward Law, inward Light, and inward Teſtimony? and to this inward Law and Teſtimony, muſt the inward *Jew* daily have recourſe, and bring his deeds thither, to be Judged and ſcanned there.

Again, Chriſt ſaith, *I am the Light of the World: he that followeth me, ſhall not walk in darkneſs, but ſhall have the Light of Life*, Chap. 8. 12. How is Chriſt the Light of the World? or how was Chriſt the Light of the World? Was he only ſo, as he appeared in that body of fleſh? Is he not ſo in his inward and ſpiritual appearance? Is he not the Univerſal Light, the Son of Righteouſneſs which enlighteneth the whole dark World? Yet again he ſaith, *Yet a little while is the Light with you; walk while ye have the Light, leſt darkneſs come upon you: for he that walketh in darkneſs, knoweth not whither he goeth. While ye have the light believe in the light, that ye may be the Children of Light*, Chap. 12. 35, 36. This is Chriſts direction to men how they may become true Believers, to wit, by believing in the Light. The Light ſhines in the darkneſs (*ye were darkneſs*) and by believing in it, men become Children of it.

8*thly*, By the Apoſtles, and *Evangeliſts*. They were ſent to turn men from Darkneſs to Light, *Acts* 26. 18. and they teſtified of the Light they were to turn men to: delivered their Meſſage that God was Light, and that in him was no darkneſs at all. They preached Chriſt the Light, the Life, the Way, the Truth, They turned men from Satans Spirit which is darkneſs, to Gods Spirit which is Light.

John the Evangeliſt teſtified of *the Word which was in the beginning*, and ſaid, *In him was Life, and the Life was the Light of men. And the Light ſhineth in darkneſs, and the darkneſs comprehended it not*, Chap. 1. 4, 5. And again ſaith, ſpeaking of him, *That was the true light, which lighteth every man that cometh into the world*, verſ. 9.

Paul ſaith, *whatſoever doth make manifeſt is Light*, Epheſ. 5. 3. Wherefore *Awake thou that ſleepeſt, and ariſe from the dead* (verſ. 14.) for God hath ſent forth the light of his Son to rouſe thee. Again, he profeſſedly averreth, that the Word nigh in the mouth and heart, was that word of Faith which he preached, *Rom.* 10. 8. If ſo, then that is the word of Faith which is to be believed in, if men would believe in Chriſt and be ſaved by him.

James ſpeaketh of God as the Father of *Lights*, from whom every good and perfect Gift proceedeth, *Chap.* 1. 17. Then ſurely from him is the Grace and the

Gift, (the free Gift) by Grace, which is upon all to Juſtification of life, that receive it, and follow the teachings of it.

Peter ſpeaks of the more ſure word of propheſie, to which men ſhould take heed; and wait, in taking heed to that, for the dawning of the day, and the ariſing of the Day Star in the heart, 2 *Pet.* 1. 19. Indeed, all men ought to wait for, and give heed to the *Light* of God's holy Spirit, and the holy Propheſies, Warnings and Directions thereof in their hearts.

And *John*, at laſt, as I may ſay, in that Book of the Revelation (cloſing up the Teſtimony of that Age and Generation) ſpeaks of walking in the *Light* of the Lamb, *Chap* 21. 23, 24. (which every one that comes to witneſs the true *Light*, ought to do, elſe there is no true fellowſhip with God, nor with his Sanctified Ones, who are gathered into and walk in the Light, even as God is in the Light, 1 *John* 1. 7.) And the Angel that opened the Propheſies and Myſteries of that Book to *John*, ſaid, that *the Teſtimony of Jeſus is the Spirit of Propheſie*, Chap. 19. 10. So then, he that hath this Spirit of Propheſie, he that hath this inward Light, hath the Teſtimony of Jeſus; but he that hath it not, hath not the Teſtimony it ſelf, but only words concerning the Teſtimony. For this is the Diſtinction between the true Believer and the Falſe: The true believer hath the Spirit of Propheſie, the Witneſs in himſelf, (1 *John* 5. 10.) The Falſe Believer hath but the Outward Teſtimony or Relation of things, but not the Inward Subſtance, the Covenant and Law of Life within.

Queſt. 2 WHat *doth this Light do inwardly in the Hearts of thoſe that receive it, believe in it, and give up to it?*

Anſ. It doth all that is requiſite to be done, from the ſouls coming out of *Spiritual Egypt* into the Land of Reſt; and all that is needful for its Growth and Preſervation there.

Firſt, it Enlightneth. It ſheweth what is Evil, and alſo what is Good, according to the Meaſure and Proportion of it, and according to Gods cauſing it to Shine in the Heart. It diſcovers the Myſtery of Darkneſs, the Myſtery of Ungodlineſs, the Myſtery of Iniquity, the Myſtery of Deceit in all its Myſterious Workings: for nothing is hid from the Light of him with whom we have to do. And it alſo diſcovers the Myſtery of Godlineſs, the Myſtery of Holineſs, the pure Way and commandment of Life; and gives all the Believers (the True Believers in Chriſt) this Experience, That *his Commandment is Life Everlaſting* There is nothing the heart needs deſire to know of God, but this makes it manifeſt in the due ſeaſon. It opens the very Myſtery of the Scriptures, gives the right Underſtanding and Applycation of the promiſes, and fulfils the Propheſies therefore in the heart.

2*dly*, It doth not only manifeſt the good and evil, but likewiſe inclines the mind to chuſe the good, and refuſe the evil. It draws from the evil and towards the good: yea, and the ſoul is made willing in the day of him who is light, and who appears in the light, and reveales his power there. There is a way an high-way ſpoken of *Iſa.* 35. 8. called the way of holineſs, which the unclean can neither diſcern nor paſs over to: but the Light of the Lord Jeſus Chriſt, the meaſure of Grace and Truth wherewith he enlightens men, ſo manifeſts and leads into this way, that they that are taught and guided by him, ſhall walk therein, and not err.

3*dly*, It ſcatters the darkneſs, breaks the power of the enemy; it makes one with him who is all power, and giveth to partake thereof, ſo that power is given to become ſons, in the Light, to the Children of the Light: power given to become Kings and Prieſts to God: Power given to reign in the dominion of his Life, in the dominion of his Truth, over ſin, over death, over deceit; and to offer up the holy living ſacrifices to God.

What ſhall I ſay? It is one with Chriſt, it is of his heavenly Spirit and Nature, it makes way for him, it leads to him, it fills with him, it brings into unity and fellowſhip both with the Father and the Son, where the peace which paſſeth

underſtanding,

underſtanding, and the Joy unſpeakable and full of glory abounds. This is the Goſpel-meſſage, that God is Light: and they that are gathered into and abide in this Light, they are gathered into, and abide in unity and fellowſhip, both with the Father, and the Son.

David had great ſenſe, and great experience of this Light of Gods holy Spirit, and of his Truth ſent forth, manifeſted and revealed in his inward parts, as is ſignified, *Pſal.* 51. 6. and again, in that vehement Prayer of his, *Pſal.* 43. 3. *O ſend out thy Light and thy Truth; let them lead me, let them bring me unto thy holy Hill, and to thy Tabernacles. Then will I go unto the Altar of God, unto God the gladneſs of my Joy: yea, upon the harp will I praiſe thee O God, my God.* Indeed when the Light ſhines, and the Truth ſprings up in the heart, it leads to him that is true, it leads to the Holy Hill, and Mountain of the Lord, and to the Inward Altar which they have no Right to, who ſerve and worſhip at the outward; and the Harp is known whereon the Moſt High is Praiſed, even that inward Harp, whereof *Davids* outward Harp was but the Figure. Therefore they that come to the Holy Hill of God, to the Mountain of the Lord's Houſe, and to that Holy building which was reared there, they invite and incourage others to walk in that Light which led them thither, wherein Communion with God, and one with another, and the Bleſſings of Life and Peace are injoyed, *Iſa.* 2. 5.

But what ſhould I ſpeak of the Sufficiency of the Light and Grace of the Spirit of our Lord Jeſus Chriſt, or of what it is able to do, and of what he is pleaſed to work by it? I ſhall only ſay this, that as the fulneſs was enough for Chriſt, and to fit him for the Work which he had to do: So the meaſure of Grace and Truth which he beſtows, is enough for every man. *My Grace is Sufficient for thee*, ſaid God to *Paul*: and ſo it is for every man. There is no want of Sufficiency in the Grace of God, in the Seed of the Kingdom, in the Pearl of Price, in the Holy Leaven, in the Heavenly Salt; but the Vertue and Strength of it is greater, than the Enemy is able to withſtand: and he that keeps to it, and departs not from it, ſhall feel Life and Power ſpringing up in it, to quicken him and carry him through all that God requires of him. For the Water which Chriſt gives is a Well, ſpringing up (in him to whom it is Given) unto Life Eternal: and this Water is able to VVaſh, able to Nouriſh, able to fill the Soul with *Living* Vertue, which waiteth for it and partaketh of it. And all the Nations of them that are ſaved, are to walk in the Light of Gods Spirit. To this men are to be turned, unto this they are to be gathered, into this they are to be Tranſlated (even from the Kingdom of Darkneſs, into the Sons Marvellous Light) and being changed by it (into its Nature) become Light in the Lord, and ought to walk in the Light, as God is in the Light, 1 *John* 1. 7.

Queſt. 3. HOw doth the *Mind come to be Enlightned, and the Candle of the Lord come to be ſet up in the Soul?*

Anſw. By God's cauſing it to ſhine there, and the minds being turned to it, and given up to be exerciſed by it, as it pleaſeth the *Lord* to cauſe it to ſhine.

The Power of the *Lord* reacheth to the pure Princple of *Life* and *Light* in the Heart, in the ſeaſons of his good Pleaſure. This being reached to and touched by the *Lord*, anſwers his touch, his viſit, his call: and the mind being turned to it, ſenſible of it, and willing to let it into its Nature and Spirit, and to become one with it, (ſuffering with it, and bearing its Croſs;) the Seed cometh to grow there, the *Light* which was hid and overwhelmed under the Earth (under the earthly Wiſdom, the earthly Will, the earthly Knowledge, the earthly Deſires, the Earthly Delights, *&c.*) cometh to be lighted up there, yea the life cometh to be quickned more and more, and the holy *Leaven* to ſpread more and more there. And this ſenſible Plant of God's Renown being thus entertained, and being not afterwards grieved, diſpiſed, quenched or hurt, by the giving way to, and letting in of that which is contrary to it, it ſhooteth up into a Kingdom of Righteouſneſs, into a Tree of Righteouſneſs, within the compaſs whereof, and under the ſhadow whereof, the

Soul

Soul ſiteth down in Peace and Reſt, & is defended and nouriſhed with that which is pure and living, and full of the pure Sap and Vertue; and ſo becomes ſtrong in the *Lord*, and in the Power of his Might, againſt the Power and Strength of Darkneſs. Now this all men may experience, (at firſt in ſome low Meaſure & Degree, and afterwards more and more) as they come to feel after, and have a ſenſe of that which is of God, and good in the Heart, and come to joyn and give up to it. For then it will be working againſt, and purging out that which is of a contrary Nature, and overſpreading the heart with its own Nature: inſomuch as, that which was the leaſt, will become the greateſt; and that which was the loweſt of all (and indeed trampled under foot) will riſe up into Dominion and *Power* over all, and bring all under. So that the lofty City, the lofty Building of fleſhly Wiſdome, and of Sin and Iniquity in the Heart, will be laid low; and the feet of the Seed ſhall tread it down, even the feet of that which was once poor and needy, until it was Anointed, and its Horn exalted by the Lord.

Queſt. 4. *HOw is the Light or Candle of the Lord Diminiſhed, and at length Extinguiſhed, or put out in ſome? Or, how cometh that about?*

Anſw. By their neglecting, deſpiſing, quenching it, hearkening and giving way to the contrary ſpirit in its Motions and Temptation. For as the Good, let in, ſtops and works out the Evil: ſo the Evil let in, ſtops, and works out the Good: So the *Philiſtine*-Nature, given way to, ſtops the inward Well, which *Jacob* had digged and opened. There is a time wherein *Life* is a Myſtery, a *Fountain* ſealed; and there is a time wherein God un-ſeales the Fountain, and opens the Myſtery in the Heart. O then great care is to be had, and the Soul is to lie very low in the pure Fear, that it may continue in his Goodneſs, and walk worthy of his *Love*, that the Fountain may be kept open, and the pure Springs of the Holy *Land* flow, and not be ſealed and ſhut up again. For, there are ſome that Rebel againſt the *Light*, and they dwell in a dry *Land*. There were ſome that did always reſiſt and vex God's Spirit, and the *Lord's* Spirit ceaſed ſtriving with them, and gave them up to a Reprobate ſenſe and judgment concerning the things of God. There are ſome that do not improve God's good Talent, and from them that which was once given, is again taken away. Yea the Candle of the Wicked ſhall one time or other be put out, and they ſhall be ſilent in darkneſs, and their Mouth ſtopped from having any thing to ſay againſt God, his Truth, and *People*, for evermore. And all men had need to take heed, how they be wanton with the Grace of God, or deſpiſe the day of their Viſitation by the Holy Light of God's Spirit: for if God take away the Talent, if God put out the inward Candle, who can light it again? O how did poor *David*, the man after God's own Heart ſuffer, by letting the Enemy's temptations in upon him, *Caſt me not away from thy Preſence, ſaid he, and take not thy holy Spirit from me.* Indeed he did loſe his condition at the preſent, and he ſpeaks as a man in danger of being quite undone; though afterwards he came to Comfort and Aſſurance, that God would reſtore to him the Joy of his Salvation, and light his Candle and enlighten his Darkneſs again.

But I am not inſenſible of what doubts and diſputes there are in mens minds, about this Teſtimony which we give (from certain knowledge and true experience) concerning the Light, wherewith God enlighteneth Souls. At firſt, when the Teſtimony firſt came forth, men would not grant ſuch a thing, as a Light from God in men, which convinced of and reproved for Sin. But now there are many will aſſent to that, who yet cannot believe it to be a Meaſure of the Grace and Truth which comes by Jeſus Chriſt, and that in it the Sufficiency and Power of God is Revealed againſt the ſtrength and power of Satan. But let ſuch ſeriouſly conſider.

Firſt, who they are that have teſtified, and teſtify of this Light? They are Perſons who, generally, have been deeply exerciſed in Religion: Perſons, who have read the Scriptures very diligently, with much praying and waiting upon God for the

the true, certain and clear understanding of them: Persons, who (several of them) have had experience of most (if not all other) separated Wayes; but could never meet with the Answer of the Cry of their Souls, nor with Satisfaction to that Birth, which breathed in them after the Lord, night and day.

2dly, What their Testimony is, which is manifold; As first, That they were by the Lord (even by his holy Spirit, and the shinings and springings of his precious Seed in them) turned to this light, and shewn it to be of God. 2dly, That in turning to it, they still met with the Presence, Appearance, and Power of the Lord working in their hearts. 3thly, That it did not only discover Sin to them, but also powerfully resist it, fight against it and bring it under; which no light and power, besides the Light and Power of God's Spirit can do. 4thly, That the Life of the Son is manifested and revealed in it, and they come therein truly to see, and taste, and handle the Word of eternal Life. 5thly, That in this Light they come to witness cleansing by the Blood of the Lamb, and the everlasting Covenant made with them (even the sure Mercies of *David*) and the holy and precious Promises fulfilled in them, whereby they are made partakers of the divine Nature, and come to VVitness an entrance into the Holy City, and drink of the Streams of the pure Chrystal River, which refresh and make glad the City of our God, and all the Tabernacles wherein he dwells. Lastly, to mention no more, the Lord hath shewn them, how this had been formerly with them, even in the days of their former Profession; and how God had wrought by this in them in former times, though they then knew it not; and that all their Ability then to understand any thing of God aright, or to pray unto him, or reap any true benefit from the Scriptures, was through the stirring of this in them, whereby God even then in some measure enlightened and quickened their minds. For, there being such a Principle in man, it works variously, and many times when he is not aware of it: and he hath benefit thereby, if he resist it not, but receive its influence and opperation, though he hath not the distinct knowledge and discerning of it.

3dly, Again consider, VVhether the Light of Christs Spirit, or the Grace and Truth which is by Jesus Christ, hath not this property of discovering, convincing, and reproving for sin? Doubtless the Law of the spirit of Life in Christ Jesus, in the lowest Ministration of it, is of that Nature, that it discovereth, and fighteth against the Law of sin and death, where ever it finds it. And whether the Comforter, the holy Spirit of Truth, who leads out of all Error and Falshood, and into all Truth, is not as well to be known by this, even by his convincing the VVorld of sin, and inwardly reproving for sin, as by his comforting of the Saints, in their holy Travels out of sin, and Battels against sin?

Consider 4thly, Whether any thing can convince of sin, but the Light of God's holy Spirit shining in the Heart? There may be an outward Declaration of sin by the Law outward; but it never reacheth the Heart and Conscience, but by the shining of the Light inward: Nay, it cannot so much as reach to the understanding, but as God opens the heart, and brings home the Conviction by his Light and Power. This we have experience of in the *Jews*, who though the Prophets came with certain Evidence, and Demonstration from God's Spirit, yet they were not Convinced thereby, but stood it out against the Prophets, and justified themselves against the Voice and Word of the Lord, their Eyes being closed, their Ears shut, and Hearts hardened against that of God in them, as may be read in *Jeremiah*, *Chap.* 2. and in divers other places, even to Admiration. And what wickedness is so great, which the hardened man will not plead for, and be defending and justifying himself in? Yea, if God do open mens Understandings in some measure, so that they cannot but confess such and such things to be evil in general (as Pride, Covetousness, Drunkenness, Riotousness, Excess in Apparrel, Lying, Swearing, *&c.*) yet they are not able to see the evil and danger of these things in and to themselves, but have covers and excuses to hide them, unless the inward Light and Spirit of the Lord search their hearts, and make them manifest to them.

5thly, Consider the weight and proper tendency of these two Scriptures, and do not form another meaning, and so put off the drift and intent of God's holy Spirit in them. The first is that of the Apostle, Ephes. 5. 13, 14. *But all things that are reproved,*

reproved, are made manifeſt by the light: For whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake thou that ſleepeſt, &c. Every man is bid to Awake, becauſe every man hath ſome proportion of that in him, which (if hearkened to) will reprove, rouſe up and awaken him, and lead him from among the dead, to him, who gives the light, and cauſeth it to ſhine in him, even in the midſt of his darkneſs and corruption, that it might awaken him out of it. The other Scripture is that of *Gal.* 5. 27. where the Apoſtle ſpeaks of the Fleſh its luſting againſt the *Spirit*, and the *Spirit* againſt the Fleſh, and that theſe two are contrary. Did not God's Spirit ſtrive with the old World? Not only with the Sons of God, who had corrupted themſelves, but with the reſt alſo? And what is it that hath ſtriven with wicked men ſince, and that doth ſtrive with wicked men ſtill? Is it not the ſame good Spirit? What is it alſo that inwardly reſiſts and luſts againſt the Will and ſtrivings of God's Spirit? Is it not Fleſh? So here are the two Seeds, the two Principles (which are contrary one to the other) near man. For there is the Creature man (which of right is the Lords) into whom the Deſtroyer hath gained entrance, and in whom he Rules by the Law of Sin and Death. Now he who made man, ſeeketh after him, and findeth out his Enemy in man, and giveth forth a Law againſt him inwardly in the Heart: Which ſo far as any man gives Ear to, believes and receives, there ariſeth preſently a Fight, and ſtriving between theſe two contrary Principles in him, ſo that this man cannot do the things that he would. Now that which thus ſtrives againſt Sin in any man, and troubles him becauſe of Sin, Reproving and Condemning him for it; that is, of another Nature than the Fleſh, (which harbours ſin) and contrary to it.

Laſtly, conſider the great love of God to mankind, and the great care he hath of them. Firſt, as touching their Bodies. How doth he provide for the Bodies of all mankind! He would have none hurt, none deſtroyed, but feedeth all, nouriſheth all, making plentiful proviſion and giving fruitful ſeaſons, cauſing his Sun to ſhine and his Rain to deſend on all. Then, as to their Souls: He knoweth the preciouſneſs thereof, and what the loſs of a Soul is: yea, he knoweth how eager the Devourer is to deſtroy, and ſetteth himſelf againſt him. He is the Father of Spirits, and his Son the Shepherd and Biſhop of Souls, whoſe nature it is to gather and ſave; and it is ſaid expreſly of God, by the Teſtimony of the Spirit of Truth, that he would have all to be Saved, and come to the knowledge of the Truth. And whereas it was ſaid to the *Jews*, that God was as the Potter, and they as the Clay, and he could make them Veſſels either of honour or diſhonour at his pleaſure, *Jer.* 18. 6. yet it was ſaid to this end, even to invite and incourage them to be ſubject to him, that they might be made Veſſels of honour by him, as appears *ver.* 11.

Now conſider; If God be as tender of ſouls, as of the bodies of men; doth he not make proviſion for the ſoul, as will as for the body? Would he not have the ſoul live, and would he not have the ſoul fed, as well as the body? If ſo, then needs muſt the light of his holy Spirit, ſhine inwardly throughout all Nations, and the ſaving Grace and Power be manifeſt every where, even in the every heart, in ſome meaſure, and the Fleſh and Blood of the Son of God (which is the ſouls food) be diſtributed to all. And truly, the Lord is not an hard maſter to any, (as the unprofitable Servant, in every Diſpenſation, is ready to account of him:) for the times of ignorance and darkneſs God winketh at, or paſſeth over, being very tender towards men in that eſtate: yea, a little that is of him, turned to and heeded, according to the Meaſure of Underſtanding that God gives, will be owned and accepted, even in the midſt of a great deal of Darkneſs, and evil working againſt it.

There was a time before the *Law* (for the *Law* was given by *Moſes*) what ſaved then? VVas it any thing but the ſaving Grace, the ſaving *Light*, the ſaving Spirit, the holy Anointing? Could any be ſaved, but thereby?

What ſaved under the *Law*? Did the Shaddows then ſave, or the Subſtance of *Life* vailed under them? Did not the Spirit then Work inwardly, Redeem inwardly, Save inwardly? Did not the Word or Commandments nigh in the mouth and heart (to which *Moſes* by Gods direction, had turned their minds) enlighten and ſave inwardly?

And any of the Gentiles, as this Word or Spirit of Life did work in them, did it not circumciſe inwardly, and ſave them alſo? So that though they had not the

Law

Law or Miniſtration of *Moſes* outward, yet they had the inward Writing from God on their hearts, and ſhewed the work and efficacy of it there, and ſhall at laſt be juſtified by and according to the everlaſting Goſpel, which juſtifieth all whatſoever, ſo far as in any meaſure they receive and are ſubject to the Light and Law of Gods pure Spirit, which the carnal mind cannot receive nor be ſubject to.

O that men could dye to themſelves, even to their own wiſdom and prudency, and not lean to their own underſtandings, nor idolize their own apprehenſions and conceivings, but wait to receive underſtanding from God, who giveth liberally of the true Wiſdom, to thoſe that ask and wait aright! And how doth God give true Wiſdom and Underſtanding? Is it not by the ſhining of his Light in the heart? O that men were turned inwardly thither, and inwardly dead to that wiſdom and prudency from which God ever hid things and ever will. He that will be truly wiſe, muſt firſt become a Fool, that he may be wiſe, that is, He muſt not ſtrive to learn in the comprehenſive way of mans wiſdom and prudency the things of Gods Kingdom, but feel the begettings of life in his heart, and in that receive ſomewhat of the new and heavenly Underſtanding, and ſo dye to the other, and know no more the things of God after the Fleſh, that is, as a wiſe man, as a learned Scribe, as a great Diſputant (for where is the wiſe? where is the Scrib? where is he Diſputer of this World? Can they find out the Myſtery of life, the Myſtery of Gods Kingdom in this Age, any more then they could in former Ages?) but become a Babe, a Fool, and ſo receive and bow to that which his own wiſdom will call fooliſhneſs, and account weakneſs; but the other Birth, which is begotten and born of God, will know and daily experience to be the Wiſdom and Power of God unto Salvation.

An APPEAL to the Witneſs of God in all Conſciences; which is the More Sure Word of Propheſie, the Teſtimony of the Scriptures *Without*, or the Voice and Teſtimony of the Light and Spirit of God *Within* in the Heart.

THe Apoſtle *Peter* ſpeaks of a more ſure word of Propheſie (or of a more ſure Prophetical word, as the Greek hath it) then that voice which came from Heaven, which they heard, when they were with Chriſt in the holy Mount, 2 *Pet.* 1. 18, 19. Now what this more ſure word is, which ought to be given heed to in the moſt eſpecial manner, more than to ſuch an eminent Voice and Teſtimony from Heaven, even from the excellent Glory, it is a very great and weighty Queſtion. Now ſome affirm, that it is the word and teſtimony of the Scriptures without; others affirm, that its the voice, ſound and teſtimony of the Word of Life within.

I do not know a Scripture that my heart hath been more tenderly ſolicitous about, deſiring to give due honour both to the Spirit of God and to the holy Scriptures, and alſo to underſtand what the *Lord* would have me in the moſt eſpecial manner give heed to, until the ſeaſon came from him, in which he ſhould cauſe the Day to dawn, and the Day-ſtar to ariſe in my heart. And now that others might come to the ſame underſtanding and ſatisfaction alſo, are theſe following Conſiderations propoſed in the weight of my Spirit to them.

Firſt, conſider how ſure the word of Propheſie was, how ſure the Voice and Teſtimony from Heaven was, then which the Apoſtle directs them to ſomwhat as more ſure. This I may clearly ſay of it, It was undoubtedly from God, and that in a very extraordinary manner, even in Chriſts preſence, when *Moſes* and *Elias* were with him, and God beſtowing upon him honour and glory, transfiguring him before his Diſciples, cauſing his face to ſhine as the Sun, and making his Raiment white as the Light, *Mat.* 17. 2. And the intent of it was to give the Diſciples full evidence and ſatisfaction (for the voice was not for his ſake, but for,

theirs) or rather that they might have a full ground, after his death and resurrection, to testifie for the satisfaction and confirmation of others: for till then, they were to keep it secret, *ver.* 9. Now that which was thus provided for this end, doubtless it was very sure, testified by them who were chosen to be faithful Witnesses in this respect.

2*dly*, Consider, Whether the Testimonies of the Prophets concerning Christ were surer, than this immediate Voice from *God* himself? Were they surer to those that lived in those dayes, or to those that should come after, then this Testimony was to the Apostles, and to those thy did communicate it in the Will and Counsel of the Lord? The prophets did testifie from *Gods* holy unerring Spirit: but they that lived in those dayes, did not alwayes believe and receive their Prophesies, but sometimes doubted of them and questioned them; yea their prophesies were not alwayes evident, and clearly understood by those who desired to understand; but their Visions were many times a Book sealed, both to the learned and unlearned. But this Testimony, this Word of Prophesie, this Voice from the excellent Glory (*This is my beloved Son, hear him*) is a very plain, evident, full Testimony, easie to be understood by any in that present, or in after Ages: and I must confess, as to my self, the reading of it did alwayes deeply affect and satisfie my heart.

3*dly*, Consider the manner of Gods appearing to the Prophets, and compare it with the manner of this Appearance. God appeared to them sometimes in Visions, sometimes in Dreams. *Moses* saw a Bush burning, and heard a Voice. *The Vision of Isaiah the Son of Amos*, Isa. 1. 1. and *Ezekiel* saw Visions, *Chap* 1. 1. and *Daniel* had a Dream and Visions on his Bed, *Dan.* 7. 1. And *Jeremiah* had that sweet Prophesie (of Gods satiating the weary soul, and replenishing every sorrowful soul) in his sleep, *Jer.* 31. 26. Now here, to these blessed Apostles, was a Vision given of the glory of Christ, and of *Moses* and *Elias* with him; not in the mind or head, as *Daniels* Visions were, *Dan* 7. 1. but the excellent glory did appear, and Christ, *Moses* and *Elias* were really there together on the mount (which is more then a prophetick Vision of a thing) and Christ was cloathed with and swallowed up in the glory. For God the Father did set himself to honour and glorifie him so, as never man was glorified before; and the Voice came (the certain Voice: What Voice could be more certain?) from the excellent Glory, *This is my beloved Son, in whom I am well pleased*, 2 *Pet.* 1. 17. And this pure Vision of Glory (even of Gods thus appearing, and Christs thus transfiguring) they saw, and heard the Voice which came from Heaven, when they were with him in the holy Mount. Now were the prophesies of the Prophets that Christ should be born in *Bethlehem*, and that he should be thus and thus, *&c.* equal to this in evidence and Demonstration. Why was *John* greater then the rest of the Prophets? Was it not in that he was chosen to be the immediate Fore-runner and preparer of the Way, and could point with his finger to the *Messiah?* And yet, is not this immediate testimony from the excellent Glory, greater than the testimony of *John?*

4thly, Consider, Whether Christs own words, in the Flesh, to his Disciples, were surer then this Voice from the excellent Glory? If I should extol the Words of Christ in the Flesh, above the words of the Prophets which testified of him, should I therein do the words and testimonies of the Prophets any wrong? He was the Son, he had the fulness of Life, the fulness of the Spirit, the great authority and vertue of God his Father. *God* (saith the Apostle) *who at sundry times, and in divers manners, spoke in time past unto the Fathers by the Prophets hath in these last dayes spoken unto us by his Son.* (Hebr. 1. 1, 2.) seeming to exalt and magnifie Gods speaking by his Son, and the Way of this Ministration above the Ministration of the Prophets (which Ministration was first by him in Flesh, afterwards in Spirit, which is properly called the Ministration of the Spirit, 2 *Cor* 3. 8) Now consider, whether this sure word of Prophesie from the excellent Glory, so immediately from the Majesty on High, was not intended by him as a seal to the Faith of the Disciples, as a seal to Christ's appearance in Flesh, and to what he had taught them (which was sometimes in Parables, and not so fully understood by them;) and whether this was not more bright, mor ravishing, more certain, more establishing, then his common Presence and Appearance among them, and then the words

words which he from the Father, not the Father ſo immediately himſelf, ſpake to them? For that which is given to confirm a thing, is (in order of nature and for evidence ſake) more certain and clear, than that which it is given to confirm.

5thly, Conſider, Whether the Voice of Gods Spirit and Light within, in the heart, be not more clear and certain to him that hears it, than any Word or Teſtimony from without? Is it not a ſurer Word of Propheſie, than this Relation or Teſtimony of the Apoſtles, of what they heard from the excellent Glory? yea, is it not ſurer than any Teſtimony of the Scriptures; or than all outward Teſtimonies put together?

6thly, Conſider, Whether they who are turned from Darkneſs to the Light, even to the inward Manifeſtation of Gods holy Spirit, ought not to give diligent heed unto it, until the Day dawn, and the Day-Star ariſe in their hearts?

Laſtly, Conſider, What is the difference between this Light ſhining (as a word of Propheſie) in the dark place, and the day dawning and the Day-Star ariſing in the heart? is it not the ſame Light, only further revealed and ſhining in its glory, in the holy and pure place?

The Apoſtle *Paul* excellently openeth the thing. *Coloſſ.* 1. 25, 26, 27. Firſt, he ſpeaketh of the word in general, which he was to fulfil, or fully to preach. Then he ſheweth how this Word is a Myſtery, hid in the Gentiles (for ſo the *Greek ver.* 27. is) even in them that believe not; the word is nigh there, the inſtruction and and Commandment of life nigh there. But, in thoſe that receive the *Grace*, and and believe in the light, and ſo become Children of the light, and walk in the light as *God* is in the Light; in them Chriſt is riſen, and they are riſen together with him, and he is in them the hope of glory. So that the day hath dawned, there the Day-Star hath riſen, and they know not only a Meaſure of Grace from Chriſt, but Chriſt himſelf ariſen, dwelling, living, acting, walking in them, and they in him.

Let theſe things be duly conſidered of, and equally weighed in the holy Ballance, and then I dare appeal to every ſerious and ſober heart and mind, Whether the inward Light, the inward Word, the word nigh in the mouth and heart, and the holy living teſtimony thereof, the voice of the Witneſs within, of the Propheſie within, be not ſurer to that man that hath it, and hears and knows the voice of it, than any outward voice or teſtimony whatſoever?

Object. *But ſome may object thus, or after this manner. I am ſatisfied that there is a Word nigh in the mouth and heart (to which* Moſes *did direct the* Jews, *and the Apoſtles the Chriſtians) and that this Word doth enlighten the mind, and doth ſeparate in the mouth between words and words, and is a ſwift Witneſs againſt the bad words, and a Juſtifier of the good words, which come from the truth and uprightneſs of the heart, and are ſeaſoned with grace. I alſo believe, that this Word is quick and powerful in the heart, ſeparating and dividing between the thoughts and intents there, and that the teſtimony thereof is ſurer and clearer (as to the hearts in which it ſhines, and to them whoſe ſpiritual ears are opened to hear its voice) than any words and teſtimonies from without. And I am ſatisfied alſo, that they who are the Sheep of Chriſt, do thus hear the Shepheards Voice, and do know both the Voice behind them, when it comes after them to reprove their wandrings, and direct their minds into the true Way, and alſo the voice before them, when the Shepherd (who is the Leader)* putteth forth his Sheep, and goeth before them, and they follow him, for they knew his Voice, *John* 10 4 *Yea, I have had the experience hereof in my own heart: for I have felt that work within, and that living ſweet teſtimony of Gods Spirit in my own heart, which hath been more to me, than all that ever I heard or read, from without: ſo that I can truly ſay (with the* Samaritans, *John* 4. 42.) *Now I believe, not becauſe of the teſtimonies or words I have heard from without, but from the evidence and demonſtration of Life, and of Gods holy Spirit in my own heart. Nor can I ſee, how the Apoſtle* Peter *in this place, can prefer the Teſtimonies of the Prophets (for that which is called the New Teſtament, was not yet written and added to the Old) before this glorious immediate Teſtimony from God Almighty, which Chriſt was honoured with, and they were greatly honoured in being admitted to be Beholders and Witneſſes of. Yet ſomewhat ſticks with me, namely thoſe words of the Apoſtle* ver. 20, 21. *wherein he plainly ſeems to me to ſpeak of the Scriptures or Writings of the Prophets, as if that had been the more ſure Word of Propheſie, which in*

this place he had directed to. For why ſhould he ſay thus, Knowing this firſt, &c. *unleſs he had intended the ſame Word of Propheſie, which he had been ſpeaking of before, and directing their minds how they might make uſe of that Word of Propheſie?*

Anſw. Peter was the Miniſter of the Circumciſion, and he was to deal with people who were great Admires and Studiers of the Letter. Therefore though he, as well as *Paul* and *John*, and the other Apoſtles (*Rom.* 10. and *Act.* 26. 18. and 1 *Joh.* 1.) was to direct men to the Word within, and Light within: Yet he knew it was of great concernment to them, rightly to Read, and be able to underſtand the Letter without. Therefore having firſt directed them to the Word of Propheſy, to the Path of the Juſt, which is the inward ſhining Light, to the Light which ſhines more and more in the dark place, to them that give heed to it: in the next place, it was very proper, uſeful and neceſſary, to direct them how to Read the Scriptures aright. For indeed, the Oracles of God were given to them, *Rom.* 3. 2. and they ought to be diligent in the reading of them, that they might underſtand the Holy Propheſies and precious Promiſes, *&c.* and Reap the hope and comfort of them, and be made Partakers of the divine Nature, which is the thing promiſed. And not only to the *Jews*, but to the Chriſtians gathered from among the *Gentiles* in that Age, were the Scriptures greatly uſeful: and ſo they are alſo to ſuch as are gathered by the holy Spirit and Power of God in this Age. The Propheſies, the Judgments, the Promiſes, the Mercies, the Experience, *&c.* are all uſeful and profitable, to thoſe that read and underſtand them in the Light of Gods holy Spirit. But the firſt thing needful, is to turn a mans mind to the Light, that he may have ſomewhat to guide him, ſomewhat to ſtay his mind upon in reading the Scriptures, ſomewhat to open and unſeal the Holy and Divine Words and Myſteries to him. For no man can truly and rightly underſtand the Scriptures, but as his mind is opened by the Lord, and the underſtanding of words and things given him. So that this is exceeding neceſſary to be known (after a man is turned to the Light and Word of Propheſy within, and comes to Read the outward Oracles and Teſtimonies of the holy Spirit) that all Holy Men ſpake not in their own wills; not in the will of the Fleſh, not in the will of Man; but as the Spirit of God gave them Words, and moved them to ſpeak. And thoſe words, ſpoken by Gods Spirit, knoweth none but that Spirit which ſpake them. So that no man ought to venture by his private Spirit, to undertake to Open and Interpret thoſe Words; but he muſt firſt receive the ſame Word of Life, the ſame Spirit of Propheſy within, and wait upon him, and learn to know his Voice, who openeth what, and when he pleaſeth to the ſons of men, either of what he ſpake formerly, or of what he pleaſeth to ſpeak now. And ſo, when the ſame Word of Life ſpeaks in a mans heart now, ſhewing things to come, either concerning a mans ſelf or others, that man muſt be careful to retire, and lie very low before the Lord, waiting upon him for the true Underſtanding and right Interpreting of his own words, elſe a man may eaſily miſ-underſtand and miſ-apply what was truly and rightly ſpoken. So that this is the right way of underſtanding the Words of Propheſy from the holy Men of God in former Ages, and the Inſtructions of the Word of Life in the Heart. *The ſecrets of the Lord are with them that fear him.* In the true fear the Ear is opened, and the right Underſtanding given: but in the wiſdom of the Fleſh, and in the confidence thereof, it is eaſie erring at any time from the true ſenſe and right uſe of that, which was opened and given by God, either for the ſouls own good, or for the good of others.

To conclude this Appeal: There is one Conſideration on my my heart to propoſe to the ſerious and ſober minded; and Oh that they might rightly conſider and underſtand it! *David* was a man after Gods own heart, a wiſe man, an inwardly exerciſed man, an experienced man, an holy, ſpiritual, heavenly man; a man who knew the inward, everlaſting Kingdom, and had the Spirit of God, and witneſſed his Truth in the inward parts. Can ye think that *David* did not know the Word and Commandment of Life within? Did not God write his Law in his heart? how elſe could he become a man after Gods own heart? Did not he witneſs the everlaſting Covenant and the Law thereof, the new Law, the living Law, even the Law of the Spirit of Life in Chriſt Jeſus? Now when *David* ſaid, *The Law of the Lord is perfect, converting the ſoul*: What Law did he mean?

What

What is the Law, which converts the ſoul to God? Can any thing leſs than an inward Power, an inward Light, an inward Law, an inward Life, than the inward drawings and teachings of Gods Spirit, convert the ſoul to God? And what teſtimony is that, which makes wiſe the ſimple? Is it not the inward teſtimony? What made him wiſer than the Antients, and his Teachers, who knew and could teach the Law outward? Were they not the inward teachings and inward precepts of Gods holy Spirit from the Word of Life within, which doubtleſs was very nigh him, he being a man ſo exerciſed by Gods Spirit, and ſo formed after his heart? And what are thoſe right Statutes, which rejoyce the heart? And the pure Commandment, which enlightens the eyes? And the clean Fear, and the righteous Judgments? Are not theſe all things known within, and received within? Doth not God put his fear within, in the heart? Doth not God reveal his righteous Judgements within, againſt ſin and iniquity? O how did *David* cry out, becauſe of Gods dreadful judgements upon him for ſin, and ſaid, his Sore ran in the night, and he watered his Couch with his Tears? and in another place, *My Fleſh trembleth for fear of thee, and I am afraid of thy Judgments.* And when he ſpeaketh ſo much (as in *Pſal.* 119.) of Gods Word, Gods Law, his Teſtimonies, Precepts, Statutes, Judgements, *&c.* What doth he ſpeak of? Doth he ſpeak of the outward, or inward miniſtration of the word in the heart? Doth he not ſpeak of the inward writing? of the Law in the heart? of the Commandment in the heart? of the Teſtimony of Life there? For he had the Teſtimony within, the Spirit within, the Law within, the Light within, the inward and ſpiritual Kingdom (wherein the holy dominion of God is revealed) he knew within: and ſo, believing, could ſpeak of the power and glory thereof, and of Gods wonderous works, *Pſal.* 145. And when he ſaid, *Thy Word is a Lamp unto my Feet, and a Light unto my Path:* What Word did he mean? Did he mean the Letter or Law outward? or the Word nigh in the mouth and heart, which *Moſes* had teſtified of and directed the *Jews* to, and he himſelf had been very well acquainted with? When, again, he ſaith, *Wherewithal ſhall a young man cleanſe his way?* and immediately giveth the anſwer, *By taking heed according to thy word.* Doth he mean the Letter without, or the Word within? What is it, that cleanſeth the heart? that cleanſeth the way? Is it any leſs then the Water of Life, then the Blood of the everlaſting Covenant, then the Word and Life of Truth within? *Sanctifie them by thy Truth, thy Word is Truth.* In the ſenſe of that inwardly, and obedience to it, is the renewing and Sanctification felt. And ſo this brings to be undefiled in the way, and to keep the teſtimonies of Life, and preſerves from doing iniquity. *Bleſſed are the undefiled in the way,* ſaith he, *who walk in the Law of the Lord. Bleſſed are they that keep his Teſtimonies, that ſeek him with the whole heart. They alſo do no iniquity, &c.* Had he no experience of theſe things himſelf? Yea ſurely. He knew the holy heart, the pure heart, the new and heavenly Image, the heart after Gods own Heart: and he knew what it was to walk in innocency, and to be kept out of Sin: Hear what he himſelf ſaith, *Pſal.* 18. 21. &c. *For I have kept the Wayes of the Lord, and have not wickedly departed from my God. For all his Judgements were before me, and I did not put away his Statutes from me. I was alſo upright before him: and I kept my ſelf from mine iniquity*: What was that? Was not that it which had moſt power over him, and was moſt apt to entangle and enſnare him? Now, he that arrives here, he that doth this, that keeps himſelf from his iniquity, doubtleſs witneſſeth great power and victory over leſſer and ſmaller Sins. Was not *David* ſtrong in the Lord, and in the Power of his might? did not the Word of God abide in him? did not he overcome the wicked one by the Power thereof? How elſe could he walk thus in the Wayes of the Lord, as he expreſſeth, and keep himſelf from his iniquity?

Now, this Word of Life, theſe living Teſtimonies and Precepts, yea the everlaſting Ordinances and Statutes of the new Covenant, with the ſure mercies of *David*: which Word *Moſes* had teſtified of and directed to, and *David* had experienced (it being the Pearl he had treaſured up and hid in his heart) and which was the VVord of Faith which *Paul* and the other Apoſtles preached and teſtified of, turning men from darkneſs to this inward Light; I ſay, this VVord, this living VVord (and the inward Miniſtration thereof) God hath revealed and made manifeſt in this our day, and hath turned the minds of many to it, and is daily inviting men to *Shiloh*'s Streams, to the living VVaters, to the Light and Habitation of the Living. Bleſſed are they that hear the joyful

joyful ſound, and come to the holy Mount and City of our God, where Life lives and reigns, and is ſed on by all the living; who are Gods elect, Gods Heritage, Gods Vineyard of Red Wine, Gods encloſed Garden, whom he watcheth over night and day, and watereth every moment; and in whom he dwelleth and walketh, and is to them a God and Father, and maketh them daily ſenſible that they are his Servants, Children and Spouſe, in whom is his great delight, and on whoſe hearts and fore-heads is written, *Holineſs to the Lord.* Yea and the Lord will bleſs thee forever, *O Habitation of Juſtice and Mountain of Holineſs,* and every tongue that riſeth up in Judgement againſt thee, will the Lord God condemn for evermore. This is the Heritage of the Servants of the Lord, whom the Lord hath gathered by the Arm of his mighty Power (inwardly revealed and ſtretched forth in them, and for them) *and their righteouſneſs is of me,* ſaith the Lord.

Poſtſcript.

There is a Scripture now openeth in me, as it hath often done; and it hath been very ſweet to my Taſte; but I have not had freedom to give it forth to others, as at this time it is with me to do: It is that Scripture, Rom. 9. 18. Therefore hath he Mercy on whom he will have Mercy, and whom he will, he Hardeneth.

NOw many apprehend from this Scripture, as I alſo formerly did, That God hath Choſen out a certain Number of Perſons, on whom he will have Mercy and Save by Chriſt Jeſus the Lord; and that he hath paſſed over the reſt; ſo that they were never intended to have any Benefit by Chriſt's Death, as to their Eternal Salvation. This the Wiſdom of man, from the Letter of this Scripture and many other places, may eaſily apprehend and ſtrongly reaſon for. But as the Lord openeth the mind, and men come to a ſenſe of his Nature, and Spirit, and his Intent in ſending his Son, and receive the Key which opens the Truth as it is in Jeſus; they will eaſily ſee that this is contrary to Gods Nature, and his Intent in ſending his Son, and the Univerſal Covenant of Light and Life, and the manifeſt Teſtimony of the Scriptures.

Firſt, As touching the Nature of God. His Nature is *Love*; love to all his Creatures. He would not have it go ill with any of them. He needeth not their Miſery to make himſelf Happy. His Nature is to Love, to Bleſs, to Save: not to Deſtroy or Cut off, not to Afflict or Grieve the Children of men, not to Hurt either the Body or Soul of any. He preſerveth Man and Beaſt, *Pſal.* 36. 6.

Secondly, As touching his ſending his Son. He ſent him in his Love to Mankind, to ſave Mankind. His Love was not to a few only: but he loved all his Creatures, he loved all loſt Souls; and he ſent his Son to ſave them all. He gave him Light to enlighten them all, and he gave him Life to quicken them all; only he diſpenſeth this in various wayes, according to the Infinite Wiſdom and Good Pleaſure of his Father.

So that, Thirdly, The Covenant of Light and Life is univerſal and nigh all Mankind, by which the darkeſt parts and corners of the Earth are at ſometimes enlightned, and feel ſomewhat of the Quickning Life. For the life is the light of men: and the light comes from the life, and is a quick, piercing, quickning, light, conveying Warmth and Life, yea living Vertue into the darkeſt hearts, as it moves and finds entertainment in them.

Laſtly, As for the Teſtimony of the Scriptures, it is very clear that God would have none to Periſh. *All Souls are mine,* ſaith the Lord, Ezek. 18, 4. *I have no Pleaſure in the Death of him that dyeth.* ver. 32. And again, *As I live, ſaith the Lord God,*

God, I have no pleaſure in the death of the Wicked, Chap 33. 11. I have ſent my Light to enlighten all men, and turn all men; and I would have all men receive it and be turned by it. I have ſhewed every man what is Good, and what I the Lord require of him: and I would have every man anſwer the Manifeſtation of my Light and Spirit in him. Do ye not read Gods charge againſt the whole Earth, *Iſa.* 24. 5. That they had tranſgreſſed the Law, changed the Ordinance, broken the everlaſting Covenant? Why then they all had the Law, had the Ordinance, had the everlaſting Covenant: and for this cauſe it is that the Curſe and Judgment comes upon them, *ver.* 6. So that this was the Condemnation from the begining, and this is the Condemnation ſtill, *that Light is come into the World, and men love darkneſs rather than Light, becauſe their Deeds are Evil.* Men are not condemned for want of Light from Chriſt Jeſus? but becauſe they do not believe in and obey that light which they have from him: becauſe they believe in the Darkneſs, believe in the dark ſpirit, believe in the dark power which riſeth up againſt the Miniſtration of Light in the heart; and do not believe in that which is given of God to diſcover and work it out. What ſhould I multiply Scriptures for? That common Scripture is abſolutely undeniable (as the Lord opens the heart unto the Simplicity of Truth, and keeps it out of the ſubtile, enchanting wiſdom) *John* 3. 16, 17. *For God ſo Loved the World, that he gave his only begotton Son: that whoſoever believeth in Him, ſhould not Periſh, but have everlaſting Life. For God ſent not his Son into the World to condemn the World: But that the World through him might be Saved.* What can be more naked and plain than theſe words of Chriſt, who knew the very Heart of God in this particular, and plainly declares what it is: even not to condemn, not to deſtroy; but to ſave men from Condemnation and Deſtruction? And would Chriſt have ſo affectionately Wept over *Jeruſalem,* had he known it to have been his Fathers will and Determinate Counſel, that they ſhould have periſhed, and not have been gathered and ſaved by him? I ſhall add but one place more, where the Apoſtle (who knew God's Counſel, and underſtood the Myſtery of Election and Reprobation, and had the Mind of Chriſt) ſaith expreſly, That *God will have all men to be Saved, and to come unto the Knowledge of the Truth,* 1 Tim. 2. 4. What words can be ſpoken more plain and full? And let people mind, that theſe words are far plainer and eaſier to be underſtood, than thoſe Scriptures which treat of Election and Reprobation, which is a deep Myſtery; and men muſt come to a growth in the Truth, before they can receive that capacity, which is neceſſary towards the underſtanding of them. But to open the thing a little, as it is now in my heart.

There hath been a threefold Diſpenſation of God to Mankind. A Diſpenſation of the Law to the *Jews.* A Diſpenſation of the Goſpel (or promiſe, which was as well before the Law, as after it) to the called *Jews* and *Gentiles.* And a ſecret, hidden Diſpenſation of the Myſtery of Grace, of the Myſtery of Life and Salvation, which the Apoſtle calls the Myſtery hid in the *Gentiles, Coloſſ.* 1. 27. For ſomewhat of God, ſomewhat of the Nature and Spirit of Chriſt, the Souls of all Mankind have had neer them to enlighten them, and to turn them from Satan's power to *God*; though it hath not been a thing known to them, but a Myſtery hid in them.

Now, that God did caſt off any *Jew* under the Law, or any whom he viſits with the Grace and Power of the Goſpel, from a meer, abſolute will in himſelf, becauſe he would deſtroy them and have them periſh, to ſhew forth the Praiſe of his Juſtice, and his abſolute Soveraignity: this the true ſenſe of Life in me denies. But all have a viſit, of that which ſaves, heartily and in true good will from God: and he that is turned to that which God hath ſent to turn him, ſhall be owned and ſaved thereby. He that believeth in the Truth, in the Light, in the Word nigh; even in the very loweſt appearance of it (for the loweſt appearance is the ſame thing in nature with the higheſt; and the Grace is ſaving in its very loweſt appearance, as well as in its higheſt) ſhall be ſaved thereby.

Now mark: *God's* Grace, *God's* Mercy, *God's* Love, *God's* Light, *God's* Spirit, *God's* Power, *&c.* is his own: And he may do with his own what he pleaſeth. Now, it being by this that he ſtrives, converts and ſaves: And it being in his own will

and

and good pleaſure, how long he will ſtrive and contend to ſave; it lieth therefore abſolutely in him, even in his own will, what he will do in this kind. He may take advantage againſt Rebellious Man, and cut him off when he will: And again, he may ſtrive and raiſe true ſenſe in a mans heart, and give Repentance and Pardon his Tranſgreſſions as long as he pleaſeth; Yea, he may ſo change a man's heart, and ſo Create him a new in Chriſt Jeſus, and ſo bring him into Unity with the pure Seed, and to that eſtate in the Seed, as that he may have aſſurance he ſhall never be utterly caſt off: But that though he ſhould Sin, and Tranſgreſs the Holy Law of *God's* Spirit; his iniquity ſhall be chaſtiſed with Stripes, and his Soul recovered and brought back thereby, but not utterly rejected by the Lord. Now, it being thus, hath not God Mercy on whom he will? and doth not he Harden as he pleaſeth? Did not *God* give up the *Jews* to hardneſs, after much ſtriving with them? Did not *God* give up the *Gentiles* to hardneſs, and to vain imaginations concerning the true God, after they had rejected a meaſure of the True Knowledge? (*Rom.* 1. 21) Have not the Veſſels of Wrath, who are fitted to deſtruction, a day of much long-ſuffering firſt? *Rom.* 9. 22. Had not the Old World, who were fitted for that Deſtruction of the Floud, a long day of Patience and forbearance from God, his Spirit reproving of them and ſtriving with them? To what end did God forbear them, and cauſe his Spirit to ſtrive with them? Was it not to lead them to Repentance, that thereby they might have Avoided that Deſtruction, which by their Rebellion and ſtifneſs of Spirit, againſt God's good and Tender Spirit, they were fitted for and expoſed to? See *Rom.* 2. 4. So for *Cain*, How tenderly did God deal with him! how uprightly did *God* ſeek his Good! Would not God have had him come to a true ſenſe and Repentance? Would not God have had him believed and offered in the Faith, and been excepted as his brother was? And for *Pharoah*: God, indeed, was againſt that nature and Spirit in him, which oppreſſed *Iſrael*: but would not the Lord have had him denied and turned from that nature and Spirit, and let *Iſrael* go? God would have no man do evil, and bring upon themſelves Deſtruction, though in his juſt Judgment, he is many times provoked to give men up to that, which leadeth into and hardneth in Evil. So not onely *Pharaoh*, but *Iſrael* alſo was given up to their own hearts Luſts when they would none of the Lord, nor hearken to his council, *Pſal.* 81. 12. But, ſaith the Lord, O that it had been otherwiſe! *O that my People had hearkened unto me*, &c. it ſhould then have been otherwiſe with them, *ver.* 13. *&c.*

So that God, of himſelf, doth not deſire the Deſtruction of his Creature? nor doth he deſire to harden them or to give them up to a deluding Spirit, that they might be damned: but men firſt refuſe the Truth and turn from it, or let it go; not receiving it in the love of it, or not liking to retain the knowledge of it (which is Death to the man's corrupt nature, ſpirit, will and wiſdom, and ſuch a Croſs and Yoke, as he is in no wiſe willing to bear:) and then the Lord, in his juſt Judgment, gives them up to the Deceitfulneſs of Sin, to be hardned by it. Now this liveth in God's own Breaſt when and to whom to do it, according to his own Will, and according to his own Wiſdom and Council; ſo that it may be truly and properly ſaid, *He hath Mercy and compaſſion on whom he will, and whom he will he hardeneth.* But that God hath determineth to harden any, without giving them a Day of Mercy; or that it is Gods will and determinate Counſel, that men ſhould reject the Day of his Mercy, and precious Invitation, that they might be hardened by him and periſh: This is not God's Truth, but mens Miſ-Apprehenſions upon true words, gathering Meanings therefrom in their own wiſdom, and not waiting upon God till he cauſe the true Light to ſhine in them, and thereby give them the True Knowledge and Underſtanding.

Therefore, ſince there is ſuch Mercy in God towards all, and he hath given all men a Day of Viſitation, greater or leſſer; yea, ſince of late he hath cauſed his Light to ſhine forth, and given this Age ſuch a viſitation, as many Ages have not had: O let men take heed how they cloſe their Eyes, ſtop their Ears, and harden their hearts againſt it; leſt they provoke God to give them up to their own imaginary conceited, fleſhly comprehenſive knowledge of the Letter, and ſo ſeal them up in that hardneſs of Heart and deafneſs of Spirit, which they firſt gave them-

themſelves up to. For the Letter without the Spirit killeth: And ſo doth all litteral Knowledg: and there needs no greater Curſe from God (it will ſufficiently avenge the Cauſe of his Reproached Light, and Holy Covenant of Life in Chriſt Jeſus, now abundantly Revealed and made Manifeſt) then to cloſe mens Eyes, and ſtop their Ears, and harden their Hearts (in their Litteral Knowledges and Practiſes) from beholding and partaking of the precious Life and Vertue of this holy and Living Miniſtration in Chriſt Jeſus the Lord, wherewith God Viſiteth and Redeemeth his People.

Indeed the Phyſitian is come inwardly and ſpiritually, and he inwardly Heals and Reſtoreth his People; faithfully, ſeeking after the Sick, the Diſtreſſed, the Broken, the Wounded; pouring Oyl into their Wounds, and healing them. But there are ſome, who are ſo ſound and whole in their notional Apprehenſions and Practiſes, that they have no need of the Phyſitian: And then the Phyſitian paſſeth by, as unworthy of him, and whom he intendeth ſhall have no ſhare with him. *Ephraim is joyned to Idols* (he is well, he hath enough, he hath no need of me) *let him alone*, ſaith the Lord. I will pour out the choice Vertue of my Spiritual Life, and Redeeming Power, among my gathered Sheep and Lambs, who have need thereof, and will rejoyce therein. Theſe will know my Voice, theſe will juſtify the appearance of my Spirit and Power, theſe love the ſavour of my Anointing and precious Oyntment which runs down from the Head upon all the Living Body: And theſe ſhall have it. Theſe underſtand how I have Mercy on whom I will, and whom I will, I Harden: And it is my Will to have Mercy on theſe, my once greatly Diſtreſſed Ones, and to deſtroy (inwardly to deſtroy, O who knows what that meanes) the Fat and the Strong, and to feed them with judgment. O that men did know to whom the Mercy, and to whom the Judgement belongs. To the Wiſdom of the Fleſh, to the Wiſe Comprehenders of the things of God after the Fleſh, is the judgment: to the Poor, to the Diſtreſſed, to the Broken in Spirit (not to them that are at eaſe in their Litteral Knowledg, but to the Mourners in *Sion* after the Holy God, and his living Power and Righteouſneſs) is the Everlaſting Goſpel, the Mercy, the Love, the Peace, the binding-up, the Redemption which is by Chriſt Jeſus, the Living Miniſter in the Holy Sanctuary of our God. *THE END.*

NAKED TRUTH; or, TRUTH Nakedly manifeſting it ſelf in ſeveral Particulars, for the Removing of Hindrances out of the way of the Simple-hearted, that they may come to true Knowledge, Life, Liberty, Peace and Joy in the Lord, through the vertue and power of his precious Truth, revealed and working in them. Given forth by way of *Queſtion* and *Anſwer*.

Whereunto are added, Some Experiences, with ſome Scriptures, very Sweet, and neceſſary to be Experienced in the Goſpel-State.

As alſo, A few words concerning the True *Chriſt*; and a few words in the Bowels of tender Love and Good-Will, to my Native Country.

By a long Mourner and Traveller after; but, at length, an happy Experiencer of the Truth, as it is in Jeſus:

Iſaac Penington.

Bleſſed are the Eyes, which ſee the Things that ye ſee, Luk. 10. 23.

THE PREFACE.

TRue Knowledge, and true Experience, eſpecially concerning Things of Neceſſity, and great concern to the Soul, is very Precious. As to know the True Foundation, the Corner-Stone, which God *layes in his Spiritual* Sion; *and the Heavenly* Jeruſalem, *which is the Mother of all that are Born of* God; *and the Gathering out of*

the Spirit of this World (with the Vanity and Falſhood thereof) into God's *Spirit; which is Truth, and no Lye: and the Building up of the Holy Temple, in which* God *appears, and is worſhipped; and the Heavenly Communion with the Father and Son, in the one pure Light, which ſhines from them into the Heart; and the one Faith, the one Circumciſion, the one Baptiſm, the one Holy Mountain, the one Feaſt of Fat Things made thereon; the one Water of Life, the one Bread, the one Cup of Salvation,* &c.

Now the Things of the Kingdom, are all at the Diſpoſe of the King thereof: To him all Power is given, in him are hid all the Treaſures of Wiſdom and Knowledge; he hath Life in himſelf, and he hath Life to diſpoſe of, and diſpenſe to his. He gives the true Knowledge, which is Life Eternal: He gives Repentance, and Remiſſion of Sins. He teacheth to believe in the Father, and he giveth Faith alſo. He is the Shepherd of the Sheep; who by his Voice quickneth, and maketh alive, and leadeth, and preſerveth, and nouriſheth up to Life Eternal. Therefore, whoever will underſtand aright, muſt receive Underſtanding from him; and whoever will repent aright, muſt receive Repentance from him; and whoever will believe aright, muſt receive Faith from him; and whoever will hear and ſee aright, muſt receive an Ear and Eye from him; and whoever will come unto him, and receive him, muſt witneſs that new Heart forming or formed in him, wherewith and whereby he is received. Men greatly miſtake and erre about the Goſpel-Knowledge and Religion, by beginning therein without the Goſpel-Spirit and Power.

Therefore, that Man that would not be deceived, and loſe his Soul for ever; let him take heed how he begins, how he ſtands, and how he proceeds in his Religion. The Jews-*State ſtood in the Revelation of* God's *Spirit and Power outwardly; and the State of the Chriſtians, the New-Covenant-State ſtands in the Revelation of* God's *Spirit, and Power inwardly. For none can beget a New-Birth to* God *inwardly, but his own Spirit and Power, working inwardly in the Heart.*

Therefore, thou that would'ſt live with God *for ever, and not periſh from the Preſence and Glory of his Power, mind theſe Three things.*

Firſt, God's *inward Viſiting thee, and making a real Change in thee. I do not mean, a Change in thy Mind, from one Notion to another; but a Change in thy Heart, from one Nature and Spirit, to another. This is the Great Work, which nothing but the mighty Power of* GOD, *which raiſed* Jeſus *from the Dead, can effect in the hearts of the Children of Men! Now that this may be wrought out in thee, wait for the appearing and working of that Power, which (by its appearing and working) doth effect it dayly more and more, in thoſe that unite to it, and give up to its operations. O wait to feel the Power begetting ſomewhat of its own Nature in thee, leavening thee into its Nature by the pure Heavenly Leaven, wherewith God waits to leaven thy Heart. Thus feel thy beginning from the true Root, from the Holy Principle, from the Seed of the Kingdom: and then wait to feel that grow up in thee, and to grow up therefrom: that as the beginning is pure, ſo the growth may be pure alſo. For after God hath viſited thee, and begotten ſomwhat in thee, and leavened thee in ſome meaſure; ſo that there is true Life, true Senſe, true Hungerings, true Breathings after the Lord, and his Righteouſneſs, after the Fountain of living Waters: then (in the next place) mind and wait to learn of the true Teacher, how to come to the true Waters, that thou mayeſt drink thereof, and of no dirty puddle, of thy own or any others forming. Where are theſe Waters diſpenſed, and where are they to be found? Why, in the New-Covenant, which God makes with the Hungry and Thirſty Souls, as they come to the Shepherd, and hear his Voice, and learn of him, and follow him. Therefore, thou muſt wait to diſtinguiſh* Spirits, *and the knocks of* Spirits *in thy own Heart. Thou muſt know when the Shepherd knocks, and when the ſtranger knocks: and let in the ſhepherd when he knocks: and not let in the ſtranger when he knocks. Thus by knowing him, enclining thine Ear to him, and hearing his Voice; thou comeſt to have the everlaſting Covenant made with thy Soul, even the ſure Mercies of* David; *wherein the Union with God is ſure, the Teacher ſure, never more to be removed from thee; the fear which God puts into the heart ſure; the Law of the new life ſure, being ſo written in thy Heart, by the finger of Gods Spirit, as none can blot out; the love of God ſure, his preſervation ſure, the Inheritance of Life ſure. O ſweet Covenant! O holy Covenant! O bleſſed Covenant! and bleſſed are all thoſe Souls with whom God makes this Covenant, and who are kept by him in the ſenſe and enjoyment of it!*

Now,

Now, Lastly; After God hath made this Covenant with thee, and spoken Peace to thee, and given thee of the Power, Righteousness, and Joy of the Kingdom, and set the holy Hedge of his Power and VVall of salvation about thee; thou must take heed of going forth after any Lust, after any desire of the Flesh, after any temptation of the Enemy: Thou must keep within the holy Limits, and not touch any dead or unclean thing, lest thou be Defiled, and so in degree separated from him who is Pure.

The occasion of what follows was briefly thus.

There was a Controversy between me and another, about many of these things; towards whom my love was in a travel, And having a sense on my Heart, that the Enemy makes use of the wrong apprehensions and mistakes he begets in mens Minds about these things, contrary to the true Knowledge and Experience, which God giveth to the Children which are Born of the Heavenly VVomb, who indeed alone can rightly plead for and justify their Mother, in this day of great strife and contention about the Kingdom and right Heir thereof; I say, having this sense on my Heart, and these things naturally springing up and opening in me upon this Occasion, I was drawn in Love, and in the motion of Life, thus to give them forth to others, hoping that the Lord may thereby open the minds of some towards, and confirm the minds of others in the sense and belief of the Truth, and the inward manifestation of his Spirit, which discovers and strives against the darkness, lusts, and corruptions in them. The Lord give People the sense of the strivings and repooofs of his holy Spirit inwardly in their Hearts, and joyn their spirits thereto, that they may receive Light, Life, Vertue and Strength from his holy Spirit, and thereby witness the overcoming and keeping under the Enemy of their Souls, that they may know what it is, to have the Seed of the VVoman bruise the Serpents Head in their own particulars, that so the Holy Child Jesus may be Exalted (his Horn Exalted in them) and he may Reign and exercise his Government in them, and they may become Kings and Priests to God, and Reign in him, over all that his Power is ordained to break and keep under, yea utterly consume and destroy, in the Hearts of those that submit themselves willingly to him, and walk in the Light and Leadings of his Holy Spirit, Amen.

NAKED TRUTH; or, Truth manifesting it self in several Particulars, for the removing of Hinderances, &c. Given forth by way of *Question* and *Answer*.

I. *Concerning understanding the Holy Scriptures truly and aright.*

Question.

Whether the Scriptures can be understood aright, without the Light of God's Holy Spirit shining inwardly in the Heart, and giving the true Understanding of them?

Answ. No, not possibly: for as the outward Eye cannot possibly see, without the shining of some outward Light; No more can the inward Eye see without the shining of the inward Light. God who Commanded Light to shine out of Darkness, causeth the Light of His Spirit to shine in the Hearts of People, according to His Holy Pleasure; and thereby they come to see. God seeth all things in his own Light, in the light of his Pure, Eternal Spirit: and in his Light do the Children of light see Light. The things of Gods Kingdom are Holy Mysteries, and the Words whic' he speaks concerning those Holy Mysteries, none can understand, but as he pleaseth to Open and Reveal them. He hath given us an understanding to know him that is true, 1 Joh. 5.20. *The Inspiration of the Almighty giveth Understanding* (Job 32. 8.) without which Man is Dead, and can neither Hear nor See, nor Understand any of the Things of God's Kingdom.

II. *Concerning the Illuminating Spirit, and Sanctifying Spirit.*

Queſt. *Whether the Illuminating and Sanctifying Spirit be one and the ſame* Spirit *or no? Becauſe it is affirmed by ſome (and written by one to me as a ſound diſtinction of Divines, which diſtinction, he ſaith, he hath a mind I ſhould learn) that there is a* Spirit *of Sanctification, and that is peculiar to the Godly; and there is a* Spirit *Illuminating, and that is oft vouchſafed to the wicked, as it was to* Balaam.

Anſw. The Spirit which Illuminateth, and the Spirit which Sanctifieth, is one and the ſame Spirit: And the Illumination of the Spirit is in order unto Sanctification. The ſame Light which diſcovereth the Darkneſs, alſo chaſeth away the Darkneſs, as it is received and ſubjected to, and purifieth the mind: for the Light hath not only a property of enlightening, but alſo of Cleanſing and Sanctifying. And the reaſon why Men are not Changed, Juſtified, and Sanctified, in and by the Light, is, becauſe they love it not, and bring not their hearts and deeds to it; and ſo it is their reprover and condemner, and not their Juſtifier and Sanctifier. But the ſame Spirit, Light and Life, which Enlighteneth, alſo Sanctifieth; and there is not another.

III. *Concerning the Holy Spirit of God, and the Holy Scriptures.*

Queſt. *Whether they be always joyned; or ſome may have the Spirit, who have not the Scriptures; and ſome may have the Scriptures, who have not the Spirit.*

Anſw. The Holy Spirit of God, and the Holy Scriptures, are not always joyned together; for ſome in the dark corners of the Earth may be viſited by the Spirit, become ſenſible of the Spirit, and receive the Spirit, who never heard of the Scriptures; and many may have the Scriptures, and yet be very ignorant of, and ſtrangers to Gods Holy Spirit, as the Jews were, who had them Read in their Synagogues every Sabbath day, and yet Chriſt told them, *you neither know the Scriptures, nor the Power of God.*

IV. *Concerning the Law of the Lord which is Perfect, and which Converts the Soul.*

Queſt. *What is the Law of the Lord which is Perfect, and Converts the Soul? is it the outward Law or Writing in the Letter, or the inward Law and Writing in the Spirit?*

Anſw. No Man is, or ever was, or ever can be Converted to God from the inward Law of Sin & Death, but by the inward Law of Life and Righteouſneſs Written in his Heart. And I am ſure that Law is Perfect. The New Covenant is Perfect, and the Law thereof Perfect, the Law of the Spirit of Life in Chriſt Jeſus Perfect, which Converts the mind to Chriſt, the Righteouſneſs of God, and ſets it free from the Law of Sin and Death. And *David* was a ſpiritual Man, and knew the inward Covenant, and the inward Creating of the Heart anew, and Gods Holy and free Spirit, and the Law and Teſtimony thereof. I will grant a great deal to the Letter and Miniſtration outward; but I muſt Attribute more to the inward; or elſe Gods Light, and the holy Experience which he hath given me, will Condemn me. And as the Jew outward had the Law, and Teſtimony, and Statutes outward; ſo I am ſure the true Jew, the Jew inward, hath the Law, and Teſtimony, and Statutes inward, Written in his Heart by the Finger of Gods Spirit; yea and the ſame Spirit put within him, to cauſe him to keep this Law, and the Holy Teſtimony, Statutes and Judgments of the Lord: and the ſpiritual *Jacob*, and *Iſrael* of God, in this the day of their Redemption and Salvation from on High, do follow the Lamb whitherſoever he goes, and walk in the Light of the Lord.

V. *Concerning* David's *longings, expreſt in* Pſal. 42. Pſal. 43. *and* Pſal. 119. *and other places.*

Queſt. *Were* Davids *longings more after the Law outward, or after the Law and Light of Gods Spirit inward.*

Anſw.

Anſw. David was a Man after Gods own heart, a Man that knew an inward and clean Heart of Gods Creating, and knew the free Spirit of the Lord, and the freſh ſpringing Life thereof, and the leadings of the pure living Truth inwardly in his heart, and this was it he moſt eſpecially prized and longed after. *Create in me a clean Heart, O God, and renew a right Spirit within me, and take not thy Holy Spirit from me,* &c. ſaith he (*Pſal.* 51. 10, 11) after his fall, ſhewing what he had been acquainted with before, and what he now (God having touched his Spirit afreſh) began to long after again. And, ſaith he, in another place, *O ſend out thy Light and thy Truth; let them lead me, let them bring me unto thy Hill, and to thy Tabernacles,* Pſal. 43 3. O the ſweetneſs of Light within, Truth within, O the precious leadings and drawings thereof; which were once felt, upon a freſh and tender remembrance thereof, cannot but be longed after again!

VI. *Concerning the Sun, or Fountain of Spiritual Light.*

Queſt. *Whether the Holy Scriptures, or written Teſtimonies be the Sun or Fountain, and the Light within, but a Ray or Stream from them? (as is affirmed by my Antagoniſt.)*

Anſw. It is juſt quite contrary: For the holy Men ſpake the holy Words, from the inward Light and quickning Life of Gods Spirit within them: ſo that that was the Fountain in them, and is ſo ſtill. *With thee is the Fountain of Life. And he that believeth, as the Scriptures have ſaid, out of his Belly ſhall flow Rivers of living Water. This ſpake he of the Spirit* (John 7. 39.) that's the Fountain. *The Water that I ſhall give him, ſhall be in him a Well of Water ſpringing up into everlaſting Life,* Joh. 4. 14. Who eſteems and honours the Scriptures aright? He that believes their Teſtimony, comes to Chriſt, and makes his Spirit, Light and Life all: Or he that ſets the Scriptures in the ſtead of that Word of Life which they came from, Teſtify of, and point men to, as the Fountain and Foundation of Life and Salvation to all Mankind?

VII. *Concerning the Words being a Fire and a Hammer, to burn up the Chaff and break the Rocks in pieces.*

Queſt. *Is the Word, which is a Fire and Hammer, the Teſtimonies and Declarations of the Holy Scriptures without, or the Word nigh in the Mouth and Heart?*

Anſ. That which I have felt Hammering inwardly, that which I have felt burning inwardly (unquenchably, as the mind has been kept to it) has been the Word of Life it ſelf, from which the good words and Holy Teſtimonies proceed. That which does the work in the inward *Jew*, is the inward Miniſtration of the inward Covenant, the Appearance of God there: He is the conſuming Fire, he is the Spirit of Judgment and Burning, who by his holy Flamings inwardly, Burns up the filth of the Daughter of *Sion.* A man may be exerciſed in the Letter all his days, and yet Witneſs nothing of this inwardly in Truth and Righteouſneſs: But he whom the Spirit of Judgment, and Burning inwardly comes nigh, and whoſe Fleſh is kept in that Holy Furnace, it will be conſumed there day by day, until it be quite waſted and deſtroyed; and ſo he come to be judged according to the Fleſh, and to live to God in the Spirit.

VIII. *Concerning God's Writing his Law in the Heart.*

Queſt. *How doth God Write his Law in the Heart?*

Anſw. By his Spirit and Power working there, whereby he both Creates a new Heart, and Writes the new Law, even the Law of the Spirit of Life in Chriſt Jeſus, in the new Heart. *The Iſles ſhall wait for his Law.* Whoſe Law? The Law of the Meſſiah, the Law of Grace, which gives Dominion; the Law of the Anointing, the Law of the New-Birth, the Law of the Holy Seed. *His Seed remaineth in him,* 1 *Joh.* 3. 9. In that Seed is the new Nature, and the new Law both. What is the Law of Sin? VVhat is the Law of Death? How is it written in the Heart? How doth the Enemy write it there, but by his corrupt Spirit and Nature? And doth not God by his holy Spirit and Nature write the new Law, the law of Life in the Hearts of

of thoſe that are Renewed and made tender to the Impreſſions of his Holy quickning Power: every motion and drawing whereof, is a Law to them who are born of the Spirit, and taught of God to eye and walk after the quickning Spirit.

IX. *Concerning the inward Light of God's Spirit.*

Queſt. *What is it which the Mind is to be turned to, to Enlighten it, and to work the darkneſs and corruption out of it?*

Anſw. It is no leſs than the Light of God's Spirit; nothing elſe can do it. The day-ſpring muſt ariſe from on high in the heart, or there will be night for ever there. All notions or apprehenſions concerning the Light will not do it: it is the ſhining of the Light alone inwardly, which is able to expel the darkneſs there. It was not for nothing that Chriſt came a Light to enlighten men; and directed men to follow him the Light, that they might not abide in Darkneſs; and that he ſent his Apoſtles with this meſſage, that *God is Light, and in him is no darkneſs at all*; and ſo gave his Apoſtles wiſdom, authority and power to turn men from the darkneſs to the light. And if the darkneſs was within, which they were to be turned from, ſurely the light muſt ſhine within, to diſcover the darkneſs; and to that light muſt they be turned. And in this light the holy Spirit is received, and dwells there; but out of this light, and the limits thereof, in every heart, dwells the unclean and dark ſpirit, and hath power and rule there: for nothing but the light and ſtrength of Gods Spirit is able to break his Kingdom, and dominion inwardly in the heart.

X. *Concerning the Miniſters and Miniſtry of the Goſpel.*

Queſt. *Who are the Miniſters, and what is the Miniſtry of the Goſpel?*

Anſw. They are the Miniſters of the Goſpel, who have received that ſpirit and power wherein the Miniſtry of the Goſpel ſtands. For Chriſt came in the ſpirit and power of the Father, and he ſends his Apoſtles and Miniſters in the ſame ſpirit and power, that they might be able to beget, and reach to that birth, which is to be begotten and miniſtred to. It is one thing to be a Miniſter of the Law, and to miniſter Letter: and another thing to be a Miniſter of the Goſpel, and to miniſter Spirit. The Apoſtles were able Miniſters of the New-Teſtament; not of the Letter, but of the Spirit: and ſo are all in a degree, who ſucceed them in any meaſure or proportion of their Miniſtry. For the Miniſtry of the Goſpel is in the Light, Spirit, and Power of the moſt High, to turn peoples minds to a proportion of the ſame Light, Spirit, and Power in themſelves, and ſo to come to the manifeſtation, and quickning of the ſame Life in themſelves, that ſo they may walk in the ſame Light. For the Life is the Light: and he can never have Light, or ſee Light, who comes not firſt to feel ſome vertue from the quickning Power. O how precious is this Miniſtry! bleſſed be the Lord, for his renewing of it in theſe our days! And this Miniſtry is not to be confined to an outward order of men, as the miniſtry of the law was: but whoever hath received the gift, ſo he is to miniſter, as the Lord guides, leads, and orders him in the uſe of that gift which he hath beſtowed upon him for that end. And what if he be an herdſman, a fiſherman, a tentmaker or the like? yet if God hath poured out his Spirit upon him, and openeth his Mouth, he hath not only liberty, but more, even authority from the Lord God Almighty to ſpeak in his name, either for turning men unto Chriſt, the light and life of men, or for building men up in their holy faith in him, whoſe ſpirit and power was, and is the Reſurrection in the life for evermore.

XI. *Concerning trying of Spirits, and ſearching the Heart.*

Queſt. *What is it which ſearcheth the Heart, and infallibly tryes Spirits.*

Anſw. Gods Spirit, Gods word nigh in the heart and mouth, ſeparateth and giveth true diſcerning and judgment there, to all whoſe ears are circumciſed and inclined to it. Gods Spirit is the ſpirit of judgment; and where he is given, the

ſpirit

ſpirit of judgment is given; and he judgeth in his children by the quickning life and ſenſe he beſtoweth on them, which diſtinguiſheth between life and Death, between truth and deceit; yea, between the ſame words, when they come from the dead ſpirit, and when they are ſpoken in his living power: Chriſt gives his ſpirit to his ſheep, which gives them to know his voice; to know when life ſpeaks, and when words are living, and food for the living; and in what mouth they are dead, and cannot yield living nouriſhment.

XII. *Concerning things neceſſary to Salvation.*

Queſt. *Whether all things neceſſary to Salvation be contained in the Scriptures?*

Anſw. The Scriptures give teſtimony concerning the one thing neceſſary to Salvation: but the thing it ſelf, Chriſt himſelf, the ſeed it ſelf is not contained in the Scriptures, but revealed in the ſhinings of the true light, and ſo received or rejected inwardly in the heart. *Behold I ſtand at the Door and knock.* Bleſſed are they that hear his voice, and believe him knocking, and open to him; and receive him who gives eternal life, and power to become Sons of God, to as many as receive him, and believe in, and give up to the inward revealings of his redeeming arm and power therein, *To whom is the arm of the Lord revealed?* They in and to whom this arm is revealed, Chriſt is revealed: and they, in whom, and to whom Chriſt is revealed, know the one thing neceſſary, even him who is life eternal, in whom all other neceſſary things are wrapped up, and by whom they are conveyed to the Soul, according to its need, by him who is faithful in all his houſe, and takes care of every ſheep which the Father committeth to him.

XIII. *Concerning the true Goſpel-Church: or Society.*

Queſt. *What is the true Goſpel-Church, or Society?*

Anſw. A company of true believers in the ſpirit and power of the Lord Jeſus Chriſt. A company of true Jews, inward Jews, Jews in Spirit, of the true circumciſion, whom the Father hath ſought out, and made true inward worſhippers: Such as are gathered to the name, and gathered together in the name of the Lord Jeſus, to offer up ſpiritual ſacrifices to God through him. A company of living Stones, who have received life from him the Foundation-ſtone, and meet together to wait upon, and worſhip the Father, in the life and ſpirit which they have received from him. This is the holy Church, or living aſſembly of the New-Teſtament: bleſſed are they that are of it! For about this Church is the wall of Salvation: and they that are added by Gods ſpirit and power to this Church, and abide in it, ſhall certainly be Saved.

XIV. *Concerning the way to Salvation.*

Queſt. *Which is the certain and infallible way to Salvation?*

Anſw. It is a new and living way; it is ſuch a way, as none but the living can walk in. It is an holy way, which none but the cleanſed, the ranſomed, the redeemed of the Lord, can ſet one ſtep in. The way, the life and the truth are all one: bleſſed are they that find it, and walk in it. In plain and expreſs terms, It is the Lord Jeſus, the light of the Lord Jeſus, the life of the Lord Jeſus, the Spirit of the Lord Jeſus, the Truth as it is in him, his wiſdom, his power, he himſelf the covenant or holy limit between God and the Soul. He that comes into him comes into the way: he that abides in him, abides in the way: he that walks in him, walks in the way. He that comes to his light, his life, his ſpirit, his truth in the inward parts, comes to him: he that abides therein, abides in him: he that walks therein, walks in him: and he that walks out of the light, and leadings of his Spirit, let him walk in what form he will, yet he walks not in him the way.

XV. *Con-*

XV. *Concerning Chriſt's ſaving the Soul.*

Queſt. *How doth Chriſt ſave the Soul.*

Anſw. By viſiting inwardly, knocking inwardly, appearing inwardly, cauſing the light of life to ſhine inwardly; and ſo enlightning and quickning inwardly, breaking the ſtrength of the enemy inwardly, and bringing out of the region and ſhadow of darkneſs inwardly, into the region and path of light. By the light and power of his ſpirit, he begets a child of light, which child of light, he brings out of *Egypt* the dark land, out of *Sodom* the filthy unclean land, out of *Babylon* the Land and City of confuſion (where the Spirit of the living God, and the holy order of life, and his precious government in the heart, is not ſo much as known) and brings him into the light, where He and his Father dwells. And this child of light is not of the nature of darkneſs, but light in the Lord, and walks in the light, as he is in the light: and by the further ſhining, and working of the light and life in him, he preſerves, and ſaves him daily more and more.

XVI. *Concerning Regeneration or the New Birth.*

Queſt. *What is Regeneration or the New birth?*

Anſw. It is an inward change by the ſpirit and power of the living God, into his own nature. It is a being, begotten of his Spirit, born of his Spirit, begotten into, and born of the very nature of his Spirit. (*That which is born of the Spirit, is Spirit,* Joh. 3.) It is not every change of mind, which is the right change: but only that which God by the very ſame power, wherewith he raiſed our Lord Jeſus Chriſt from the Grave, makes in the hearts of thoſe whom he viſits, who are ſenſible of, receive and are ſubject to his inward Life, Light, and Power.

XVII. *Concerning true Holineſs.*

Queſt. *What is true Holineſs?*

Anſw. That holy nature, and thoſe holy actions, which ariſe from the holy root: all elſe are but imitations of holineſs, not the true holineſs. The tree muſt be made good firſt, and then the fruit will be good alſo. There are many likeneſſes of the true holineſs, up and down in ſeveral profeſſions: but there is no real holineſs to be found, nor righteouſneſs neither, but in the trees of Gods planting, in the branches which are by him ingraffed into the true Vine and Olive-tree, whoſe ſtrength of vertue and holineſs lies in the ſap, which they daily receive from him.

XVIII. *Concerning Chriſt's works outwardly in the days of his fleſh, and inwardly in the day, and inward ſhining of the light of his ſpirit in the heart.*

Queſt. *Which are greater, the works which Chriſt did outwardly on the Bodies of men, in the days of his fleſh, or which he doth inwardly in mens Minds and Spirits, by the powerful appearance, and operation of his Spirit? becauſe Chriſt ſaid, the works that he did, thoſe that believed on him ſhould do, and greater alſo, becauſe he went to the Father,* Joh. 14. 12.

Anſw. Doubtleſs to reach to the Soul, and quicken the Soul, and raiſe the Soul out of the grave of death, and cure the blindneſs, deafneſs, hardneſs, and diſeaſes of the ſoul, is greater than the outward; and was ſignified by the outward.

XIX. *Concerning the Yoke or Croſs of Chriſt.*

Queſt. *What is the Yoke or Croſs of Chriſt?*

Anſw. It is inward, as that which is to be crucified is chiefly inward. It is that gift of God, that light of his Spirit, which is contrary to the darkneſs, contrary to all that

that is corrupt; which wills againſt it and wars; and being received, ſubjected to, and born patiently, takes away the life of the fleſh, the will and wiſdom of the fleſh, and all the ſubtile reaſonings and devices of the fleſhly part; and ſo that languiſhes and dies, and Gods plant is eaſed of it; and the ſoul, abiding under this croſs, comes into the true, pure and perfect liberty, where it hath ſcope unto holineſs, freedom unto righteouſneſs, and is in ſtrait Bonds, and holy Chains from all liberty to the fleſh, and from all unholineſs and unrighteouſneſs of every kind.

XX. *Concerning making our Calling and Election ſure.*

Queſt. *How may a man make his Calling and Election ſure?*

Anſw. By making the gift of God ſure to him: by making that ſure to him, wherein the Calling and Election is. For the choice is of the ſeed, the holy ſeed, the inward ſeed, the ſeed of Gods Spirit, and of the creature, as joyned to the ſeed. God would have none to periſh, but would have all come to the knowledge of Chriſt, the Truth, who is the ſeed, in whom the Election ſtands: and his holy advice to men is, whom he begins to call and to lead towards the Election, *To make their Calling and Election ſure.* So that the way of making the Calling and Election ſure, is to make the gift ſure, the ſeed ſure, the leaven ſure, the pearl ſure, which God will never reject, nor any that are found in true Union with it, and in the love and obedience of it. O therefore, as God viſits with power (with his powerful gift) and as thou receiveſt power, dominion and authority over ſin (for in this gift is God's dominion and authority revealed) be faithful to the gift, be faithful to the power, give up to the truth in the inward parts, come into it, dwell in it, that thou mayſt feel its vertue and delivering nature, from every enſlaving and embondaging thing: and then ſtand faſt in the liberty, wherewith Chriſt the Lord (by the life, vertue, and power of his truth) ſets thee free. And ſo here thou wilt read thy Calling, and read thy Election day by day; and find them ſealed, and ſure to thee in that truth, in that gift, in that Heavenly Light, in that holy ſeed, which came from God, and is of him, and which he delights to own, and will never reject.

XXI. *Concerning Prayer.*

Queſt. *Which is the true Prayer?*

Anſw. The breathings which ariſe from the true birth, from the living ſenſe, which God gives to the true birth; that is the true prayer. There is a ſpirit of prayer, and ſupplication given by God to his children, to wreſtle, and prevail with him by. All prayer that ariſes from, and is given by that Spirit, is true prayer: all other prayer is not right and true, but at beſt, but an imitation of the true. *We know not what to pray for as we ought, but the Spirit maketh interceſſion for us, with groanings which cannot be uttered.* Mark, the very groanings that come from Gods Spirit, from his breathing, and work upon the heart, are right prayers in Gods ſight: but other ſighs and groans are not ſo.

XXII. *Concerning Repentance.*

Queſt. *Which is the true Repentance?*

Anſw. That which Chriſt gives, whom God hath exalted to be the Prince and Saviour, to give Repentance and Forgiveneſs of ſins, *Acts* 5. 31. It is not in man's power to repent: his heart is hard and impenitent. It is God's power which melteth, tendereth and changeth the heart. So that there is a great difference between the ſence and ſorrow of mans nature, and the ſenſe and ſorrow which God gives to the heart which he renews and changes. The one is of an earthly, the other of a heavenly nature. The one is like the early dew, or morning cloud, it ſoon paſſeth away: the other is written in the new heart, and abideth. So that in it there is a real ſorrow and mourning over the corrupt nature, and all the dead works of the fleſh, and a turning from them, and medling no more with them. This is the Repentance of the renewed ones, which is the gift of the Lord Jeſus Chriſt unto them, and is a godly ſorrow for ſin, not to be repented of.

XXIII. *Concerning Faith.*

Queſt. *What is the true Faith?*

Anſw. It is a belief, in the power which ſaves, from a true ſenſe and experience of it in the heart. For the power which ſaves, muſt firſt manifeſt it ſelf, before it can be believed in. And how doth it manifeſt it ſelf but by ſhining in the heart, which hath been darkened by tranſgreſſion, to open the eye of the underſtanding, which the God of the World hath Blinded, and to unſtop the deaf Ear? and ſo it begets and creates ſomewhat capable to receive its further manifeſtation. The Scripture ſpeaks of a new Creation in Chriſt. Indeed all true believers are ſo: and they have the ability, the faculty, the power of believing from him who creates them anew. There is that which is called Faith in unregenerate men: but that is not the Faith I am now ſpeaking of, but that which is the gift of God to his own birth, to his own begotten. *To you it is given, not only to believe, &c.* Phil. 1. 29. Mark, *it is given to believe.* O, this holy gift! this Faith of the new birth, is the Faith which pleaſeth God, prevaileth with him, purifieth the heart to which it is given, giveth acceſs to God, intereſt in his power and promiſes, and victory over the worldly nature, and over all the Soul's enemies. Bleſſed be the Lord for beſtowing and increaſing it in the hearts of his Children.

XXIV. *Concerning Obedience.*

Queſt. *What is the true Obedience?*

Anſw. The Obedience which flows from the true underſtanding of God's Will, and from the holy nature which he begets in the heart. It is the Obedience which flows from true ſenſe, true underſtanding, and true faith. There is no birth can believe aright, but one: nor is there any birth can obey aright, but that birth which believes aright. The true believing is from the quickning vertue of God's ſpirit, (all other Faith is but dead Faith) and the true Obedience is in the newneſs of the Spirit (*Rom.* 6. 4. and 7. 6.) Man may ſtrive to underſtand and obey all his days; but he can do neither, but as he is quickned, taught and enabled of the Lord. *Teach me, O Lord, the way of thy ſtatutes,* Pſal. 119. 33. There is a myſtical path of life. The way of wiſdom, the way of holineſs, the holy skill of obeying the truth is hid from all living, from all mankind; but ſuch as are begotten and brought up by him, in the holy skill and myſtery of ſubjection to the Lord. *Thy people ſhall be a willing people in the day of thy power.* It is the power of God that works the will in the heart, and the ſame power works to do alſo: and none can learn either to will or to do aright, but as they come to be acquainted with that power, joyned to that power, and feel that power working in them. And here, in this power, to this new Birth, Faith and the Holy Obedience are as natural, as unbelief and diſobedience is to the birth of the fleſh. It is frequently and abundantly experienced by his holy Birth, by the Child of his begetting. Bleſſed be the name of the Lord.

XXV. *Concerning Juſtification.*

Queſt. *What is Juſtification, or how is a man juſtified in the ſight of God?*

Anſw. By a true ſenſe of, and Faith in that which juſtifies; which is the ſpirit, the life, the water, the bloud, the vertue, the power of the Lord Jeſus. All theſe are one in nature, and they go together. Man is ſinful naturally, fallen from God, found a tranſgreſſor againſt him. Now he needs Juſtification from his ſins, and he needs Juſtification in reſpect of what God hath entruſted him with, and requires of him: and in the new birth, and joyning to the Spirit of the Lord Jeſus Chriſt, he meets with both. Being quickned by his Holy Spirit, turned from the Darkneſs, coming into the Light, and walking in the Light; there his ſins are done away, blotted out as if they had never been, for his Name ſake: And there he receiveth a new Ability, a new Heart, a new Spirit; yea the Spirit of the living God, to quicken him and work in him: and what ever he doth in this Spirit (or rather what God doth by him, in, and through this Spirit) is Juſtified, Owned, and Accepted; God finds no fault in any of the Fruits of

of his own Spirit (in any of the Children of Men) but only in the Fruits of the Fleſh. And if for want of watchfulneſs the Enemy ſhould prevail and draw into a Snare, yet upon turning to the Light of Gods Holy Spirit, which diſcovers and reproves for it; in the holy Light the Water flows, the Blood is ſprinkled, the Conſcience is Cleanſed, and ſo becomes clean even in God's ſight. O bleſſed is he, who is not deceived with dead Notions of Juſtification, but feels the Juſtification which comes from God and is accompanied with a living ſenſe, and with the Teſtimony his Holy Spirit.

XXVI. *Concerning Good Works.*

Queſt. *What are Good Works?*

Anſw. The Works that flow from God's good Spirit, the Works that are wrought in God, they are good Works. The Works of the New Birth, of the New Creature, are good Works; whereas all the works of the Fleſh are bad, though never ſo finely Painted. All its thoughts, Imaginations, Reaſonings, Willings, Runnings, hunting to find out God and Heavenly Things, with all its Sacrifices are Corrupt, and Evil, having of the bad Leaven, of the bad Nature in them. Make the Tree good, or its Fruit can never be good. So that they are only the good Works, that flow from the good Tree, from the good Root. And here all the works of the Fleſh, though never ſo Glorious and taking in Mans Eye, are ſhut out by Gods meaſure, by God's Line and Plummet of Righteouſneſs and true Judgment: And every work of God's Spirit, the meaneſt work of Faith, the leaſt labour of true Love, the leaſt ſhining of Life in the Heart, and the giving up thereto, is owned by God, as coming from him, and wrought in him, who worketh both to Will, and to Do, of His own good pleaſure. He that is gathered to the Light, which God hath Enlightned him with, hath Received the Light, dwelleth in the Light, and walketh in the Light; the Spirit of the living God is near him, and dwelleth with him, and worketh in him; and he bringeth his Deeds to the Light, where it is manifeſt that they are wrought in God. But he that is out of the inward Light of God's Holy Spirit, his works are not wrought in God, and ſo can but make a fair ſhow in the Fleſh (to the fleſhly Eye) but are not good in God's ſight, The erring mans way and works are often right in his own Eyes: Ah, but bleſſed is he whoſe way and works are good and right in the Eye of the Lord, in the judgment of his ſearching Un-Erring Light and Spirit.

XXVII. *Concerning Love.*

Queſt. *Which is the true Love.*

Anſw. The Love which ariſeth from the nature which God begets, and from his Circumciſing the Heart from the other Nature. Love is the Beautiful thing. What can be higher expreſſed concerning God himſelf, than to ſay he is Love? Love is greatly commended and admired, and there are many pretenders to it: but none have the true Love, but only thoſe that are Born of God, and Circumciſed by him. *The Lord thy God will Circumciſe thine Heart, and the Heart of thy Seed, to love the Lord thy God, with all thine Heart, and with all thy Soul, that thou mayeſt live,* Deut. 30. 6. Mark, The true Love ariſeth from the true Circumciſion. And the more a man comes to have his Heart Circumciſed from the fleſhly Nature, and to grow up in the Pure and heavenly Nature, the more he Loves. God is Love: And the nigher any one comes to him, and the more he partakes of him, the more he becomes Love in the Lord, and the more he is taught of God to Love the Lord his God, and his Brethren in the Spirit, and all mankind, who are of his Blood (for of one Blood God made all mankind) according to the Fleſh, or according to a natural Conſideration.

XXVIII. *Concerning Meekneſs and Patience.*

Queſt. *Which is the true Meekneſs and Patience?*

Anſw. The Meekneſs and Patience which ariſeth from the Lambs nature. De-

ceit will put on an appearance of Love; and deceit will put on alſo an appearance of Meekneſs and Patience: but it cannot put on the true Love, the true Meekneſs and Patience. That is only learned of the Lamb, and received of him by receiving of his Spirit and Nature from him. And O how precious is this, how ſweet is it felt in the heart! To feel a meek, a quiet, a patient Spirit in the midſt of all trials, all troubles, all fears, all doubts, all temptations of every kind. Indeed this is of much price in the ſight of the Lord, and alſo in the eye of him who hath received it from the *Lord*, and enjoyeth it in him, and poſſeſſeth his Soul in it.

XXIX. *Concerning the Knowledg of the new Covenant.*

Queſt. *What is the knowledg of the new Covenant?*

Anſw. The Knowledg which is given by God to the new birth: for to it the new Covenant belongs, and the Knowledg thereof. The truly begotten of God, the true diſciples of Chriſt, to them it is given to know the Kingdom of God, but to others it is not given. The Jew outward, the firſt birth, the birth after the fleſh; for them the Prieſts lips were to preſerve knowledg, and they were to ſeek the law at his mouth, and to them God ſent Prophets to ſpeak to them, and taught them by his Prophets: but concerning the inward Jews, the Children of the new Covenant, the Children of the Jeruſalem which is above, concerning her ſeed it was propheſied, that they all ſhould be taught of the Lord, they all ſhould hear and know the voice of the Shepheard himſelf, they ſhould all be gathered to the Shepheard and Biſhop of the Soul, and taught by him. So that in this new, holy, living Covenant, God himſelf is the Shepheard, God himſelf is the Teacher: not only of the greateſt, but of the very leaſt, *Heb.* 8. For he teacheth them all to know the *Lord*, and to know his Son, and to come to his Son, and to love him their Father, and one another. So that he that is taught of God, he hath the true knowledg, the living knowledge, the ſubſtantial knowledg, the knowledg of the thing it ſelf, of the life eternal it ſelf. All that are not thus taught (but learn only from a litteral deſcription and relations of things) have not the knowledg of the new Covenant, the knowledg of the thing it ſelf: but only an outward knowledg, ſuch as the firſt birth may catch at, lay hold on, and comprehend.

XXX. *Concerning the Fear of the new Covenant.*

Queſt. *What is the Fear of the new Covenant?*

Anſw. It is the Fear which God puts in the hearts of his Children, which Fear cleanſeth their hearts, and keepeth them from departing from their God. There is a great deal of difference between the Fear, which may be learned from precepts from without, and the Fear, which *God* puts in the hearts of his Children, from a root of life within; which Fear is of an heavenly nature, and is the free gift of *God* to his own heavenly Birth, and none elſe: which no man can poſſibly attain by any thoughts or reaſonings of his own, but only by the ſpringings of life from *God*. And he that would have this Fear, muſt know the place of wiſdom, and wait there for it; and when he hath it, this Fear will ſoon begin to make him wiſe towards Salvation, and teach him to depart from evil, which is the cauſe of deſtruction; *Job.* 28. 28.

XXXI. *Concerning Hope.*

Queſt. *What is the true Hope?*

Anſw. The ſtay of the mind upon the Lord, the ſtay of the heavenly birth upon its Father. For we muſt diſtinguiſh between Hope and Hope. There is the Hope of the hypocrite, or falſe birth, which ſhall periſh: and the Hope of the true birth, which will never fail it, nor make it aſhamed; becauſe that birth is taught of *God* to hope aright. Now in Hope, there is both the ground of it, and the Hope it ſelf. The ground of the Hope is *God*'s Love, *God*'s Truth, *God*'s Faithfulneſs, *God*'s Grace, his Seed, his Chriſt felt within; being of him, united to him, in him,

him, he in me; here's the ground of my aſſurance of the everlaſting glory and inheritance, which is ſure to the ſeed, and to all that are of, and in the ſeed. So knowing Chriſt within me, feeling Chriſt within me, living in him, and he in me, I have an Anchor ſure and ſteadfaſt, within the Vail; which no ſtorms, no tempeſts, no tryals, no temptations, preſent or to come, have power over. And then there is the Hope or hoping it ſelf, that is, the ſtaying of the Mind upon the Lord, the leaning upon the Lord, the retiring beyond all thoughts, or reaſonings, or lookings out, to the inward life; to feel ſomewhat ſpring from it, for the ſoul to Hope and truſt in, beyond all outward appearance. And this Hope never deceives nor makes aſhamed, thoſe who are taught of *God* thus to ſtay their minds upon him. Nay, though the ſtate be *darkneſs*, and no *Light* ſeen; yet beneath the darkneſs, there there is ſomewhat to ſtay the Mind of the Child, and Servants of the Lord, till he appear and cauſe Light to break out of Obſcurity; for light is ſown for the righteous, and Joy for the upright, even in their darkeſt, ſaddeſt, and moſt diſtreſſed conditions: in all which the Lord is near them, and there is ſtill ground for them to Hope in him.

XXXII. *Concerning Peace.*

Queſt. *Which is the true Peace?*

Anſw. The Peace which God ſpeaks to the Soul: the Peace which Chriſt gives to his own diſciples. The way of Truth, the way of Life leads to Peace: and the Peace which is found therein, is of *God*'s giving, and is the true Peace. Firſt; *God* breaths upon the heart, begets a right birth, a true Child: then he leads him into the holy way, the righteous way, from that which loads and burthens, to that wherein is the eaſe and reſt. Thus in the believing and following him, there's Joy and Peace. This is experienced by all the true travellers, and by none elſe. No man, with all his wiſdom, knowledg, and underſtanding, can ſo much as gueſs at what this Peace is. The Peace of *God*, the Peace which he ſpeaks to his Children, the nature of it, the ſweetneſs of it, the heavenlineſs of it, paſſeth mans underſtanding: but he who is born from above, who hath a new and heavenly underſtanding, he knoweth the nature, excellency and preciouſneſs of it, and would not for all this World, for any fear or danger or expectation of any thing from without, hazard the breaking off this precious Peace and Reſt of his Soul in his God.

XXXIII. *Concerning Joy.*

Queſt. *Which is the true Joy?*

Anſw. The Joy which flows from *God*'s preſence, and the Work of his power in the heart, and the aſſured expectation which he gives of the full inheritance and glory of life everlaſting. When the Bridegroom is preſent, when the ſoul is gathered home to him, married to him, in union with him, in the holy living fellowſhip; when he appears againſt the enemies of the Soul, riſing up againſt them breaking, ſcattering them, and giving of his good things, filling with Life, filling with Love, filling with Virtue, feaſting the Soul in the preſence of the Father. O what ſweet Joy! O what fulneſs of Joy is there then in the heart! *In thy preſence is fulneſs of Joy, and at thy right hand are pleaſures for evermore*, ſaid the Pſalmiſt, (Pſal. 16. 11.) Surely he had had a taſte of the thing, he had been in God's preſence, and that made him cry out, *Caſt me not away from thy preſence*, Pſal. 51. 11, and he had drunk of the river of God's Pleaſure, which is at his right hand, which made him ſpeak ſo ſenſibly of it, *Pſal.* 36. 8. and 46. 4. Chriſt ſaid to his diſciples, that becauſe of his going away, they ſhould have ſorrow: but he would ſee them again, and their heart ſhould rejoyce, and their Joy no man ſhould take from them, *Joh.* 16. 22. How, or when was this fulfilled? What were they ſorry for? Was it not the loſs of his outward preſence, which had been ſo ſweet and comfortable to them? How would he come to them again? Was it not by the Comforter? Was it not by his inward and ſpiritual preſence? So that he that was with

with them ſhould be in them? Before they knew Chriſt with them, now they ſhould know Chriſt in them, the Father in them, and they in him Immanuel, the Goſpel-ſtate, God with us, dwelling with us, tabernacling in us, living in us, walking in us? and we living and walking in him. When the Apoſtles came to this ſtate; then they came to witneſs the Joy in the Holy Ghoſt, even the Joy unſpeakable and full of glory. And hence it is, that the Goſpel-ſtate is a ſtate of Joy, and rejoycing in the Lord, even in his glorious living preſence, and in the glory of his Power. For in the Goſpel-ſtate, the true light ſhines inwardly in the heart, the life is manifeſted and being manifeſted, they that come into the manifeſtation of it, come into the holy union, and into the holy fellowſhip with the Father and Son, where the Joy is, and where the Joy is full; where the power is revealed which does away that which is contrary to the holy fellowſhip, and hinders the holy Joy and rejoycing in the Lord. See 1 *John* 1. 3, 4.

XXXIV. *Concerning Poverty of Spirit and Humility.*

Queſt. *Which is the right Poverty of Spirit, and the true Humility?*

Anſw. That Poverty and Humility of Spirit, which ſpringeth from the ſame Root, from which the Faith, the Love, the Peace, the Joy, and the other heavenly things ariſe; and is of the ſame Nature. There is a voluntary Humility, and a voluntary Poverty, even of Spirit; which man caſts himſelf into, and forms in himſelf, by his own Workings and Reaſonings. This is not the true, but the falſe Image or counterfeit of the true. But then there is a Poverty, which ariſeth from God's emptying the Creature, from God's ſtripping the Creature; and an Humility which ariſeth from a new Heart and Nature. This is of the right kind, and is laſting, and abides in the midſt of the Riches and Glory of the Kingdom. For as Chriſt was poor in Spirit before his Father; and lowly in heart, in the midſt of all the fulneſs which he received from him: So it is with thoſe, who are of the ſame Birth and Nature with Chriſt. They are filled with Humility, and Cloathed with Humility, in the midſt of all the Graces and Heavenly Riches, which God fills them and adorns them with. Keep in the Faith, keep in the Truth, keep in the Light, keep in the Power; it excludes boaſting in or after the Fleſh, and keeps the Mind in that Humility, and Poverty of Spirit, which God hath brought, and daily further and further brings it into: And ſo the Humility and Poverty remains (poor in Spirit for ever, humble in Spirit for ever, nothing before the Lord for ever) even as that remains, which brought into that frame, and keeps in that frame for ever. And ſo the Lord of Life is only Exalted, and the Creature kept abaſed before him, and low for ever; and is nothing, but as the Lord pleaſeth to fill, and make it to be what it is. So what I am, I am by God's Love, by his Grace, by his Mercy, by his Goodneſs, by his Power, by his Wiſdom, by his Righteouſneſs, by his Holineſs; which he of his own good pleaſure communicateth and cauſeth to ſpring in me, and filleth and cloatheth me with, as ſeemeth good in his ſight.

The Concluſion.

THere is mention made in the Book of the Revelations, in the Epiſtles from Chriſt to the Seven Churches of *Aſia*, of a Tree of Life, which is in the midſt of the Paradice of God (the Fruit whereof, is good for Food, and the Leaves thereof, for the Healing of the Nations) and of hidden Manna, and a white Stone, and in the Stone, a new Name Written, which none knoweth but he that receiveth it, and of a Morning-Star to be given, and Power over the Nations to Rule their Spirit even as Chriſt hath Received of his Father: and of being Cloathed in White, and his Name Confeſſed before the Father (This is the Sheep of my fold, the Child of my Father's Begetting, who is Named by me among the Living, I know him by his Name, *Joh.* 10. 3.) as alſo of being a Pillar in the Temple of God, and of going no more out, but bearing the Name of God, and the Name of the City of God, the new *Jeruſalem* (which cometh down from God out of Heaven) and of Chriſt's new Name (Oh what is that! And of ſitting with Chriſt in his Throne, This is the Generation of Spiritual Kings,

Kings, who have a Spiritual Kingdom, and a Spiritual Throne, even Christ's Kingdom and Christ's Throne, the Royal Priest-hood of God. O precious Things! O rich Glory! Surely Eye hath not seen, nor Ear heard, nor hath it entred into the Heart of Men to Conceive what these things are.

Now he that would witness these things, he that would Know, Experience, and enjoy these things, must mind that Seed, in which they are wrapped up, as in a Seed, and out of which they Spring, and shoot forth. The Kingdom is in the Seed, the Throne in the Seed, the Power in the Seed. He that is United to the Seed, and abideth in the Seed, receiveth Power from the Seed, and overcometh, shall Inherit all things. And I will be his God, and he shall be my Son, *Rev.* 21. 7. But he that will be so, must not be fearful or unbelieving, of overcoming sin, or his Souls Enemies, but must depend upon the Almighty, and alsufficient Power of God, which will give him Victory over sin, and keep him that he touch no unclean thing; that he may be Holy, as the Lord his God is Holy; and Righteous, even as the Lord his God is Righteous. Indeed it becometh the Heavenly Children to partake of the Divine Life, of the Heavenly Nature of their Father, and be like him. And he that partaketh of his Nature, of his Holiness (*Heb.* 12. 10.) is Holy, as he is Holy: And he that from the Holy Root of Purity and Righteousness, doth Righteousness; is Righteous, even as he is Righteous, 1 *Joh.* 3. 7. So it is written without, and so it is Testified within, by him that is Born of God, in whom the Seed remaineth, which overcometh the wicked One, bruiseth him and keepeth him under: and the just live by the Faith, which giveth Victory over him,

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A PREFACE to the EXPERIENCES.

IT hath pleased the Lord, to unseal and open the Fountain of Life, in the midst of his Heritage: so that in his Light do they see Light, and in his Life do they reap and enjoy Life. And the precious Promises are fulfilled in the midst of them, of sending the Comforter, and pouring out of the Holy Spirit; so that he that believeth, out of his belly do flow rivers of living water. Yea the Lord hath a vineyard of his own planting, which he keepeth night and day (lest any hurt it) and watereth every moment. O the streams of Life, the streams of Love, the streams of Grace, the streams of Mercy, the streams of Peace, the streams of Joy and Consolation, which flow from him into the Bosoms of his Childeren! Indeed Grace and Mercy and Peace is multiplyed from God our Father, in and through the Lord Jesus Christ, daily: insomuch, as that saying of Christ to his disciples (John 14. 26, 27.) *is now fulfilled: I say, not that I will pray the Father for you: for the Father himself loveth you,* &c. *the Father in his Love hath brought us to the Son, and the Son in the same Love hath brought us back to the Father: and now the Love flows from the Father, in and through the Son, most naturally and abundantly. And where the heart is Circumcised, and much forgiven, there also Love returns back most truly and naturally: So that the Lord our God, in the Lord Jesus Christ, is loved with all the heart, and with all the Soul, and nothing is thought too good to sacrifice to him, nor any thing too much to suffer for him. O the pure Love that Springs and Flows, between the Heavenly Father, and the Spiritual Child! The best love that is to be found in this World (in the Men of this World) is not worthy to be a shadow of it. God is Love: and his Children are of him, and partake of, and dwell in the same love; though the enmity and highest Wisdom of this World know them not, nor can know them; even as it never could know the Children of the true Wisdom formerly.*

Now from this Fountain, do not only issue Springs and Streams of Life, to refresh our own hearts: but testimonies concerning the Life, which we feel and partake of, and concerning our travels from the dark Land, through the valley of tears (where he, who gave us Life, was our Well) towards our resting place. These many times spring up in us for the sakes of others: of which nature are the things which follow. For not for my own sake did they Spring up in me, at this time: but to signifie to others the Mercy the Lord hath shewn me, and the way wherein he hath led me, and what he hath given me to taste

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of, and experience in the way; which will answer every true palate, every palate that is seasoned with life, and with the true experience. And having received them from the Lord for this very end, to hold them forth to others: in Love and tenderness of Spirit, my heart is freely given up to him therein; not aiming at any thing thereby, but his glory singly, and the good of such Souls, to whom he shall please to extend favour and shew Mercy, in opening the heavenly Mistery of Life and Salvation to them.

I have often said in my heart, Who hath begotten me these? Who would have said that *Sarah* should have given Children Suck! *My wound was deep, and seemed incurable. But blessed be the Lord, who hath made known to me the Physitian of value, for whom no disease is too hard; but he is able to cure every sickness, and to relieve and rescue all that are captived and oppressed by the Devil, that come unto him and wait upon him, in the way of his righteous judgments, and most tender Mercies. For after all my Religion and deep exercises, and inward experiences and knowledge, I came to such a loss of what I once had, that I sensibly felt I knew not the Lord, and lay continually Groaning and Mourning after him, and deeply afflicted for want of him. O the pure Light, and precious Life, and sweet presence of my God that my Soul wanted, insomuch that my moisture, was turned into the drought of summer, and my bones grown dry and withered! But at length, the Lord in his goodness (O blessed for ever be his name!) breathed upon the dry bones, and I felt Life enter from him into me, and the days of deep sorrow and distress were at length forgotten, because a man-child was at length conceived and brought forth. And now where's the Sack-Cloth? Wher's the Ashes? Oh ther's beauty in Life, instead of the Ashes in the state without Life; and the garment of praise, instead of the Spirit of heaviness! O Glory, Glory to the binder up of the bruised, and broken-hearted, to the Redeemer of the captives, to the repairer of the breaches, to the builder up of the wasted and desolate ones! Glory to his tender Mercy, Glory to his Grace, Glory to his Love, Glory to his Wisdom, Glory to his Power for ever and ever,* Amen.

Some Experiences added.

I. *Concerning the Seed of the Kingdom.*

CONcerning the Seed of the Kingdom, this I have experienced, that it consists not in words or notions of the Mind, but is an inward thing, an inward spiritual substance in the heart, as real inwardly in its kind, as other Seeds are outwardly in their kind: and that being received by faith, and taking root in man, (his heart, his earth being ploughed up and prepared for it) it groweth up inwardly, and bringeth forth fruit inwardly, as truly and really, as any outward Seed doth outwardly. This Seed is known by its contrariety and enmity against the Seed of the Serpent, against all the Seeds of evil in the heart of Men; it discovering them, turning the mind from them, and warring against them, and bruising and overcoming them in all that receive it, and let in its holy nature, which as an holy leaven or salt, worketh out that which is unholy and unrighteous, dark and dead, and seasoneth with Light, with Life, with Grace, with the Holiness and Righteousness of truth.

II. *Concerning the Souls Food.*

The Souls Food is that which nourisheth it, which is the same with that which giveth it Life. Every word proceeding out of the mouth of God, every motion, every quickning, every operation of his Spirit is living, and nourisheth the Soul with Life, which receiveth it and feedeth on it. The spiritual Manna, the spiritual Water from the holy Well or Fountain, the Milk of the Word, the Flesh and Blood of the Son of the living God, his words which are spirit and Life nourish up the living birth unto life everlasting. How comes man to live at first: but by hearing the voice of him

him that giveth life? And how comes man to live afterwards, and to increaſe in life, but by hearing the ſame voice ſtill? *Encline your Ear, and come unto me: hear, and your Soul ſhall live*, &c. Iſa. 55. 3. This I have alwayes experienced to give me Life, to nouriſh up and ſtrengthen me in Life? even freſh Life communicated from the living Fountain; and ſo my life is not in my ſelf, not in any thing I can comprehend concerning Chriſt? but in being joyned to him, in being ingrafted into him the holy root, into him the true Olive-tree, into his Spirit: and ſo by the ſap that ſprings up into me from him, my life is maintained and increaſed in me daily, Glory to his name for ever.

III. *Concerning God's Power.*

Concerning God's Power, this I have Experienced, that that is it which doth the Work in the Soul. It begets to God, it brings out of the Land of darkneſs, it leads through all the entanglements, and preſerves in the midſt of them all. It breaks down the old building of Sin and iniquity (both inwardly and outwardly, both in heart, and alſo in life and converſation) and raiſeth the new and holy building. It makes willing, it makes obedient, it gives to believe, it gives to ſuffer. O bleſſed be the Lord for the day of his Power, which is inwardly broken forth! O what would the poor Child do, (the poor Lambs in the midſt of Wolves, inwardly and outwardly) were it not for the Father's hand, the Father's arm, the Father's Power, which is ſtill with them, and compaſſeth them about! O bleſſed are they that know the miniſtration of life inwardly, the Power of life inwardly! For in Life, in the Seed of Life is the Holy Power, which is manifeſt, appears and works, as it gains ground on the Creature, to put forth and exerciſe in it the virtue and ſtrength, which it daily receiveth from its Father.

IV. *Concerning Temptation.*

Concerning Temptations, this I have Experienced, that the ſtrength and hurt of them, as to the Soul, lies in the ſouls looking at them. For the ſtrength of God is revealed in his Children againſt the tempter, which being patiently waited for and truſted in, will never fail them. The leaſt babe, the Lord would not have let in Temptation, and Sin: but watch to that, and keep joyned to that, which will preſerve out of the Temptation, and out of the Sin. God is faithfull who hath care of all his, and whoſe Promiſe is to all his: and as he would have none ſin; ſo none that diligently wait, ſhall want his Power to ſtand by them, to preſerve out of ſin. *Look unto me, and be ſaved, all the ends of the Earth.* It's univerſally true. Look unto me, truſt in me; look not at your ſelves, truſt not in your ſelves, look not at the Enemy, fear not the enemy; I will ſave you from every ſnare, every Temptation as your eye is ſteadfaſt upon me. What if the enemy come in like a floud, if the Spirit of the Lord lift up a ſtandard againſt him, can he prevail? what though he caſt fiery darts? What though he be ſet round about? Will not the ſhield of Faith quench them all? Will not the whole Armour of God defend and keep ſafe from them all? If the enemy be reſiſted Lawfully, that is, in true Faith in that Power which is engaged for the Soul againſt him; Doth not the Power of the Lord ariſe and ſcatter him, and ſtrengthen and eſtabliſh the Soul in the Grace, and in the Truth? O the holy myſtery of the heavenly Warfare, and of the working of the pure Power againſt the enemy, which overcomes all his impurities, and keeps clean from them! Look not at the enemy, let not in the reaſonings of the Mind, keep in the patience, keep in the pure fear, in the holy living ſenſe, be only what thou art in the ſeed, in the new birth, in the Life which God hath begotten in thee; then art thou ſafe, then art thou in the name of the Lord, which is the ſtrong Tower. The enemy indeed may make a noiſe about thee with his luſts, with his temptations, with his flouds, with his ſtorms, with his fiery darts: but he cannot enter thy habitation The Spirit of darkneſs, the Prince of darkneſs, is ſhut out of the Land and Light of the Living. Abide thou

there: dwell in the Light, and walk in the Light, as God is in the Light, and he ſhall never have power over thee.

V. *Concerning Prayer.*

I have experienced Prayer to be the breathing of that birth which God begets, to the Father of Life which begat it; who by his Spirit makes known to it its Condition and wants, and gives a ſuitable ſenſe of heart, and cries to it. For as it is not in man to beget himſelf to God; no more can he pray to God in his own will or time, but as God pours out the Spirit of Prayer and Supplication upon him, and by his Spirit teacheth and helpeth him to pray as he ought. *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, crying Abba, Father.* I have had a ſenſe of the natural man, and of the ſpiritual man; and of the Cryes and Prayers of each: and this I have been taught and learned of God, that the Goſpel-Prayer, is the Prayer of that birth which is begotten by the Spirit and Power of the Goſpel, and which prayes in the Spirit, and in the ſpringing of the holy Life and Power, whereby it rightly wreſtles, and prevailes with God, obtaining the Mercies and Bleſſings which it wreſtles with him for. For to this Child there is acceſs to God in the Faith, through that holy Spirit of Life which makes way for it, to obtain Grace and Mercy in the time of need. And through this Spirit it prayes to God, and prevailes with him on the behalf of others alſo. For the Prayers of the righteous avail much, as it is written.

VI. *Concerning Juſtification and Sanctification, ſome things which it hath pleaſed the Lord, in his tender Mercy, to give me to experience.*

Firſt, That it is the ſame Chriſt, the ſame Spirit, the ſame Life, the ſame Wiſdom, the ſame Power, the ſame Goodneſs, Love and Mercy, the ſame Water, the ſame Blood, which both Juſtifies and ſanctifies.

Secondly, that Juſtification and ſanctification go hand in hand together. There is none Juſtified, but he that is in meaſure ſanctified: and there is none Sanctified, but he that is in meaſure Juſtified. For God Juſtifieth by a rule (by the new Covenant, and according to the Law thereof;) And men receive and partake of Juſtification, according as they are brought into, and keep within the compaſs of that rule. For God acted of old toward, and Juſtified the children of the old Covenant according to the Law thereof; and the Children of the new Covenant are Juſtified, and partake of Juſtification according to the Law thereof.

Thirdly, That Juſtification and Sanctification are both of and through Grace. It is ſo in the beginning, and it is ſo all along. *By grace ye are ſaved,* ſaith the Apoſtle. The whole work of Salvation is begun and carried on through Grace. It is through that, God viſits and reaches to the Soul, with his quickning Vertue and Power. He regenerates alſo thereby. Through that he Juſtifies; through that he Sanctifies, *&c.* So that as the Work goes on, Grace, Grace, is to be cryed to him that does the work, from his very laying the Foundation and faſtning the Soul thereupon, to his very laying on of the top-ſtone.

Fourthly, Though Juſtification and Sanctification be of God's Grace and Mercy in Chriſt; yet this doth not exclude Faith: but they are alſo through Faith, and not without it. God doth not Juſtify man in the unbelieving ſtate, in the dead ſtate, in his abiding there; but in the coming out of it, in the repenting and turning from the dead works, to the living God, and in believing in him: and ſo he alſo Sanctifies him.

Fifthly, Faith and Obedience are of the ſame nature, and always go together. So that where-ever there is Faith, there is Obedience likewiſe, and where-ever there is Obedience, there is Faith. Obedience flows from Faith, and cannot be without it: for the very nature and vertue of Faith is in it. And Faith is Obedience. For this is the command of God, that the ſoul believe on him (and in his appearances) whom he hath ſent to ſave: and this Believing is Obedience unto him that

that commands it. And this Faith, and this Obedience is Holy and Juſt in God's ſight, and through it (but not without it) the Soul is both Juſtified and Sanctified.

Sixthly, That the works of Faith, the works of the new Life, are not the works of the Law, the works of the old Covenant; nor are excluded Juſtification, as the Works of the old Covenant are. For I have found the Lord, who hath condemned and excluded all my doings, which ever I have been able to do of my ſelf, ſtill Juſtify and except what his Spirit and Holy Power hath done in me. They are not of the ſame nature in themſelves, nor are they ſo accounted of in the eye of the Lord. For the Lord diſtinguiſheth between root and root: and what ſpringeth from the holy Root, he Juſtifieth as holy, and what ariſeth from the unholy root, he condemneth as unholy.

Seventhly, That by the Law of Faith all boaſting is excluded, in the whole work both of Juſtification and Sanctification. What is the Law of Faith? Is not this its Law, to fetch all from the Son, to do all in the Son? to quit ſelf and its own ability, and to perform all in the newneſs of the Spirit, in the ability which is of God, given and continued in and through his Grace and Mercy, to the Soul in the Lord Jeſus Chriſt; All the Veins of Life, all the ſtrains of the new Covenant run here. Here is no boaſting of the Creature, here can be no boaſting: for all its ability and ſtrength is ſhut out; and that which is given of God to it, is all and doth all. Yet every Jew here hath praiſe of God. His faith is commended, his Love is commended, his Faithfulneſs is commended, his Zeal for the Lord, his Obedience to the Lord, his Patience in ſuffering, is commended, &c. But the praiſe and honour of all redounds not to his fleſh, but to the Spirit and Grace of God in him. So that here fleſh is laid low, and kept in the duſt for ever, and *God* alone exalted in this day of his pure power in the heart. He that truly believeth, entreth into reſt. How into reſt? From what doth he reſt? Why, from his own works, from the works of the fleſh, yea from the works of the old Covenant; from the works that ariſe from his own ability, from the works wherein he can never be Juſtified with the Goſpel-Juſtification. But doth he ceaſe from the works of Faith? doth he ceaſe from the Labour of Love? doth he ceaſe from Obedience to any thing that *God* requires? Nay then ſurely he rather beginneth to work and Labour in the Vineyard; and his labour is not in vain in the Lord.

VII. *Concerning Faith.*

Several things I have experienced, both concerning the nature, vertue, and operations of it, ſome whereof (as I feel them ſpring up livingly in my heart) I may mention at this time.

Firſt, This I have often experienced, that it is an hard thing truly and rightly to believe. It is an eaſie matter to believe notions concerning God, and concerning Chriſt: but to believe in God, to believe in Chriſt, to believe in him that raiſed up Jeſus, to believe in the Light, Life and Power, which flows from Jeſus; this indeed is hard by reaſon of the great Darkneſs and Ignorance, which man is faln into through tranſgreſſion.

Secondly, I have experienced this alſo, that Faith is God's gift, and that it flows from the Power of his Life. There is firſt a quickning, firſt a touching of the heart by the holy, pure Power of the *Lord*: and when a man is touched and quickned, then in and by, and through that vertue which flows into him, he can believe in that which toucheth and quickneth him.

Thirdly, That Faith never ſtands in a mans own power, but alwayes in the vertue and power of the life of the Son. So that he that will believe aright, muſt wait to feel the Life of the Son revealed in him, and Faith flowing therefrom. For the true belief ſprings from the Life of the holy root; and from the flowing up and ſpringing up of that Life, Faith receives its nouriſhment and dayly vertue.

Fourthly, I have obſerved this in my travels, that the Earthly Wiſdom and Notions there from, got into the Mind, and held in the Mind out of the ſenſe of life,

are a great let to Faith. For theſe ſtrengthen and nouriſh that in man, which is to be weakned and die, that life and the birth of life may be all in the heart. Man is to die, man is to be ceaſed from his underſtanding, his Wiſdom is to be brought to nought. But after it hath had a ſtroak and wound from *God's* holy Spirit and Power (even the very wound which tends to death) yet it will be getting Life again (getting its deadly wound healed) and nouriſhing its Life by thoſe very notions, which came from that Life and Power; which (in meaſure) ſlew it. And thus the Jew outward, hath his Life in the outwardneſs of knowledg, in the outwardneſs of the Law, in the letter which killeth: for the relation and outward knowledg of things killeth and deadneth more and more, unleſs man come into the inward Life and Vertue, and daily feel them quickened there. *If ye live in the Spirit, walk in the Spirit*, ſaid the Apoſtle. A man cannot live in an outwardneſs of knowledg concerning the Spirit and Power of the endleſs Life; but he that would truly live, muſt live in the Spirit it ſelf; and he that would rightly walk on in his way, muſt walk in that Spirit wherein he received life, and wherein he that abideth lives before the Lord.

Fifthly, This I have alſo obſerved, that all notional Faith wherein is not the living vertue (as concerning Chriſt, his ſufferings, death, reſurrection, aſcention, interceſſion; and concerning Juſtification by him, &c.) the enemy will let the Soul alone with, and let him enjoy peace in: but his war is deſperately againſt the true Faith, againſt Faith in the true power, againſt Faith in the light of life. O how many ſore and ſharp aſſaults doth he make againſt the Faith which receives its vertue from God, and cauſeth the Soul to live to God! And how ſore is it with the ſoul, when Faith is weak, and the enemy comes on againſt it with the ſtrength of his aſſaults and temptations. *Lord increaſe our Faith*, ſaid the ſenſible diſciples.

Sixthly, It is a precious thing to feel Faith quickened by God, and helped by God, againſt the enemy. For then the enemy cannot prevail againſt the Soul, but the Soul through the vertue and power of life, prevails over the enemy in the Faith. And this is the great work of a Chriſtian, not only to wreſtle and fight, but to learn ſo to wreſtle, and ſo to fight, as to overcome.

Seventhly, That in the pure fear, (not that which is taught by the precepts of Men, but which God puts into the heart) Faith hath its ſtrength, and exerciſeth its ſtrength. O who knows the preciouſneſs of this Fear! The power of Faith, the power of Life, the power of Salvation, and everlaſting preſervation is revealed in it. Therefore, ſaith the Lord, when he ſpeaketh of providing for his Children in the new Covenant, that they ſhall abide with him for ever; and not depart any more from him, as the Children of the old Covenant did; *I will put my Fear in their hearts, and they ſhall not depart from me.* And when the Angel preached the Everlaſting Goſpel, how did he preach it? *Fear God, and give glory to him, for the hour of his Judgment is come*, &c. Rev. 14. When the pure Fear is felt, when that which is contrary to God is Judged; then the Goſpel is known, and the work thereof experienced in the heart. And how eaſy is it, when the pure fear is felt, to diſtruſt and deny ones ſelf, and truſt in the Lord? O how weak are the reaſonings and imaginations then, and how ſtrong is the power which ſcatters them, and lifts up the head over them!

Now it concerns every one deeply to conſider, of what nature his Faith is, and what vertue is in it, and what it can do in, and through the Power of the Lord for him; how it fetcheth in the true living nouriſhment every day, how it delivers the Soul, and gives it victory over that which Faith was appointed to deliver from. For he who through the Faith overcometh that which is contrary to God, ſhall inherit; and he that fights the good fight of Faith, ſhall overcome: but he that overcomes not his enemies, which ſtand in his way, ſhall be ſure to be hindred by them from attaining to his journies end.

VIII. *Concerning Obedience ſome Experiences alſo.*

Firſt, True Obedience, Goſpel Obedience flows from Life, flows from the living faith. If I could obey in all things that God requires of me, yet that would not ſatisfy

ſatisfy me, unleſs I felt my Obedience flow from the Birth of his Life in me. *My Father doth all in, me,* ſaith Chriſt, this was Chriſts comfort. And to feel Chriſt do all in the Soul, is the comfort of every one that truly believes in him.

Secondly, True Obedience, Goſpel Obedience is natural to the birth which is born of God. It is unnatural to the fleſh, to mans Wiſdom, to deny himſelf, and take up the Croſs; but it is natural to the birth which is born of God's Spirit. *That which is born of the Spirit, is Spirit*; and it is natural to it to be converſant in, and exerciſed about that which is Spiritual.

Thirdly, That honouring and pleaſing, and anſwering the will of the Lord, is the proper aim of the truly Obedient. O how do they delight to do the will of God! *I have Meat,* ſaith Chriſt, *that ye know not of.* To do the will was his Meat and Drink: and it is Meat and Drink to all that are of his Nature and Spirit. If I ſhould never have any other reward, but the pleaſure of Obedience; yet I could not but ſay and teſtify, that in anſwering the Law of the pure Life; in keeping the holy Statutes and Commandments of Gods Spirit, there is great rweard. But yet there is a Crown alſo, and a reaping after this Life, of every thing that is ſown to the Spirit: and the Crown is weighty and everlaſtingly glorious.

Fourthly, Goſpel Obedience is exceeding neceſſary in, and to the Goſpel-ſtate. Mark, *The Lamb is the leader*: and can any be ſaved by him, but they that follow him? When Chriſt calls out of the World, muſt not the Soul come to him, who is the Shepherd? And muſt not the Sheep daily learn to know his voice, and follow him: even till they come to be acquainted with every moving, drawing, and leading of his Spirit; and ſo come to follow the Lamb whitherſoever he goes? Mark, what a weight Chriſt layeth upon doing. *If ye know theſe things, happy are ye if ye do them.* Why then the Diſciples cannot come to happineſs, but in the doing, in the obeying of the will of Chriſt, his Lord and Maſter. And *he that heareth theſe ſayings of mine and doth them, I will liken him to a wiſe man, that built his houſe upon a rock.* But the believer, without doing the will, is the fooliſh builder, whoſe building will not ſtand. Again, ſaith Chriſt, *As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my Commandments, ye ſhall abide in my love even, as I have kept my Father's Commandements: and abide in his love.* The Diſciples whom he moſt dearly loved, muſt keep his Commandments, if they will continue in his Love. And his Apoſtles taught the ſame, even the working our of the Salvation, and the purifying of the heart through the Obedience of the truth. For Mark: There is a Covenant of Life, a way of Life: and how can Life be reaped, how can the work of Life go on, but in Subjection and Obedience thereto?

O bleſſed is he, who meets with the power of Life, which enables to obey, and who is Obedient, and ſubject to that power. For he that truly believes in Chriſt, is turned by him to his Light, and to the power of his *Father*; and the Peace, Growth, Joy, Bleſſedneſs, &c. is witneſſed in ſubjection thereto.

VIII. *Concerning the Croſs of Chriſt.*

This I have eperienced concerning the Croſs of our Lord Jeſus Chriſt, that it is an inward and ſpiritual thing, producing inward and ſpiritual effects in the Mind: and that this is it, even that which ſlays the enmity in the mind, and crucifies to the World, and the affections thereof. *God forbid,* ſaid the Apoſtle, *that I ſhould Glory, ſave in the Croſs of our Lord Jeſus Chriſt, whereby the world is crucified unto me, and I unto the World.* Now mark; That which is contrary to the World, and crucifies to the World, that is the Croſs. The Croſs hath this power, and nothing elſe: and ſo there is nothing elſe to glory in. *The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary one to the other.* Mind here is the Croſs: The Spirit which is contrary to the fleſh, which mortifies the fleſh, through the Obedience whereof the fleſh is crucified. *If ye through the Spirit mortify the deeds of the body, ye ſhall live.* Whatſoever is of and in the Spirit, it is contrary to the fleſh. The light of the ſpirit is contrary to the darkneſs of the fleſh. The holineſs of the Spirit is contrary to the unholineſs of the corrupt heart. The Life of the Spirit is contrary to the Life (or rather death) that is in ſin. The power of the Spirit is contrary to the power that is in Satan, and his Kingdom. The Wiſdom of God is

contrary,

contrary and a fooliſh thing to the Wiſdom of man. Yea the new Creature, which ſprings from Gods Holy Spirit, is contrary and death to the old. Now he that comes hither, out of his own wiſdom; out of his own will, out of his own thoughts, out of his own reaſonings; and comes to a diſcerning of God's Spirit, and to the feeling of his begetting of life in his heart, and his ſtirrings, and movings in the life which he hath begotten, and waits here, and receives counſel here, he is taught to deny himſelf, and to joyn to and take up that, by which Chriſt daily croſſeth, and ſubdueth in him, that which is contrary to God.

And here is the fight of Faith, and the good travel under the Croſs, whereby the holy journey is gone, and the enemies (which riſe up to oppoſe in the way) vanquiſhed and overcome. For here is the power revealed: the preſerving power, the leading power, the conquering power of him, who rideth on conquering, and to conquer his ſpiritual enemies, in the hearts of his Children, who know his voice, and are ſubject to him; who daily denying themſelves, and taking up his Croſs, follow him. Wo is to them that are at eaſe in *Sion*, under any thing that is contrary to God: but bleſſings are upon them whoſe dwelling is under the Croſs, and who know no eaſe but what it allows. It will make Truth, Life, Holineſs, Righteouſneſs, Faith, Obedience, Meekneſs, Patience, Love, Separation from Sin, Communion with the Lord, and all the fruits of the Spirit, as natural to them in the renewed ſtate, as ever ſin was in the corrupt ſtate. And in that ſtate, they ſhall be able to ſay with *Paul*; who once complained of his captivity, and that he did what he hated; yet after he had known the power of the Croſs, and was crucified with Chriſt, he could then do nothing againſt the truth, but for the truth: Yea then being a conquerer, having overcome the enemies which ſtood in his way, he could do all things through Chriſt that ſtrengthened him. The cauſe of ſo many complaints and bowings down the head, and going mourning becauſe of the prevailings of the enemy, through temptations, ſin and corruption, is becauſe the Croſs of Chriſt, which is the power of God, (which is his Ordinance againſt the ſtrength of the enemy) is either not known, or not taken up. And this is the reaſon that many that make a fair ſhew for a while, yet afterwards come to nothing (but are like untimely figs, or like Corn upon the Houſe-tops which haſtily ſpringeth up, but ſoon withereth) becauſe they either rightly never learn, or keep not to the Croſs. For that alone hath power from God, to bring down and keep down that which is contrary to him. So that from under the Croſs of Chriſt, there is no witneſſing Salvation or preſervation from the Lord: but out of the limits of the Croſs, the enemy hath power to recover and bring back under his dominion again. And whoſoever in his travels, leaves the Croſs behind him, does draw back unto perdition, and not travel on, in the living faith and newneſs of Obedience, towards the Salvation of the Soul.

X. *Concerning the Myſtery of Life, and the Myſtery of the fellowſhip which is therein.*

God is hid from Man, as he lies in his ſinful and fallen eſtate: and no Man can find or know him; but as he pleaſeth to reveal himſelf by his own bleſſed Spirit. And Chriſt, being God's image, there is no knowing or confeſſing him, or right calling him Lord, but in and by the ſame Spirit (1 *Cor.* 12. 3.) When he appeared in the days of his fleſh, fleſh and bloud could not reveal him, but only the Father. And he is the ſame to day as he was yeſterday. He is not to be known now, but in the ſame Spirit; in his own Grace and Truth, in a meaſure of his own Life. The dead cannot know him; they only know him, who are his Sheep, who are quickned and made alive by him. And this Life is a Myſtery: none can underſtand it, but they that partake of it. Can a man that is naturally dead, know what the Life of nature means? No more can a man that is ſpiritually dead, know what the Life of the Spirit means. The natural Man may get the words that came from Life, and cry up them, and ſpeak great words of the fame of Wiſdom, and of her Children: but the thing it ſelf is hid from them all. O it is a ſtrait gate, at which the birth enters, at which none elſe can enter. The wiſe and prudent knowers and ſearchers after the fleſh (and of the Scriptures, as they can put meanings upon them and comprehend them) are ſhut out

out in every age: but there's a babe born of naked Truth (born of the pure ſimplicity) admitted by God, while men diſdain and deſpiſe it.

And the fellowſhip of the Saints is in the Life, and in the Light, which is this Myſtery. The fellowſhip is not outward but inward. All they that meet together in the outward place, are not in the fellowſhip or worſhip: but only they that meet together in the inward Life and Spirit. *They that worſhip the Father, muſt worſhip him in Spirit and Truth*, Look, there's the worſhip, there are the Worſhippers; they that are in the Spirit, in the Truth; They that meet in the Spirit, in the Truth, they meet together in the one ſpiritual place, as I may call it. And ſo we own no man after the fleſh, no man according to the appearance; but in the righteous judgment of the Spirit, thoſe only who are of the Spirit. Indeed we are tender, where there is the leaſt beginning of the work of God in any heart; yea, where there is but ſo much as a conviction of the underſtanding: but Men are not preſently of us, who own our Principle in words or outward appearance, but only ſuch as are inwardly changed thereby in heart. It is true, Perſons may walk among us, and afterwards go out from us, who were never of us (as it was in the Apoſtles days) that were never in the fellowſhip of Life with us, whom we could never own in the ſight of the Lord, as being born of him; though we were willing to wait and watch for their good, that they might come to witneſs the true birth. Now from ſuch come the offences, even from the falling off of ſuch as never were truly ingraffed, and alſo from the ſlips of ſuch who are not watchful to that which preſerves. And wo is to the World, becauſe of the offences which cannot but come. For they which are not approved in the ſight of the Lord, muſt not ſomewhat or other happen to make them manifeſt? And when they are made manifeſt, the World's eye is offended, and is apt to think hardly of, and reproach the Truth it ſelf, becauſe of them. Bleſſed is the eye, which ſees into the Myſtery, into the Life it ſelf, where there is no offence, Truth is one and the ſame for ever.

XI. *Concerning Judging according to the appearance, and Judging righteous Judgment. Judge not according to the appearance* (ſaid Chriſt) *but Judge righteous Judgment*, Joh. 7. 24.

What is it to Judge according to the appearance? and what is it to Judge righteous Judgment? I ſhall ſpeak what I have experienced, having been deeply exerciſed about this thing. Mark then,

The holy Spirit of Life breatheth upon the heart: and by his breathing and working there, he quickens and begets life, *Joh.* 3. 8. And that which is begotten and born of him, is begotten and born into his nature, and ſo is of the ſame nature with him, as *ver.* 6, of that *chap.*

Now to that which is born of the Spirit, the Spirit is the leader, the preſerver, ſupporter, the comforter, the daily quickner. He can do nothing without the Spirit, without the preſent Life and Power of him that begat him. So that all the judgment which the Birth of Life hath, is from, and of, and in the holy Spirit of the Father.

And here is true Judgment, both concerning righteouſneſs, and againſt all unrighteouſneſs. So that keep to the Life, keep to the Spirit, keep to the Birth, keep to the Power; then is the Wiſdom and righteous judgment of God revealed. But any that go out of this, and meaſure without this, they meaſure in the unrighteouſneſs; and though they ſearch the Scriptures, and think in themſelves they meaſure from the Scriptures; yet they are miſtaken, and meaſure but from their own knowledge and apprehenſions upon the Scriptures, as the Scribes and Phariſees did, when they ſeemed to conclude upon ſearching the Scriptures, that Chriſt could not be the Meſſiah, *Joh.* 7. 52. *Search and Look*, (ſaith they) *for out of Galilee, ariſeth no Prophet.* How then can this Galilean be he? See, by the Scriptures, if this can be the Chriſt.

It is ſaid of Chriſt, *He ſhall not judge after the ſight of his eyes, nor reprove after the hearing of his Ears: but with righteouſneſs ſhall he judge, &c.* Iſa. 11. 3, 4. Chriſt Judged righteous Judgment. How came he to Judge ſo? Why, he judged in and with the Spirit. He kept to the Spirits judgment. The Spirit of the Lord reſted upon him, and made him quick of underſtanding in the fear of the Lord, *ver.* 2, 3. And no man

can

can judge aright concerning the things of God, but in and by the ſame Spirit. How ſhall I know whether my duties be right, my prayers right, my ways right, my worſhip right, my faith right, my hope of the right kind, my knowledge and underſtanding of the Scriptures right, &c. Why there is none but one can determine. He who begetteth life, knows whether that which is in thee be from his life: and whether that which thou offereſt to him, be truly living or no. And when the Lord ſeparates the living from the dead, what will remain in many that make great profeſſions at this day.

I would have no man miſtaken about theſe things; I know many are deeply miſtaken, as their own hearts will one day acknowledge, when the Lord ſhall make manifeſt to them, how they have called evil good, and good evil; and put darkneſs for light, and light for darkneſs. Indeed it is juſt as it was in the dayes of Chriſt's appearing outwardly in a body of fleſh. The ſame Life, the ſame Spirit is denyed now, as was then. Then the Jews cryed up Chriſt to come, but they then ſpiritually ſaw him not. They ſaw the fleſh: (or outward form) but they ſaw not him who dwelt in that fleſh. And though the World of Chriſtians now acknowledge Chriſt is come, and did appear; Yet neither do they know him who did appear, but deny his life, his ſpirit, his vertue, his power, which is revealed in this day of his love and goodneſs, to the eyes of the Children of the true Wiſdom. *O let not fleſh Judge. Be ſilent, O all fleſh, before the Lord, and ceaſe judging: for he is ariſen to Judge. He is Judge in the midſt of his people, and he will Judge the Heathen alſo.*

And every one bring this near. Wait to feel fleſh judged in thee, and brought down in thee, that it may not Judge in thee: but Spirit and Life may be exalted, and ſit upon the Throne in thy Heart. And when Life is exalted, and doth begin to Judge; Oh take heed of harkening to the fleſh, of letting in the Judgment of fleſh afterwards, leſt the Spirit be grieved and quenched! For the Wiſdom of the fleſh is near, and will be ſtriving to get in and recover its ſeat again: and if the watch be not ſingly kept to God's Holy Spirit, ſomewhat elſe will be judging in thee, which will Judge according to the appearance of things to thy mind, and ſo thou wilt miſs of the true and righteous judgment of God's Spirit.

XII. *A Queſtion anſwered about knowing God's Spirit.*

Queſt. *How ſhall I know God's Spirit? How ſhall I know the motions thereof? How may I know whether the Faith and Hope in my heart be from him? whether my prayers and deſires ariſe thence,* &c.

Anſw. No man of himſelf, or by any way he of himſelf can take, can know God's Spirit. There muſt firſt be a capacity given, before any man can know the Spirit of the Lord; His Life, his Power muſt firſt be felt; and ſomewhat quickned, ſomewhat formed by him, ſomewhat begotten of him, which is ſpirit, and this can know him. Now man in this may know him, but out of this can never know him. Therefore this is the great skill, and diligence and wiſdom of a Chriſtian, to keep to this, to wait for this, to have his eye towards the pure ſpring of wiſdom; that when it ſprings, he may diſcern and receive it: and when that which is of a contrary nature ſprings, he may diſcern it under all its deceitful appearances, and turn from it. For out of the heart are the iſſues both of Life and Death. There is all manner of deceivableneſs or unrighteouſneſs in the unrighteous nature, in the unrighteous Spirit: and if the watch be not diligently kept, it is eaſy to be deceived at any time. But the true Seed, the holy Seed, he living Seed, the elect Seed, the immortal Seed is never deceived. O bleſſed are they who have their eyes opened and kept open in it, to diſcern the myſtery of Godlineſs, and the myſtery of Iniquity; that they may be preſerved ſafe in the one, out of the reach of the other.

XIII. *Some*

XIII. *Some* Queries *Concerning the Seed of the Kingdom, in which the Kingdom it ſelf is contained (as the nature and ſubſtance of things is contained in the Seed thereof) and out of which it ſpringeth up and ariſeth in the heart.*

Quer. 1. What is that Seed which is ſpoken of 1 *John* 3. 9. which remaineth in thoſe that are born of God, and preſerveth out of ſin, thoſe that are led by it and comprehended in it? is it not the Seed of the Kingdom?

Quer. 2. Do not the natural herbs and flowers, the natural plants and trees grow from a natural Seed? Do not the ſpiritual plants, the ſpiritual trees, the trees of righteouſneſs grow from the Seed of righteouſneſs?

Quer. 3. Was it not the great Doctrine of Chriſt, to preach the Kingdom? And how did he preach it? Did he not preach it as a Seed, as a grain of Muſtard-Seed? and did not he liken this Spiritual Seed to leaven, to a precious pearl, to treaſure hid in a field, to a peace of Silver loſt, &c. O how happy is he who knows and enjoyes the thing it ſelf which Chriſt preached! All the Prophets propheſied concerning him: and when he comes, this was his doctrine, that men ſhould mind this, look after this, purchaſe this, poſſeſs this, feel this planted and grow up in them, and themſelves ingraffed into and growing up in it.

Quer. 4. Can any man be born of God, and not born of this Seed? can any man be born of this Seed, and not born of God?

Quer. 5. How doth Grace and Truth come by Jeſus Chriſt? Doth it not grow up from this Seed? Can it grow up any other way in any heart?

Quer. 6. Is not Salvation felt and witneſſed in every heart (of thoſe that are in any meaſure redeemed) as this Seed grows up and overſhadows them? Was not this the Salvation ready to be revealed in the laſt time, 1 *Pet.* 1. 10. whereof the Apoſtle *Peter* himſelf was made a partaker? *Chap.* 5. 10. In the law were the ſhadows of good things to come: but in the Goſpel the ſubſtance, the Seed it ſelf it revealed.

Quer. 7. Is it not the right beginning in Religion, to begin in the Spirit? and can any begin in the Spirit, but he that begins in and with the Seed of the Kingdom?

Quer. 8. Is it not the main and chief thing in Religion, to know this Seed, to feel this Seed, to be joyned to this Seed and abide in this Seed?

Quer. 9. Is not all that flows from this Seed, true and certain? is not the knowledge certain here? the Faith here? the Love here? the Peace here? the Joy here? the Righteouſneſs here? From this true root, can there grow or ſhoot forth any thing, but that which is true? O, every breathing here is from pure Life, and precious in the eye of the Father. Is there any certainty elſewhere? O, when the Lord appears, will he not diſown all the religion and worſhip, which is not of this growth?

Quer. 10. But ſome may ſay, how may I know this Seed, and how may I be joyned to it?

Anſwer. In the quickning Life mayeſt thou know it, and no-where elſe. Didſt thou ever feel that which quickened thy heart towards the Lord? Therein and thereby, at that time, thou mayeſt feel an eye and heart opened, which can truly ſee and know ſomewhat of God. And (keeping thy eye to the quickning power of God, as that ſtirs, moves and operates in thee and upon thee, thou mayeſt know again and know more.

Therefore eye the power which quickens, and eye the Seed which it reveals and raiſeth in thee, and wait to feel the power ſubjecting thee to the Seed, that thou mayeſt come under it, and it may come over thee, and preſs down in thee all that is contrary to its pure nature.

And as thou comeſt hither, thou wilt find that which death hath no power over: and as thou abideſt there, thou ſhalt find it to have no power over thee. For, of a truth in the Holy Covenant of Life and Peace, death never had nor can have power: but he who abideth in him who is the Covenant, who is the ſhepherd, who is the Love, who is the Wiſdom and Power of God, witneſſeth there a ſure defence and ſtrong tower, where Salvation is for a Wall and Bulwark againſt the Enemy.

There are many ſorts of talkers concerning the thing, but there are few travellers into it: but he alone who is a true traveller into it, and takes up his reſt there, certainly knows, and can truly witneſs what is to be found there. And this is the reaſon that ſo many (who ſeem great and experienced knowers) cannot receive our teſtimony, becauſe they know neither the Seed nor its voice, concerning which and whereby we teſtify. But Wiſdom is Juſtified of her Children; and they that know the voice of the Shepherd, know his preſent appearance in this our day, which is contrary to the Wiſdom and Knowledg of all other Seeds and Births whatſoever. *He that hath an Ear to hear, let him hear:* But he that hath not the true Ear, cannot hear the true teſtimony, though it ſhould never ſo often be declared unto him. But bleſſed is he that knows and ſtumbles not at the appearances of the Seed and Power of Life in his own heart, but is turned from the Darkneſs to the Light there, and from the Power of Satan to the manifeſtation of God's Spirit there: for the end of words (even of Chriſts own directions in the days of his fleſh) is to turn men to the holy Life and Power from whence the words came, and thither man is to travel, and therein to center, waiting on the *Lord* in the way of his Judgments and tender Mercies, to witneſs a tranſlation from Darkneſs to Light, and from the Kingdom of Satan into the Kingdom of the dear Son, which Kingdom is at firſt but as a grain of Muſtard-Seed, and muſt be ſo known and ſo received.

And now let every ſerious heart examine concerning himſelf. Doſt thou know the Kingdom? is the Seed grown in thee? Doth it overſpread thee? Art thou in it as in a Kingdom? Doſt thou feel it overſhadowing thee? Art thou in unity with it? Doth it ſpeak Peace to thee from the Lord? Is the Wall of of partition broken down in thee? is there of twane made one new man? Doſt thou feel that which is contrary to Chriſt ſubdued in thee by his power? and his holy Nature, Life, and Spirit reigning over it? Canſt thou read that Scripture ſenſibly and experimentally, *if ye through the Spirit mortifie the deeds of the body, ye ſhall live?*

Ah how miſerably do men talk of Chriſt, the Power of God, and miſs of the effect and work of his Power in them?

Faith is a powerful thing, it gives victory, (true Faith gives victory) it ſcatters that which ſtands between, and gives real acceſs to God, and lets in his pure, freſh living Vertue, upon the heart.

Love is a powerful thing, it conſtrains to Obedience. And the heart that is circumciſed to love the Lord God, O how doth Life flow from him into it!

O, away with empty notions, and come to the miniſtration of the Spirit, where the Knowledge is living, the Faith victorious, the Love pure and undefiled, the Worſhip truly ſpiritual, even flowing from and comprehended in the Life and Vertue of the Spirit. O that all that truly breath after the Lord, might be gathered hither, found here and dwell here, *Amen.*

A POST-SCRIPT

To the Experiences.

PErſons that have had ſome true touches of Life, and true breathings after the *Lord*; yet not having their eye fixed rightly upon him, nor diſcerning from whence thoſe come, may eaſily loſe the true ſenſe of Life, and another Birth of another nature ſpring up in them, inſtead thereof. This was it we generally wanted, in the day of our former profeſſion, even the diſcerning of that and fixing upon that, which begat Life in us: through want whereof, many of the moſt tender-hearted came to a loſs; whom the Lord at length ſhewed Mercy to, manifeſting to them the Light of their eyes, and the ſtay of their Souls. Now to all that hath been gathered hither by the Lord, Life hath been renewed, and their former experiences (of the Lord and his goodneſs to them in the Lord Jeſus Chriſt) reſtored again with advantage. And here they ſenſibly ſee, and daily experience, that nothing is of their own works, but all of Grace, and Mercy in, and through Chriſt, in whom they are created unto good works, which God before ordained, that we ſhould walk in them. And here the glory is revealed; the glory of Life, the glory of Peace with the *Lord*, the glory of Righteouſneſs in, and through his Son, the glory of Victory over the Souls enemies, and of leading captivity captive, and treading upon the Necks of Kings, even of mighty luſts, which mightily prevailed over, and oppreſſed the Soul, before the Captain of our Salvation appeared, in the Power and Authority of his own Spirit. But bleſſed be the *Lord*, there is not only this Glory revealed, but there is a defence over the Glory: For there is that revealed, which is able to defend it, and doth defend it in the hearts of many, and in the living aſſemblies which have been gathered by *God*'s Holy Power, which Holy Power (which gathered) daily quickens and overſhadows, and is a rock unto, and will be ſo for ever, even to all that abide with him in his Holy Covenant: but out of the limits of that into which *God* gathers, and wherein, and whereby, he preſerves, there is no defence to any. The curſed thing, the unclean thing, the earthly Spirit, the earthly Mind and Wiſdom, the *Lord* hath excluded, and it is to be excluded out of his camp for evermore, that the inward *Iſrael* may be kept holy to the *Lord*, and may ſerve and worſhip the *Lord* in the beauty of the inward holineſs, as the outward *Iſrael* was outwardly, to be, and to do, in that outward miniſtration of the ſhadows of the Goſpel-ſtate.

Some Scriptures very ſweet, and neceſſary to be experienced in the Goſpel-State.

This is Life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent, Joh. 17. 3. There is a knowledg of God and Chriſt, which is Life eternal: and there is a knowledg of them (or at leaſt that which man call ſo) which is not Life Eternal. The knowledg which is Life Eternal, is that knowledg which *God* gives to his own Birth, even the Spiritual knowledg which *God* gives to thoſe which are born of the Spirit: which is the knowledg of the myſtery of *God*, and of Chriſt in the myſtery, inwardly appearing, and working in the heart againſt the myſtery of ſin and death. O precious is the Birth to which *God* gives this knowledg, and precious is the knowledg which he giveth to it. The knowledg (or that which Men call knowledg) which is not Life eternal, is that knowledg which man can get and comprehend from without, of himſelf; without the enlightnings and quicknings of *God*'s Holy Spirit and Power, inwardly felt, and operating in the heart.

No man can say, that Jesus is the Lord, but by the Holy Ghost, 1 Cor. 12. 3. It is precious to witness that confessing and acknowledging Jesus to be the *Lord*, which is by the Holy Ghost. For only they that are governed by the Holy Ghost, can so confess him. The Devil did confess Jesus to be the holy one, the Son of the living *God*, &c. and many now confess Jesus to be the *Lord*, in the same spirit, being alienated from the Life of *God*, and having no true sense or understanding of that. But there is a confession which cannot arise, but from *God's* Spirit; and from the knowledg, sense and understanding which he gives: blessed are they that experience that.

It is written in the Prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, Joh. 6. 45. Ah, blessed is he that can in true understanding say, The *Lord* hath made good this Promise to me! He is become my Teacher. I have heard his voice, as truly and certainly, inwardly in my heart, as ever I heard the voice of Satan there. He hath revealed his Son, his pure, holy, living Child Jesus in me. He hath drawn me to his Son, he hath taught me to come to his Son: and indeed so soon as ever I heard and learned of the Father, I could not but come to the Son, and receive the Son, and give up my self to him: and he hath received me, and daily preserveth me from death, and the sting and power thereof, and giveth unto me Eternal Life.

He that hath the Son, hath Life; and he that hath not the Son, hath not Life, 1 Joh. 5. 12. Ah, this is abundantly experienced, blessed be the Name of the *Lord*! Many who had not Life, while they had not the Son, but mourned and lamented deeply after him (the Spirit of the Lord being grieved in them and his Life not possessed by them) the Father revealing his Son in them, and giving him to them, and they enjoying and possessing him, feel that they are daily in the enjoyment and possession of pure and fresh Life in him.

My flesh is Meat indeed, and my blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him, Joh. 6. 55, 56. We are of his Flesh, and of his Bone, said they that did eat his Flesh, and drink his Blood. They that eat Christ the one bread, are by that Food made partakers of his Divine Nature, and become one bread (for we being many, are one bread, as said the Apostle) so that now they are no longer Darkness, but Light in the *Lord*. O the pure flesh and blood of the immaculate Lamb! O the incorruptible food, which gives Life to the Soul? O the living word? O the milk of this word, the Milk of the heavenly breast, which nourisheth the babes? but the bread, the flesh, the Blood, is stronger nourishment. O how brightly might this be opened, in the demonstration of Life, to the Spiritual ear and understanding! but the carnal-minded are thick and gross, being drowned in their own apprehensions and sense of the letter, but having no sense of the mystery, what it is mystically to Eat and Drink the Flesh and blood of Christ (of him who is Life, and gives Life) and to dwell together with him in the one Spirit, Light, Life and Power eternal.

For with thee is the Fountain of Life; in thy Light shall we see Light, Psal. 36. 9. Oh, blessed are they, that can experimentally speak thus, who know the Fountain of Life, and dwell there, where Light shines more and more.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and Eat; yea come, buy Wine and Milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your Labour for that which satisfieth not? hearken diligently unto me, and Eat ye that which is good, and let your Soul delight it self in fatness. Incline your ear, and come unto me: hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David; Isa. 55. 1, 2, 3. Here's happiness, true happiness, full happiness. He that experiences this one portion of Scripture, is happy. He that knows the true thirst after the true waters, and comes to the Waters which he thirsts after, and knows how to buy, and hath bought the Wine and Milk which is to be had at the Waters, (Oh, who knows what this buying is! this is beyond all talk and outward profession concerning the thing, concerning the precious pearl; this is the real, hearty trafficking of the wise Merchant for it.) And then to hearken diligently, and eat that which is good, and to have the Soul delight

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it ſelf in the fatneſs of God's Houſe, in the riches and fatneſs of his goodneſs and Mercy in Chriſt Jeſus: and not only to taſte of Mercy, but to witneſs it ſure in the everlaſting Covenant, that God will never be wroth with me more, never be a ſtranger to me more, never depart from me more, nor ſuffer me to depart from him; but preſerve me pure and chaſt to him, through his love ſhed abroad in my heart, and his holy fear, which conſtrains me to abide with him, and to keep his Commandments.

But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a Well of Water ſpringing up into everlaſting Life, Joh. 4. 14. Is not this an univerſal Promiſe to be made good to every one that drinks of the Water of Life, of the water that Chriſt gives? Did not Chriſt promiſe it ſhould be a Well? a ſpringing Well? the Fountain is of a ſpringing nature: and is not every drop of the ſame nature? of a living nature, of a ſpringing nature? He that rightly drinks, doth he not receive a Well? O the Water which Chriſt giveth, doth it not become a Well in the true Diſciple, in the living Diſciple, out of which Well the Water is ſtill ſpringing and flowing, to nouriſh up with Life and unto Life, even with Life of an everlaſting nature, and unto Life everlaſting. O the pure glory that is revealed in the Goſpel-diſpenſation! why is it ſo hid from mens eyes, who profeſs themſelves to know the Lord Jeſus Chriſt, and to be his Diſciples?

For the Life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal Life which was with the Father, and was manifeſted unto us. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt, 1 Joh. 1. ver. 2, 3. This is precious, to experience the Life inwardly manifeſted, and to come out of death inwardly felt, into Life inwardly manifeſted, and ſo to come into the Holy fellowſhip with the Father and Son, and with the Saints in Light: For he that comes out of the darkneſs into the Light, comes out of the Fellowſhip of the Dead, into the Fellowſhip of the Living.

Come unto me all ye that labour, and are heavy-laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye ſhall find reſt unto your Souls. For my Yoke is eaſy, and my Burthen is light, Mat. 11. 28, 29, 30. This invitation of Chriſt was to be fulfilled in the hearts of his Diſciples, and it is precious inwardly to witneſs it effectually in the heart, as really as ever it was ſpoken by him. To be able to ſay, in the evidence and demonſtration of his Spirit; It is true, I did labour, I was heavy laden, none could eaſe or help me; till he called, till he knocked at the door of my heart, and till I came to him, and received him in: and he hath made good his word to my Soul, he hath given me reſt from my Labours and heavy Loads. He hath laid his Yoke upon me, and I have took it and born it, and have learned of him, to be meek and lowly in heart, like him, and I have found reſt to my Soul. And now I ſhall never complain more of his yoke or burthen, he hath made it, and doth daily make it ſo eaſy and light to me.

And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God and eternal Life, 1. Joh. 5. 20. There is an inward, ſpiritual coming of the Son of God into the heart, by which Coming (to them that receive him) he giveth a new and Spiritual underſtanding, whereby they know him that is true (and without it they cannot) and are ingrafted into him, and found in him; partaking of his Life and Righteouſneſs, to the glory of God the Father: and ſo in true underſtanding are able to ſay, *Lo this is the God, this is the Saviour we waited for. This is the true or very God, and Eternal Life*. What are all notions about God, and about his Son Chriſt Jeſus, to this inward ſenſe and experience of them?

God who commanded the Light to ſhine out of darkneſs, hath ſhined in our hearts, to give the Light of the knowledg of the glory of God, in the face of Jeſus Chriſt, 2. Cor. 4. 6. O how precious is it to be able to witneſs this in meaſure! to experience God ſhining upon my tabernacle (as *Job* ſpeaks, *Job* 29. 2, 3.) and by his

his Light my walking through Darkness! It is true, *Christ* was the Light, he had the Fulness of Light, and the Apostles a very great Proportion: But, blessed be the *Lord*, I have received some, and am changed by it, and become Light in the *Lord*; and walk with *God*, and dwell with *God* in the Light, even as he is Light, and dwells and walks in the Light. Is not this a Blessed Testimony? And, Is not he Blessed, who can set his Seal to it?

Which Veil is done away in Christ, 2 Cor. 3. 14. It was promised of old, That in the Mountain, where *God* would make the Feast of fat things, he would destroy, swallow up, or do away the Veil, or that which veils the Life and Glory of the *Lord* from Man, and hinders it from being revealed in him, *Isa.* 25. 6, 7. Now, in *Christ*, there is no Veil: In his Light, Life, Spirit, and Power, there is no Veil. Where they are inwardly manifested and received, the Veil is done away, and the Glory of the Mystery revealed and beheld.

If ye continue in my Word, then are ye my Disciples indeed; and ye shall know the Truth, and the Truth shall make you free, Joh. 8. 31, 32. What is this Word, which the Disciples of the Lord *Jesus Christ* are to continue in? Is it any less than Spirit and Life? And, What is it to be a Disciple indeed, but to learn the Law of Life at his Mouth, and to continue therein? And, What is the Truth, which makes free? Is it not the living Truth, (the Word which lives and abides for ever) the powerful Truth, the operative Truth? This cuts between a Man, and his Lovers; this divides between Soul and Spirit, Joints and Marrow, and makes the Soul free from that Evil Spirit, which had embondaged it. It sanctifieth, it cleanseth, it reneweth, it quickneth, it giveth Strength, it maketh free from the Souls Enemies, from the Bondage of Sin and Corruption, and brings into the Glorious Liberty of the Sons of *God*. And they that are made free from Sin by that which is contrary to Sin, and which subdues, overcomes, and destroys Sin; they doubtless are free indeed. O precious is it to experience this, even the Truth that is free from Sin, and makes free from Sin all that truly know it, and are joined to it, and live and abide in it!

For Sin shall not have Dominion over you; for ye are not under the Law, but under Grace, Rom. 6. 14. What's the Law? What's the Ministration of the Law? Is it not the Ministration of the Letter? of that which is Holy and Righteous, by an outward or litteral Command? What's Grace? Is it not the inward Teacher, which inwardly instructeth to deny Ungodliness, and worldly Lusts, and to live Soberly, Righteously, and Godlily, *&c?* Is it not the Ministration of the Spirit and Power? Is it not the Ministration of the New Covenant, where the Law of the Spirit of Life in *Christ Jesus*, is written in the Heart, and the Commandment of Life made easy, by the Power of the Lord *Jesus*; who manifests himself within, to make willing unto, and to strengthen to Obedience?

Now, they that are under this Grace, under this Spirit, under this Power; Doth it not break the Power and Dominion of Sin in them, and set them free there-from? Can Sin break in upon those, who dwell under the Shadow of the Almighty? Indeed, a Man may be under a literal Dispensation of holy Commands against Sin, and yet be under the Power of Sin: But he that is gathered under the Wing of *Christ*, under the Grace and Spirit of the Gospel, turned from *Satan*'s Power to *God*'s Power, and within the Wall and Bulwark thereof; he witnesseth this true; *Sin hath not Dominion, Sin cannot have Dominion, Sin shall not have Dominion over you:* No Device of the Enemy, shall be able to hurt or destroy on *God*'s Holy Mountain; for his Light shines there to dispel the Darkness, and his Power is revealed there, to scatter and dash in pieces the Strength of the Enemy, when-ever it appears.

Upon all the Glory shall be a Defence, Isa. 4. 5. O the *Lord God*, by the Spirit and Power of the Gospel, in the Day thereof, is bringing many Sons to Glory; into great, inward, spiritual Glory; yea, into exceeding Glory: (For the Ministration of the Spirit exceeds in Glory.) And as *God* hath ordained this Glorious Ministration for his Sons and Daughters, under the New Covenant; so by the Spirit and Power of the New Covenant, when it breaks forth, he is daily working, translating, and changing them, out of the Earthly Nature and Image, into his own Divine

divine nature, into his own heavenly glory, 2 *Cor.* 3. 18. And bleſſed be the Lord, the defence of his power is ſpread over the glory of his holy Mountain, ſo that nothing can make a prey of, or devour the birth of Life, or deprive of the inheritance of Life there. The Lord doth not only give a bleſſed lot and lines in pleaſant places: but he maintains the lot of his Children, ſo that they can dwell in their Fathers Houſe, and feed on the Heavenly Food and rich dainties of the Kingdom, in the Majeſty of the name of the Lord their God, which is ſuch a dread unto the enemies, and ſuch a defence about them, as none can make afraid: but they are kept in perfect Peace, in perfect Reſt, in pure Love, out of which Life ſprings and flows continually.

And in that day, thou ſhalt ſay, O Lord, I will praiſe thee, though thou waſt angry with me, thine anger is turned away and thou comforteſt me. Behold, God is my Salvation: I will truſt and not be afraid; for the Lord Jehovah is my ſtrength, and Song, he alſo is become my Salvation. Therefore with Joy ſhall ye draw water out of the Wells of Salvation, Iſa. 12. 1, 2, 3. O precious; to witneſs the inward Spiritual day of redemption, and deliverance, wherein praiſes from a living ſenſe naturally ſpring up to the Lord! To witneſs the reproofs at an end, the anger, indignation, trouble and ſorrow at an end, and the comforter come; miniſtring Peace, Joy, and Comfort to the Soul. Ah, when the Lord is felt, the Salvation, (his preſence, his Power, his Life, his Vertue the Salvation) when Faith ſprings towards him, and and the fear of the enemy (or concerning the enemy) is baniſhed; when he is experienced to be the Soul's daily ſtrength againſt him; yea and doth ſo deliver, that inſtead of the former fear, becauſe of the fury and oppreſſion of the enemy, the Soul can now ſing; becauſe of that ſtrength and heavenly authority, which the Lord putteth forth and exerciſeth in the heart againſt him! When the well of Life, the Well of Salvation, the Saviours Well is kept open, and the Philiſtins, the uncircumciſed Spirit, Power and nature caſt out, that they can ſtop it no more; but the Soul can draw the water of Life, out of the Well and Fountain of Life with Joy; Ah, then the Goſpel-diſpenſation, is indeed known, and the bleſſed eſtate thereof witneſſed and experienced!

I counſel thee to buy of me Gold tryed in the Fire, that thou mayeſt be rich, and white raiment, that thou mayeſt be cloathed, and that the ſhame of thy nakedneſs do not appear, and anoint thine eyes with eye-ſalve, that thou mayſt ſee, Rev. 3. 18. What is the Gold tryed in the fire, which man is to buy of Chriſt, that he may be made rich therewith? What is the white raiment, which the Soul is to be clothed with, without which it is naked in God's ſight, and in the ſight of the truly diſcerning; and there is a time, when the ſhame of its nakedneſs will appear more generally, as it doth already to the eye of the Spiritual man, who Judgeth all things? What is the eye-ſalve, wherewith the eye is to be anointed, or it cannot ſee? Is it not precious to purchaſe this Gold and Raiment, of Chriſt, and to have this eye-ſalve to anoint the eye with, and to keep it open that it may daily ſee its way, and walk in the Light of the Lord? Certainly this is all inward and Spiritual, as a remnant witneſs it this day; Glory to the Lord God.

But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: But, as the ſame anointing teacheth you of all things and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him, 1 Joh. 2, 27. The outward anointing was a ſhadow of the inward, and had a glory in it, under the diſpenſation of the Law and the inward anointing in the Goſpel-diſpenſation is Spiritual and Divine, and exceeding glorious. Chriſt, the anointed one, anoints all his. No being a Son, without being begotten by the Spirit and Power of the Father: and no abiding a Son, but by the Vertue and Power of the ſame Spirit, remaining in and with the Soul, ſo that every Son receives of the anointing of the Father: Chriſt received the Spirit, the fulneſs, that he might give to them a proportion. Now to experience this anointing, and to experience it abiding, and teaching all things, and to know this voice, the voice of the ſhepherd, the voice of the anointing, which the Sheep ſtill finds to be true and no lye? and to abide in the Vine, in the Life, in the Spirit, in the Power as this Spirit or anointing teacheth: Oh here's the ſweet ſtate, the clear ſtate, the bleſſed ſtate! Here

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the Promises and Blessings are *Yea* and *Amen* in *Christ*; and the Soul can say, He is Faithful and Just who hath Promised, who hath opened the Treasures of Life to his Family, to his House, to his Children, to his Servants; and blesseth them with all Spiritual Blessings, in Heavenly Things in *Christ*.

Surely, his Salvation is nigh them that fear him; that Glory may dwell in our Land; Mercy and Truth are met: Righteousness and Peace have kissed. Truth shall spring out of the earth: and Righteousness shall look down from Heaven. Yea the Lord shall give that which is good: and our Land shall yield her increase. Righteousness shall go before him: and shall set us in the way of his steps, Psal. 85. 9. to the end. Is it not precious to witness that fear of God in the heart, to which Salvation is nigh, and the Land wherein Glory dwells? Where Mercy and Truth meet, Righteousness and Peace kiss? Where Truth springs out of the Earth, and Righteousness looks down from Heaven? Where God gives that which is good, and the Land of the Living yields the increase of Life to him? Where righteousness goes before him, and he sets his in the way of his steps? Where the Lamb goes before; and the way is not known, but as the Lamb goes before, and leads into it? Where God is the Shepherd, and the Soul doth not want, because he maketh it to lie down in pastures of tender grass, and leadeth by the waters of quietness (where it drinks of the Brook in the way) and in the Paths of Righteousness for his names sake? See *Psal.* 23. Is there not a Kingdom of Darkness, a Land of iniquity inwardly? and do not they that dwell there, and sit there, dwell in darkness, and sit in the region and shadow of death? And is there not a travel out of this Land, into the holy Land (the Land of Light, the Land of the Living) and a translation out of this Kingdom, into the Kingdom of the dear Son? And is not God the Shepherd there? Christ the Bishop of the Soul there? and doth not he oversee and take care of souls there, leading them into fresh pastures, and by the soft flowing waters? Is not Salvation nigh there, yea round about that Land? doth not Mercy and Truth meet there? Righteousness and Peace kiss there? yea doth not the glory of the most high dwell in, and overshadow that Land? Is not the eye of the Lord upon it for good, from one end of the year to the other? doth not he watch over it night and day, that none hurt it, and water it in the proper seasons? O, who can utter the Goodness and Glory of the Lord which is revealed and shines here!

Rev. 3. 20. *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.* Here are several things, which in their order and seasons, the living come to a certain and sensible experience of.

As *First*, Christ standing at the door and knocking. What is the door at which he stands? and how doth he knock? How doth the contrary Spirit knock? how doth his Spirit knock?

Secondly, What is his Voice? and how is his Voice heard? To hear Wisdoms cry within, in the inward streets; his call at the door, at which he would enter: Must not the true ear in some measure be opened first? Can any one hear without an ear?

Thirdly, What it is to open the door? there is a dore-keepers state to be witnessed: and the right door-keeper knows how to open and how to shut the door, and is exercised in opening and shutting the door. The King of Glory is to be opened to and let in: but no Wolf, no Stranger, no strange Spirit is to be hearkened or opened to.

Fourthly, What Christ's coming in is at the door opened to him? When he knocks, would he not come in? Would he stand always at the door knocking; Nay, nay; when the door is opened, at which he knocks, he who is the Resurrection and the Life enters, the King of Righteousness, the King of Peace enters; he who is the Wisdom and Power of God enters: and what becomes of the Power and Goods of the enemy then? Doth he not kill and destroy them? doth he not consume and devour them? Doth he not empty the House of them, and garnish the House with that which is truly pure, glorious and beautiful?

Lastly, What is it to have him sup with the soul, and what is it for the Soul to sup with him? Is not here eating and drinking in his Fathers Kingdom? Doth he not

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firſt deſtroy the Devils Kingdom, and then ſet up his own Kingdom? and doth not faſt with the ſoul, and feaſt the Soul in the Kingdom which he ſets up there? O that all men knew how near he, who is eternal Life, is to them: Doth not God ſearch the heart? Is not he near the heart? doth not his Light ſhine there, in the midſt of mans darkneſs and corruption? doth not his Power reach thither, and aſſault and trouble the enemy? doth not his pure Love, wherewith he loveth man, pierce thither? Doth he not knock? doth he not call? Doth he not touch? doth he not draw? doth he not give, at times, ſome living tender ſenſe to many hearts, who too much neglect and deſpiſe him, and regard not the day of his tender viſiting them and calling after them? O how is the Love of God, the Spirit of God, the Life of God, the Wiſdom of God, the Power of God, the drawings and inſtructions of his Grace, day by day, reſiſted by the Wiſdom and Will of the Fleſh, in thoſe that are born thereof and hearken thereto; and ſo live after the fleſh, and not after that which reproves the fleſh?

Many more Scriptures might be mentioned, and alſo ſenſibly and livingly witneſſed to: but theſe are enough to give a taſte. The Lord open mens underſtandings into the thing it ſelf, and give them the Key which opens into the truth, even into the myſtery thereof, wherein is the hidden Life and Vertue, *Amen.*

A few Words concerning the True Chriſt; *how it may be certainly and infallibly known which is He?*

This Queſtion relates not to his outward Appearance, in the Dayes of his Fleſh; but to his inward and ſpiritual Appearance, how it may be known? To which the Anſwer on my Heart is, Even after the ſame way, and by the ſame Means is he to be known in his inward Appearance, as he was known in his outward: which was, by the revealing of the Father. For, *None knows the Son, but by the Father; and he to whom the Father reveals him.* And when *Simon Peter* confeſſed him to be *Chriſt*, the Son of the Living *God*; *Bleſſed* (ſaid he) *art thou*, Simon Bar-Jona; *for Fleſh and Blood hath not revealed it unto thee, but my Father which is in Heaven*, Matth. 16. *verſ.* 16, 17.

And if none could know *Chriſt* in his Appearance in Fleſh, notwithſtanding ſo many manifeſt and expreſs Prophefies concerning him, but ſuch only to whom the Father revealed him: How ſhall any know his inward and ſpiritual Appearance, unleſs they be taught of the Father, and hear and learn of him ſo to do?

But more particularly, to ſhew how the Father revealed his Son, and how they came to know in that Day, that he was the Son of the Living *God*, the Holy One, the Anointed Saviour; and that the ſame way, and by the ſame means, People that will truly know him, muſt come to the Knowledge of him now.

Firſt, They came to know him, by the Manifeſtation of the Life that was in him, by the Fulneſs of the Grace and Truth which dwelt in him, and put it ſelf forth; ſo as to be diſcerned by the inward and ſpiritual Eye in them. *For the Life was manifeſted*, 1 Joh. 1. 2. The Life which was in him, was manifeſted to the Spiritual Eye, which was in them: and thus they came to know him.

Secondly, By his Voice and Knocks. Thus ſaid he, concerning his Sheep in thoſe Dayes, *That they know his Voice*, Joh. 10. 4. Oh, he hath ſuch a Voice, as none hath but he! He ſpeaks in his Father's Authority, (not as the *Scribes*, not as earthly wiſe, learned Men) he ſpeaks in the Evidence and Demonſtration of *God*'s Spirit. The words which he ſpeaks, are Spirit and Life: They that hear his Voice, live. And when he ſtands at the Door and knocks, he pierceth deep.

O the Beatings of his Hand upon the tender and ſenſible Hearts and Conſciences! O, his ſecret Reproofs, his ſecret Inſtructions, his ſecret Quicknings and Enlightnings! How did they, and how do they eternally make him manifeſt in the Hearts and Conſciences of his?

Thirdly, By his Baptiſm, or by his Baptizing into his own Spirit and Power. While People were in expectation, and muſed in their Hearts of *John*, whether he were the *Chriſt* or not; *John* anſwers the Caſe, and tells them, how they might diſcern and know the true *Chriſt*. It is not I, who baptize with Water; but he that baptizeth *with the Holy-Ghoſt, and with Fire: Whoſe Fan is in his Hand*, &c.

Luk. 3. 15, 16, 17. Was not this *then*, and is not this *now* the way to know the true *Chriſt?* He that knoweth him, who inwardly and ſpiritually Baptizeth, him who hath the Fan, who inwardly fanneth and purgeth the Floor, gathering in the *Wheat*, and burning up the *Chaff*; Doth not he inwardly, truly, and ſpiritually know *Chriſt?* He that knoweth the Word, which is quick and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow; and is a Diſcerner of the Thoughts and Intents of the Heart: Doth not he know *the Word which was in the Beginning, which was with God*, yea, which *was God?* For he is the only Searcher of the Heart, and Tryer of the Reins.

Fourthly, By his mighty Works. *The Works which the Father hath given me to finiſh, the ſame Works that I do, bear witneſs of me, that the Father hath ſent me*, Joh. 5. 36. And when *John* ſent two of his Diſciples to *Jeſus*, with this Queſtion; *Art thou he that ſhould come, or look we for another? Chriſt* bids them go, and tell *John* what things they had ſeen and heard; *How that the Blind ſee, the Lame walk, the Lepers are cleanſed, the Deaf hear, the Dead are raiſed, to the Poor the Goſpel is Preached: And bleſſed is he, whoſoever ſhall not be offended in me*, Luk. 7. 22, 23. *Why, herein is a marvellous Thing*, (ſaid the Blind Man) *that ye know not from whence he is, and yet he hath opened my Eyes*, Joh. 9. 30. He who hath the Power, and putteth forth the Power inwardly, who openeth the inward Eye, the inward Ear, looſeth the inward Tongue, cauſeth the inward Feet to walk in the way of Life, and the inward Hands to work the Works of *God*; he is the *Meſſiah*, the Saviour, the Word of Life, the Son of the Living *God*. They that believe in him, in his Spirit, in his Power, in his inward Appearance, have the Witneſs in themſelves, the living Teſtimony, which none can put out, or take away from them. He hath opened mine Eyes, he hath opened my Heart, he hath raiſed me out of the Grave, he hath given me eternal Life. He hath changed me inwardly, created me inwardly, by the working of his mighty Power; and I daily live, am preſerved, and grow by the ſame Power. I feel his Life, his Vertue, his Power, his Preſence day by day. He is with me, he lives in me; and I live not of my ſelf, but by feeling him to live in me, finding Life ſpring up from him into me, and through me; and therein lies all my Ability, and Strength for ever-more.

A few Words in the Bowels of Tender Love, and Good Will to my Native Country.

It is written, *When thy Judgments are in the Earth, the Inhabitants of the World ſhall learn Righteouſneſs.* O that this might be verified concerning Thee, O *England*; even that thou might'ſt learn Righteouſneſs, and that the Dayes of thy Unrighteouſneſs might come to an End! Have not *God*'s Judgments been upon thee? Yea, Are not *God*'s Judgments ſtill upon thee? And, Can any thing divert them from coming more upon thee, but thy ſpeedy Returning unto the *Lord*, in breaking off thy Sins by unfeigned Repentance? O that thou might'ſt be ſenſible of the Hand of the *Lord*, and might'ſt hear the Rod, and him who hath appointed it! The *Lord* hath Power over all Nations, and can break them in pieces as a Potter's Veſſel. They are but as the Drop of a Bucket, as the ſmall Duſt of the Ballance: They are before Him as nothing, and are counted to Him leſs than nothing, and Vanity.

Read *Iſa.* 24. See, how *God* will plead with Nations; and conſider, whether he be not dealing thus with thee? O, Hath not that been found in thee, and is not that found in thee, which provoketh the *Lord* exceedingly? O that the weighty Senſe of thy Sins were upon thee; and that thou might'ſt truly repent, and turn from them; that thou might'ſt reap the Benefit of *God*'s Judgments, and learn Righteouſneſs; and his Indignation might be removed from thee, and his tender Bowels of Compaſſion move towards thee.

But,

But, perhaps, ſome may ſay; *What is the Righteouſneſs we ſhould learn?*

Anſw. O learn to know *God*, that is a Righteous Thing. Learn to fear *God*: Learn to worſhip Him aright. How is that? Why, in his own Spirit and Truth, in which he ſeeks to be worſhipped. Learn Humility towards *God*: Learn Juſtice and Mercy towards Men. Learn to love thy Enemies. If ye will be Chriſtians, that is the Law of *Chriſt*: But that which is called the Chriſtian World, many of them have not yet learned ſo much as to love their Friends; but hate and perſecute ſuch as fear the *Lord*, and ſeek their Good, and ſtand in the Gap, to keep back the Wrath of the *Lord* from breaking in upon them, and are wreſtling mightily with him, with ſtrong Cries that he would ſtay the Sharpneſs thereof, that it might not break forth to their Deſtruction.

Learn to do to others, as ye would be done to. Do not do to any becauſe of their Religion, and tender Conſciences towards the *Lord*, what ye would not have done to your ſelves becauſe of your Religion. How long will it be, ere ye learn this! How many Judgments and Diſtreſſes ſhall come upon you, before ye bow in Spirit, under the mighty Hand of *God*, and yield your ſelves, in ſubmiſſion to him, to learn theſe things of him?

Queſt. *But, How ſhall we learn Righteouſneſs?*

Anſw. Retire inwardly to that, and hearken inwardly to that, which gives the Senſe of Judgments, and learn of that; and that will wean you inwardly from all your Unrighteouſneſs, and teach you Righteouſneſs. There is that inwardly in the Unregenerate, which hardens and miſleads: There is alſo that inwardly, which tenders, melts, teacheth, and leadeth aright; as it is believed in, and obeyed.

O that Men knew the Difference between theſe Two, and how to turn from the one to the other! For out of the Heart, proceeds all that is evil and vain: and out of the Heart, are the Iſſues of Life alſo. The Well or Puddle of the muddy Waters, of the Waters of *Egypt*, of the Wine of *Sodom*, and Waters of *Babylon*, is there: and the Well and Ciſtern of the pure Waters, is there alſo.

O my Native Country, that Thou might'ſt be the firſt Nation, in this Age of the World, that might paſs through the Judgments of *God*; and be cleanſed thereby, and be happy! O that thy Rulers and Governours were weaned from the Spirit and Wiſdom of this World, and might receive of *God*'s holy Spirit and Wiſdom; and judge and govern Themſelves, and the People thereby! When the *Jew* outward was choſen to be the People of *God*, Did not he pour out of his Spirit, to govern them by? Were the Judges, Kings, and Leaders thereof, only anointed with outward Oyl? were they not alſo anointed with *God*'s Spirit? And, Can any Chriſtian Magiſtrate govern aright any Chriſtian Nation, without the Aſſiſtance and Guidance of the ſame Spirit? And, O that all the People were anointed alſo, that they might be inwardly Kings and Prieſts to the *Lord*, and the Kingdom of *Chriſt* might be inwardly ſet up in all their Hearts; and every Man might reign in and through him, over the Enemies of his own Soul! O that the Power and Glory of the *Lord*, might cover thy Governours and Inhabitants, O *England*! O the Prayers that have been long put up, in Bowels of Tenderneſs for Thee! O the Beſome of the *Lord*, the Beſome of his Righteous Judgments, that it might ſweep the Hearts of Men inwardly; that this Nation might be prepared for the Glory of the *Lord*, (for the Glory which he reveals in his Heavenly Birth) to break forth outwardly, to the Admiration and Magnifying of the Work of his Power, in the Eyes of all Beholders. *Amen, Amen.*

The FLESH and BLOOD of *CHRIST*,

Both in the Myſtery, and in the Outward, briefly, plainly, and uprightly Acknowledged and Teſtified to, for the Satisfaction and Benefit of the Tender-Hearted; who deſire to experience the Quickning, Healing, and Cleanſing Vertue of it.

With a brief Account concerning the People called *Quakers*, in reference both to Principle and Doctrine.

Whereunto are added ſome few other Things, which, by the Bleſſing of *God*, may be Experimentally found uſeful, to the true Pilgrims, and faithful Travellers out of the Nature and Spirit of this World.

Written in True Love, and Tenderneſs of Spirit, by

Iſaac Penington.

And without Controverſie, Great is the Myſtery of Godlineſs; God *was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the* Gentiles, *believed on in the World, received up into Glory,* 1 Tim. 3. 16.

Of whom are the Fathers, and of whom concerning the Fleſh, Chriſt *came, who is over All,* God *Bleſſed for ever,* Amen. Rom. 9. 5.

Printed in the Year, 1675.

The PREFACE.

HAving been lately at London, *upon occaſion of a Meeting between ſome of the People called* Quakers, *and ſome of the People called* Anabaptiſts, *and other Confederates; wherein I was ſomewhat concerned, being charged or brought in by* Thomas Hicks, *in his Second Book of Dialogues, called* Continuation, page 4. *To prove, That the* Quakers *account the Blood of* Chriſt, *no more than a common Thing. And having been at that Meeting, to clear my Innocency in that particular; but the Thing not then coming in Queſtion, and I being to return to my Habitation in the Country, (though I ſtaid alſo a Second Meeting for that purpoſe) it was on my Heart, in the Clearneſs and Innocency thereof, to give forth this Teſtimony, to take off that Untruth and Calumny of* T. H. *both from the People called* Quakers, *and my Self; being both of us greatly therein injured, as the* Lord God *of Heaven and Earth knoweth. I have had Experience of that deſpiſed People for many Years; and I have often heard them (even the Antient Ones of them) own* Chriſt, *both inwardly and outwardly. Yea, I heard one of the Antients of them thus teſtifie, in a Publick Meeting, many Years ſince, That if* Chriſt *had not come in the Fleſh, in the Fulneſs of Time, to bear our Sins in his own*

Body

Body on the Tree, and to offer himſelf up a Sacrifice for Mankind, all Mankind had utterly periſhed.

What Cauſe then have we to praiſe the Lord God, *for ſending his Son in the likeneſs of Sinful Fleſh; and for what his Son did therein! O Profeſſors, do not pervert our Words (by reading them with a prejudiced Mind) quite contrary to the Drift of* God's *Spirit, by us! If ye ſhould thus Read the Holy Scriptures, yea, the very Words of* Chriſt *himſelf therein, and give that Wiſdom of yours, which fights againſt us, ſcope to comment upon them, and pervert them after this manner; What a ſtrange and hideous Appearance of Untruth and Contradiction, to the very Scriptures of the* Old-Teſtament, *might ye make of that wonderful Appearance of* God? *For the Words of* Chriſt *ſeemed ſo fooliſh and impoſſible to the wiſe Men of that Age, that they frequently Contradicted, and ſometimes Derided him.*

If we be not of God, *we ſhall come to nought; nay, We had not ſtood to this Day, if his mighty Power had not upheld us. We could not have ſtood inwardly, nor could we have ſtood outwardly, againſt the fierce Aſſaults we have met with both wayes. And as we have not had By-ends, to move us inwardly; ſo neither have we had By-ends, to move us outwardly, as our* God *knoweth.*

O T. H. *Doſt thou believe the Eternal Judgment, at the Great Day; not outwardly only in Notion, but inwardly in Heart? O then conſider, How wilt thou anſwer it to* God, *for ſaying ſo many things in the Name of a People, as their Belief and Words, which never were ſpoken by any one of them, nor ever came into any of their Hearts! Innocency in me, Life in me, Truth in me, the Chriſtian Spirit and Nature in me, is a Witneſs againſt thee, that thou wroteſt thy* Dialogues *out of the Chriſtian Nature and Spirit: And thy Brethren,* William Kiffin, *and the reſt, who have ſtood by thee, to juſtifie thee, (or at leaſt, ſeemed ſo to do) muſt take notice of theſe things, and condemn them in thee; or they will expoſe Themſelves (and their Religion) to the Righteous Judgment of* God, *and of all who love Truth, and hate Forgery and Deceit.*

I pity thee; yea, I can truly ſay, I forgive thee the Injury thou haſt done me, (though indeed it is very great, thus to repreſent me publickly, what thou couldſt not have done, if thou hadſt equally conſidered the Things written in that Book;) and I alſo deſire, that thou mayeſt be ſenſible of what thou haſt ſo evilly done, and confeſs it before God; *that he alſo might forgive thee. O I would not bear the Weight of this Sin, at the Judgment-Seat of* Chriſt, *for Ten Thouſand Worlds! And that theſe Books ſhould be ſo long Publick, and thy Brethren take no notice of them; but rather, at laſt, apply themſelves to Juſtifie thee: O how will they anſwer this thing, when they come to anſwer it for ever! Oh, What will ye ſet up an Intereſt againſt our* Lord Chriſt, *(who is the Truth, and teacheth Truth) and bend all your Strength and Underſtanding, to make Lies, Falſhoods, and Forgeries to appear, as if they were Truth, and not Forgeries?*

If ye will judge your ſelves, and repent of theſe things, ye ſhall not be condemned of the Lord: *But if ye will go on, to cover and hide this great Iniquity, ye ſhall not proſper therein.*

As for my Particular, I had committed my Cauſe to the Lord, *and intended to have been wholly ſilent; knowing my Innocency will be cleared by him in this Particular, at the great Day; and the Love, Truth, and Uprightneſs, wherein I wrote thoſe Things, owned by him.*

But in the Love of God, *and in the Stilneſs and Tenderneſs of my Spirit, I was moved by him to write what follows. And, Oh that it would pleaſe the* Lord, *to make it ſerviceable, even to* T. H. *himſelf, for his Good.*

J. P.

The

The FLESH & BLOOD of CHRIST,

Both in the Mystery, and in the Outward; briefly, plainly, and uprightly acknowledged and testified to, &c.

IN the Second part of *Thomas Hicks* his Dialogues, called Continuation, *pag.* 4. He maketh his personated Quaker speak thus. *Thou sayest, we account the blood of Christ no more than a common thing, yea no more than the blood of a common Thief: To which he makes his personated* Christian answer thus. Isaac Penington (*who I suppose is an approved Quaker*) *asks this question, can outward blood cleanse? Therefore saith he, we must enquire, whether it was the blood of the Vail, that is, of the Humane Nature, or the blood within the Vail,* (viz.) *Of that spiritual man consisting of Flesh, Blood and Bones, which took on him the Vail, or humane Nature; 'tis not the Blood of the Vail, that is but outward, and can outward blood cleanse?*

Now to satisfie any that desire to understand the Truth as it is, and to know what the intent of my heart and words (as spoken by me) were; I shall first say somewhat to his stating the question: and then open my heart nakedly and plainly, as it then was, and still is in this matter.

First, I answer, these were not my words, which he hath set down as mine, but words of his own patching up, partly out of several queries of mine, and partly out of his own conceivings upon my queries, as if he intended to make me appear both ridiculous and wicked at once. For I no where say, or affirm, or did ever believe, that Christ is a spiritual man consisting of Flesh, Blood and Bones, which took on him the Vail or Humane Nature: Thus he represents me as ridiculous. It is true, Christ inwardly, or to his inward being, was a Spirit, or God blessed for over manifested in Flesh, which (to speak properly) cannot have Flesh, Blood and Bones, as man hath. And then, besides his alterations at the begining, putting in only four words of my query, and leaving out that which next follows (which might have manifested my drift and intent in them) he puts in an affirmation which was not mine, in these his own words. *Tis not the Blood of the Vail, that is but outward*; and then annexeth to this affirmation of his own, the words of my former query. *Can outward Blood cleanse?* as if these words of mine, (*Can outward Blood cleanse?*) did necessarily infer, That the Blood of *Christ* is but a common thing.

Herein he represents me wicked, and makes me speak by his Changing and Adding, that which never was in my heart, and the contrary whereto I have several times affirmed in that very Book, where those several queries were put (out of which he forms this his own query, giving it forth in my name.) For in the Tenth page of that Book, begining at line 3. I positively affirm thus, that *Christ did offer up the Flesh and Blood of that Body* (though not only so, for he poured out his Soul, he poured out his life) a Sacrifice or Offering for sin, *a Sacrifice unto the Father, and in it tasted death for every man; and that it is upon consideration* (*and through Gods acceptance of this Sacrifice for sin*) *that the sins of Believers are pardoned, that God might be just; and the justifier of him who believeth in Jesus, or who is of the Faith of Jesus.* Is this common Flesh and Blood? can this be affirmed of common Flesh and Blood? ought not he to have considered this, and other passages in my Book of the same tendency, and not thus have reproached me, and misrepresented me to the world? Is this a Christian Spirit: or according to the Law or Prophets, or Christs Doctrine? Doth he herein do, as he would be done by? O that he had an heart to consider it! I might also except against those words, *Humane Nature* (which he twice putteth in) being not my words, nor indeed my sense: for by Humane Nature as I judge, is understood more than the body, whereas I by the word Vail intended no more than the Flesh (or outward body) which in Scripture is expresly so called, *Heb.* 10.20. *Through the Vail, that is to say, his Flesh.*

Secondly,

Secondly, I cannot but take notice of this, That he hath not cited the place, page or pages; nay not so much as named the Book, where those words or sayings which he attributeth to me are written, whereby any persons that were not willing to take things upon bare Report (especially in so deep charges, reflecting not only upon one person, but an whole people) might consult the place, and see whether they were my words or no, and whether the queries I did put (indeed to the hearts of people) had any such drift or no, and might compare the words (if they were mine) both with what went before, and also followed after; and with what was said in several other places of the Book, which speak of Christ's Flesh and Blood as of no common thing, but as that which God made use of toward the Redemption of Mankind.

Thirdly, The drift of all those Queries in that Book, was not to vilifie the Flesh and Blood of Christ, by representing it as a common or useless thing: but to bring people from sticking in the outward, to a sense of the inward mystery, without which inward sense and feeling, the magnifying and crying up the outward doth not avail. Indeed, at that time, I was in a great exercise concerning Professors. Love was deeply working in my heart, and I was in a very tender frame of Spirit towards them, as any may perceive, who in the fear of God, and in meekness of Spirit shall read that Book (It is Entituled, *A question to the Professors of Christianity, whether they have the true, living, powerful, saving knowledge of Christ, or no*, &c.) And in this tender frame, in the midst of my crying to God for them, those Queries from a true sense and understanding sprang up in my heart, even to necessitate them, if possible to some sense of the mystery, which there is an absolute necessity of, unto true Christianity and Salvation. This was the very intent of my heart in the several Queries, which generally speak of one and the same thing, under several Metaphors and Figures. And that this was my intent, these words following in the second page of my Preface to that Book, do plainly express, the words are these. *Now to draw mens minds to a sense of truth, to a sense of that which is the thing, that they might know the Bread indeed, that they might know the living watures, come to them and drink thereof, and find Christ in them a Well of water springing up to eternal life; therefore was it in my heart to give forth this Question and the ensuing Queries, which he that rightly answer, must know the thing; and he that doth not know the thing, by his inability to answer, may find that he doth not, and so may wait upon God, that he may receive the knowledge of it, and come to it, for the eeternal life which it freely giveth.*

And that I did mean the mystery, when I spake of Bread, Water, the Vine, the live-coal from the Altar, the leaves of the Tree of life, the putting on Christ, the Flesh and Blood of Christ, *&c.* is very plain to him that reads singly. But to make it manifest particularly, concerning the Flesh and Blood of Christ, I shall recite one Query, it is the 33. Query, *page* 29. The Query is thus. *Is not the true Church, Flesh of Christs Flesh, and Bone of his Bone? Is not the false or Antichristian Church, Flesh of Antichrists Flesh, and Bone of Antichrists Bone? What is the Flesh of the spiritual Whore, which is to be stripped naked and burnt with fire? Shall ever the Church which is of Christs Flesh, be stripped naked and burnt with fire? Nay, doth not his Flesh make able to abide the devouring fire, and to dwell with the everlasting burnings* Can this possibly be understood of outward Flesh and Bone? is it not manifestly intended of Flesh and Bone in the Mystery? ye that I did relate to the Mystery? in that very Query, out of which he takes the four first words, and no more, is very manifest by the following words of the same Query. It is the 17. Query, *page* 25. The Query runs thus, *Can outward Blood cleanse the Conscience? ye that are spiritual consider (can outward water wash the Soul clean?) ye that have ever felt the Blood of sprinkling from the Lord upon your Consciences, and your Consciences cleansed thereby? did ye ever feel it to be outward? It is one thing what a man apprehends (in the way of notion) from the letter concerning the things of God, and anoher thing what a man feels in spirit*: Is it not manifest by the express word themselves, that I spake of the inward feeling of the Blood in the mystery?

Fourthly, This Query, *Can outward Blood cleanse the Conscience*, &c. doth not necessarily, nor indeed at all infer, that the Blood of Christ, as to the outward,

was

was but a common thing, or useless. If I had been to answer this Query my self, he doth not know what my answer would have been. It was put to the Professors to answer, inwardly in their hearts; who I did believe, upon serious consideration, could not but confess, in way of answer thereto, that outward Blood it self (or of it self) could not cleanse and purge away the filth that was inward; but that must be done by that which is inward, living and spiritual. Then hereby they had been brought to see the necessity of the Mystery, the Spirit, the Power, the life of the Son to be inwardly revealed in them: and then I had obtained my end. Nor was I their enemy in desiring or aiming at this for them, or in setting Queries before them, which to my eye (as in the sight of God) seemed proper and conducible in themselves (however they might fail as to them) towards the obtaining of this end. And if they could once come to this, to own the Flesh and Blood in the mystery, and so come to partake of its cleansing and nourishing vertue, and not fix and appropriate that to the outward, which chiefly belongs to the mystery; I say, if they could but go thus far with me, in owning the inward life and power, in the sensible feeling and operation thereof; I could meet them a great way in speaking glorious things of, and attributing a cleansing or washing vertue to the outward, in and through, and with the inward. For I do not separate the inward and outward in my own mind, but the Lord opened my heart, and taught me thus to distinguish, according to the Scriptures, in love to them, and for their sakes. For that was not my intent, to deny the outward, or make it appear as a common or useless thing. There was never such a sense in my heart, nor was ever word written or spoken by me to that end: which to make more manifest, I shall now plainly open my heart, how it hath been, and is still with me, in this respect, since it pleased the Lord and Father of mercies, to reveal the mystery of himself, and of his Son in me.

In the first place, I freely confess, that I do own and acknowledge, as in Gods sight, **Our Lord Jesus Christ, his Flesh and Blood in the mystery.** The Apostle *Paul* speaks of the mystery of God, and of the Father and of Christ, *Colos.* 2. 2. The Son was revealed in him, *Gal.* 1. 16. and so he knew the mystery of Christ, and preached the mystery of Christ, *Colloss* 4, 3. He was made an able Minister of the new Covenant; not of the Letter but of the Spirit, or mystery: and so he preached the wisdom of God in the mystery, or Spirit, 1 *Cor.* 2. 7. 2 *Cor.* 3. 6. *Colloss.* 1. 25, 26, 27. and he had great conflict to bring people to the rich knowledg, and acknowledgment of the mystery, *Chap.* 2. 1, 2. He was sent to turn men from darkness, and from the Power of Satan, (which is a mystery, and works in mens hearts in a mystery) to the Light, to the Spirit and power of God, which is a mystery also: and remission of sins is received in and through this mystery, *Act.* 26, 18. And I desire every serious and tender heart to consider, whether this knowledg of Christ, in the mystery, was not that which he called the excellency of the knowledg of Jesus Christ his Lord, *Phil* 3, 8. Certain I am, that the knowledg of God and Christ in the mystery, is the most excellent knowledg, and no less then life eternal, inwardly revealed and felt from God in the heart. And here no legal righteousness, no self-righteousness can stand: but the vertue and power of Christs Death and Resurection, inwardly revealed and felt in the mystery, subdues and destroyes it all. Indeed self-righteousness may be given up in the way of notion, or seemingly destroyed as to mens apprehensions, without the revealing or working of the mystery: but it cannot be destroyed in reallity, but where this is felt. But where the mystery is known, is received, and throughly works: self-righteousness can have no place there. Now the Apostle, who was acquainted with the mystery of Christ, he speaks of his Body, Flesh and Bones in the mystery, *Eph.* 5, 30. (And if there be Flesh and Bones in the mystery, is there not also Blood in the mystery?) yea the Apostle *John* speaks of the Spirit, Water and Blood, 1 *Joh.* 5. 8. Now consider seriously, are all these of one and the same nature? or are they of a different nature? the Spirit of one nature, and the Water and Blood of another nature? Blessed be the Lord, the birth which is born of the Spirit, and is spiritual, knoweth the nature of the spirit which begat it, and kn weth water which is inward and heavenly, and blood which is not at all,

all of an inferior nature, to it. And Jeſus Chriſt, our Lord, and Teacher, ſpeaketh of Fleſh which came down from Heaven, which Fleſh is the Bread of Life, which he that lives, feeds upon, and none can feed upon, but they that live. And by this it is manifeſt (to all to whom God hath given underſtanding in the myſtery) that his Fleſh and Blood in the myſtery is intended by him, in that he ſaith, *He that eateth my Fleſh and drinketh my Blood, dwelleth in me and I in him*, Joh. 6. 56. This dwelling in each other, is an effect of the myſtery, and is witneſſed by none that know not the myſtery. And to this effect Chriſt himſelf expreſly expoundeth it, *ver.* 63. *It is the Spirit that quickneth, the Fleſh profiteth nothing: the words, that I ſpeak to you, they are ſpirit, and they are life* As if he had ſaid, I am ſpeaking of the Souls food, I am ſpeaking of the Heavenly bread, I am ſpeaking of ſpirit and life, I am ſpeaking of the miſtery, which ye look upon and underſtand as outwardly intended by me, and ſo miſs of the myſtery, of the ſpirit, wherein is the quickning vertue, and look only at the outward Body or Fleſh, which, without the ſpirit, profiteth not, nor ever can profit man.

Secondly, I confeſs further, that I have the ſenſe, experience, and knowledge of this alſo, that in the myſtery is the quickning vertue, the cleanſing vertue, the nouriſhing vertue unto life eternal, The ſpirit, the water, the blood inwardly ſprinkled, inwardly poured by God upon the Soul, inwardly felt and drunk in by the thirſty earth, do cleanſe, do feed, do nouriſh, do refreſh. Doth not God promiſe to ſprinkle clean water upon his *Iſrael* in the new Covenant, and they ſhall be clean? and to pour water on him that is thirſty, and floods upon the dry grounds? is it not by the ſpirit of judgment and burning, that God waſheth away the filth of the Daughter of *Sion*, &c. *Eſay* 4. 4. Doth not the live coal from the Altar, purifie and take away the iniquity? *Eſay.* 6. O read inwardly! O wait to be taught of God to read inwardly, ye that may know what theſe things mean! Why ſhould ye quarrel at the precious and tender openings of truth, in love to your Souls?

Thirdly, I have likewiſe this ſenſe, and have alſo had this knowledge and experience, that the outward, without this, cannot avail. A man is not cleanſed by notions or apprehenſions concerning the thing: but by the thing it ſelf. Let a man believe what he can concerning the blood of Chriſt, and apply to himſelf what pomiſes he can, yet this will not do (O how grievouſly do men miſtake herein!) but he muſt feel ſomewhat from God, ſomewhat of the new Creation in Chriſt Jeſus, ſomewhat of his light (ſhining from him the Son, into the heart) ſomewhat of his life, ſomewhat of his power, working againſt the darkneſs and power of the enemy in him. Now a man being turned to this, joyned to this, gathered to this ſtandard of the Lord, tranſlated in ſome degree out of himſelf into this: here ſomewhat of the myſtery is revealed, and found working in him; and far he is of God, and hath ſome true underſtanding from him. And here alſo he hath right to Chriſts Fleſh and Blood in the outward, and to all the benefits and precious effects that come thereby. For by owning the myſtery, and receiving the myſtery, we are not taught of God to deny any thing of the outward Fleſh and Blood, or of his obedience and ſufferings in the Fleſh, but rather are taught and enabled there rightly to underſtand it, and to reap the benefits and precious fruits of it.

Fourthly, The Lord hath ſhewn me this alſo, very manifeſtly and clearly, That in former times (in this nation, as well as elſwhere) before Profeſſors ran ſo into heaps (I mean, into ſeveral wayes and forms of Church fellowſhip ſo called) they had more inward ſenſe of the Myſtery, than now they have; and were a great deal more tender (both unto the Lord, and one towards another) than now they are. For then grace in the heart, and the inward feeling was the thing that was moſt minded among the ſtricter ſort. They did not mind ſo much bare reading, or hearing, or praying, or any outward obſervation whatſoever, as what they felt therein. Let men have ſpoken never ſo many glorious words concerning the things of God; yet if they had not been ſpoken warmly and freſhly by him that ſpoke them, there was little ſatisfaction to the Soul that hungred after that which was living, but rather an inward grief and diſſatisfaction felt. So that in that day there was

an inward sense of the mystery (though not a distinct knowledge of it) which was pretious in the eye of God, and very savoury inwardly in the heart. But now, in so long time, by looking so much outward, and beating their brains, and disputing about the outward, many have very much (if not wholly) lost the sense of the inward, and are found contending for the outward, against the very appearance and manifestation of the inward, and so are in danger of being hardned and sealed up in that which is dead and litteral, out of the limits of that which is living and spiritual. It is a dreadful thing to fight against the living God, and his living appearance in the hearts of those whom he chuseth, in any Age or Generation: The Lord hath been pleased to bring us (a poor despised remnant) back to that which first gave us life, in the dayes of our former profession. O that ye were brought thither also, that that might remove the vail, hardness, darkness, and deep prejudices from you; which can never be removed, while ye stick in litteral apprehensions, without the light and teachings of Gods spirit! Now, as touching the outward, which ye say we deny, because of our testimony to the inward, I have frequently given a most solemn testimony thereto; and God knoweth it to be the truth of my heart, and that the testifying to the inward (from which the outward came) doth not make the outward void, but rather establish it in its place and service. God himself, who knew what vertue was in the inward, yet hath pleased to make use of the outward: and who may contradict or slight his wisdom and Council therein? Glorious was the appearance and *manifestation of his* Son in Flesh, pretious his subjection and holy obedience to his Father; his giving himself up to death for sinners, was of great esteem in his eye. It was a spotless Sacrifice of great value, and effectual for the Remission of sins: and I do acknowledge humbly unto the Lord, the Remission of my sins thereby, and bless the Lord for it, even for giving up his Son to death for us all, and giving all that believe in his Name and power, to partake of Remission through him.

And seeing it is thus with me, seeing the Root of the matter is in me, O how can any man that hopes to be redeemed by my Lord and Saviour, reproach me for speaking of the mystery, without the least Derogation to the outward, or what was done by him in the outward! But if I should speak vehemently concerning mens neglecting the mystery, and setting up that which is outward instead of it, and without it; I should not be condemned, but justified of the Lord in so doing. Indeed there is a great and weighty charge from Gods spirit, upon the Professors of this age, for departing from the inward (I mean that sweet sense, which in some measure God gave them in former times of the inward) and magnifying and striving to establish that which they apprehend concerning the outward, without it, and against it. O that it were otherwise with them, that God may not have this charge to manage against them, when at the great day they are to appear before him, and be judged by him: When all that have slighted or spoken contemptuously of his Sons appearance in Flesh (and have not come) to a sense thereof, and Repentance for it) or shall be condemned, and they that have slighted or spoken contemptuously of his appearance in spirit, shall not be justified: which appearance is now made manifest in the hearts of Many, blessed be the lord for it. O what cryes have been in my heart many years concerning you! (O ye Professors of all sorts, who have had any tenderness towards the Lord,) that ye might see and know the Lord Christ, and confess, him in spirit, in the Mystery, even in his inward appearance in the heart, and might feel his redeeming power and vertue there, and so be brought unto Union and Fellowship with him!

A Post-

The Concluſion of this Part.

THere is a precious Promiſe of *God*'s making a Feaſt of Fat Things on his Holy Mountain, and of deſtroying there the Face of the Covering, caſt over all People, and the Vail that is ſpread over all Nations, *Iſa.* 25. 6, 7. Now, What is this Mountain? Was there not a *Mount-Sion* under the Law, which was figurative? And, Is there not a *Mount-Sion* under the Goſpel, which is the Subſtance of that Figure? And, Did not the Chriſtians, in the Apoſtles Dayes, who were called of *God*, and ſanctified, come to this *Mount-Sion*, and to the City of the Living *God*, the Heavenly *Jeruſalem*; where they had Fellowſhip with *God*, the Judge of All, and with *Jeſus*, the Mediator of the New-Covenant, *&c. Heb.* 12. 22, 24? And, Was not the Vail here done away, in him who was their *Lord*, their Light, their Life, their Strength, their Sun of Righteouſneſs, their Bright and Morning-Star? So that, with open Face, they could behold the Glory of the *Lord*, and were changed thereby into his Heavenly Image, from Glory to Glory, 2 *Cor.* 3. 18.

But, Alas! How hath that Life, Spirit, and Power been loſt, ſince the Dayes of the Apoſtles! Men have ſtill owned the Apoſtles Words, and formed many Notions and Apprehenſions out of the Letter: But loſt the Apoſtles Spirit, loſt the Knowledge of the Holy Mountain, where the Vail is taken away, and where the Feaſt of Fat Things is made; and ſo, are only dreaming about Eating and Drinking ſpiritually, but know not what it is to feed on the living Subſtance. And ſo (being ignorant of that) the Vail is over their Hearts, while they read the Prophets Words, and *Chriſt*'s and his Apoſtles Words; and the Myſtery of Life, and of the Redeeming Power is hid from their Eyes: And that which *God* intended to them for a Table, is become their Snare, (as it was with the *Jews*;) and their Back is ſo bowed down under the Loads and Burthens of the Enemy, that they cannot ſo much as hope or believe in the Power of Life, for Redemption there-from; but conclude, it muſt neceſſarily be ſo with them all their Dayes.

O where's the Faith, that gives Victory over the Enemies? Where's the Ability in the Faith, ſo to reſiſt him, as to make him fly? Where's *Satan*'s falling like Lightning. (Oh, his Strength before the Power of the *Lord*, is but a Flaſh!) and the God of Peace his treading him under the feet of his Saints? O where's that Truth, or that Knowledge of the Son, which makes free from him? (*Joh.* 8. 32, 36.) Where's that Spirit, wherein Liberty from his Power and Snares is felt, 2 *Cor.* 3. 17? Where's living in the Spirit, and walking in the Spirit, and in the pure Light of the *Lord*, where he cannot come? Where's reading of the Scriptures, in that which gives to witneſs them, and which fulfils them in the Heart?

O the Myſtery of Godlineſs, the Power of Godlineſs, where the Life is revealed, and the Vail taken away, and an Underſtanding given, opened, and kept open to read and underſtand the Scriptures aright; yea, and the hidden Glory alſo! Where it cannot be ſaid in truth, to thoſe that are there, Ye know not the Scriptures, nor the Power of *God*; but ye have received Power to become Sons of *God*, and ye are in him that is true; who truly opens the Scriptures in your Hearts, and gives you the enjoyment, inheritance and poſſeſſion of the precious promiſes, whereby ye are made partakers of the Divine Nature, and live in him who is the head and ſpring of that Nature! O that people, that profeſs Chriſt, were here! O that they did know him who begets! and then they would not be ſo ignorant of thoſe that are begotten by him: but would come into the true faith, into the true love, into the true knowledge and obedience of him, whom God hath appointed to guide and govern, and build up the whole living body! The Lord guide me inwardly thither, where the myſtery is revealed, and the fellowſhip with God, and his Son and Saints held in the Myſtery: for our fellowſhip is not in a notional knowledge concerning

Chriſt; but in the Life it ſelfe, which the Lord God gather his people more and more into, and build them more and more up in, *Amen.*

A brief ACCOUNT Concerning the People called QUAKERS, in reference both to Principle and Doctrine.

We are a People of God's gathering, who (many of us) had long waited for his appearance, and had undergone great Diſtreſs, for want thereof.

Queſt. BUt ſome may ſay, *what appearance of the Great God and Saviour did ye want?*

Anſw. We wanted the preſence and power of his ſpirit, to be inwardly manifeſted in our ſpirits. We had (as I may ſay) what we could gather from the Letter, and indeavoured to practiſe what we could read in the Letter: but we wanted the power from on high, we wanted life, we wanted the preſence and fellowſhip of our beloved; we wanted the knowledge of the Heavenly Seed and Kingdom, and an entrance into it, and the holy Dominion and Reign of the Lord of life over the Fleſh, over ſin and death in us.

Queſt. *How did God appear to you?*

Anſw. The Son of Righteouſneſs did ariſe in us, the day ſpring from on high, the Morning Star did viſit us, inſomuch that we did as really ſee and feel the light and brightneſs of the inward day in our ſpirits, as ever we felt the darkneſs of the inward night.

Queſt. *How did God gather you?*

Anſw. By the voice of his Son, by the Arm of his Son, by the vertue of his Sons light and life, inwardly revealed and working in our hearts. This looſed us inwardly from the darkneſs, from the bonds of ſin and iniquity, from the power of the Captiver and Deſtroyer: and turned our minds inwardly towards our Lord and Saviour, to mind his inward appearance, his inward ſhinings, his inward quicknings; all which were freſh from God and full of vertue. And as we came to be ſenſible of them, joyn to them, receive and give up to them, we came to partake of their vertue, and to witneſs the reſcuing and redeeming of our ſouls thereby. So that by hearing the Sons voice and following him, we came to find him the way to the Father, and to be gathered home by him to the Fathers houſe, where is Bread enough, and Manſions of reſt and peace for all the Children of the moſt High.

Now, as touching the bleſſed principle of truth, which we have had experience of, and teſtifie to (for how can we conceal ſo rich a Treaſure, and be faithful to God, or bear true good will to men!) it is no new thing in it ſelf, though of late more clearly revealed, and the minds of men more clearly directed, and guided to it, than in former ages. It is no other then that which Chriſt himſelf abundantly Preached, who Preached the Kingdom, who Preached the truth which makes free, and that under many Parables and Reſemblances: ſometimes of a little Seed, ſometimes of a Pearl or hid Treaſure, ſometimes of a Leaven or Salt, ſometimes of a loſt piece of Silver, *&c.* Now, what is this, and where is this to be found? What is this, which is like a little Seed, a Pearl, *&c.* And where is it to be found? What is the field? is it not the World, and is not the World ſet in mans heart? what is the houſe, which is to be ſwept and the Candle lighted in? Is it not that houſe, or heart, where the many Enemies are? A mans Enemies, ſaith Chriſt, are thoſe of his own houſe. Indeed the teſtimony concerning this was pretious to us: but the finding and experiencing the thing teſtified of, to be according to the teſtimony, was much more. And this

this we say, in Perfect truth of heart, and in most tender love to the Souls of people; that whoever tries, shall find this little thing, this little Seed of the Kingdom, to be a Kingdom, to be a Pearl, to be Heavenly Treasure, to be the Leaven of Life, leavening the heart with life, and with the most precious oyl and oyntment of Healing and Salvation. So that we testifie to no new thing; but to the Truth and Grace, which was from the begining: which was alwayes in Jesus Christ our Lord and Saviour, and dispensed by him in all Ages and Generations, whereby he quickened, renewed, and changed the heart of the true believers in his inward and Spiritual appearance in them, thereby destroying the Enemies of their own house, and saving them from them. For indeed there is no saving the Creature, without destroying that in the Creature, which brings Spiritual death and destruction upon it. *Israel* of old was saved by the destroying of their outward Enemies: and *Israel* now (the new *Israel*, the inward *Israel*) is saved by the destruction of their inward Enemies. O that people could come out of their own wisdom and wait for Gods wisdome, that in it they might come to see the glory, the excellency, the exceeding rich Vertue and Treasures of life, that are wrapped up in this principle or Seed of Life; and so might receive it, give up to it, and come to partake thereof.

And as touching Doctrines, we have no new Doctrine to hold forth. The Doctrines held forth in the holy Scriptures, are the Doctrines that we believe. And this doth farther seal to us our beliefe of this principle, because we find it a Key, by which God openeth the Scriptures to us, and giveth us the living sense and evidence of them in our hearts. We see, and have felt in it to whom the curse and wrath belongs, and to whom the love, mercy, peace, blessings and pretious promises belong: and have been led by Gods holy Spirit and Power, through the judgments, to the mercy and to the partaking of the pretious promises. So that what should we publish any new faith, or any new Doctrines for? (indeed we have none to publish) but all our aim is to bring men to the ancient principle of truth, and to the right understanding and practise of the ancient Apostolick Doctrine and holy Faith once delivered to the Saints. Head-notions do but cause disputes: but heart-knowledge, heart-experience, sense of the living power of God inwardly, the evidence and demonstration of his spirit in the inward parts, puts an end to disputes, and puts men upon the inward travel and exercise of spirit, by that which is new and living, which avails with God. Now whereas many are offended at us, because we do not more Preach Doctrinal points, or the History of Christ, as touching his Death, Resurrection, Ascension, *&c.* but our Declaration and Testimony is chiefly concerning a Principle, to direct and guide mens minds thereto.

To give a plain account of This thing, as it pleaseth the Lord to open my heart at this time, in love and good will to satisfie and remove prejudices where it may be: thus it is in brief.

FIrst, that which God hath given us the experience of (after our great loss in the litteral knowledg of things) and that which he hath given us to testifie of, is the mystery, the hidden life, the inward and spiritual appearance of our Lord and Saviour Jesus Christ, revealing his power inwardly destroying Enemies inwardly, and working his work inwardly in the Heart. Oh, this was the joyful sound to our Souls, even the tydings of the arising of that inward life and power, which could do this? Now this Spiritual appearance of his, was after his appearance in flesh, and is the standing and lasting Dispensation of the Gospel, even the appearance of Christ in his Spirit and Power inwardly, in the hearts of his. So that in minding this, and being faithful in this respect, we mind our peculiar work. and are faithful in that which God hath peculiarly called us to, and requireth of us.

Second-

Secondly, There is not that need of publiſhing the other, as formerly was. The Hiſtorical Relation concerning Chriſt, is generally believed, and received by all ſorts that pretend to Chriſtianity. His death, his miracles, his riſing, his aſcending, his interceding, *&c.* is generally believed by all people: but the myſtery they miſs of, the hidden life, they are not acquainted with; but alienated from the life of God, in the midſt of their litteral owning and acknowledging of theſe things.

Thirdly, The knowledg of theſe, without the knowledg of the myſtery, is not ſufficient to bring them unto God; for many ſet up that which they gather, and comprehend from the Relation concerning the thing, inſtead of the thing it ſelf; and ſo never come to a ſenſe of their need of the thing it ſelf; nay, not ſo far, as rightly to ſeek after it. And ſo, many are builders, and many are built up very high in Religion, in a way of notion and practiſe, without acquaintance with the Rock of Ages, without the true knowledg and underſtanding of the foundation and corner-ſtone. My meaning is, they have a notion of Chriſt to be the Rock, a notion of him to be the foundation-ſtone: but never come livingly to feel him the Rock, to feel him the foundation ſtone inwardly laid in their hearts, and themſelves made living ſtones in him, and built upon him the main and fundamental ſtone. Where is this to be felt, but within? And they that feel this within, do they not feel Chriſt within? And can any that feel him within, deny him to be within, the ſtrength of Life, the hope of Glory? Well, it is true once again (ſpiritually now, as well as formerly litterally) *The Stone which the builders refuſed* (Chriſt within, the builders of this age refuſe) *is become the head of the Corner*, who knits together his ſanctified body, his living body, the Church, in this our day, more glorioufly than in former Ages and Generations, bleſſed be the name of our God.

Fourthly, The myſtery, the hidden life, the appearance of Chriſt in Spirit comprehends the other; and the other is not loſt or denyed, but found in it, and there diſcerned and acknowledged more clearly and abundantly. It was to be after it, and comprehends that which went before it. *Paul* did not loſe any thing of the excellent Knowledg of Chriſt, when he ſaid, *Henceforth know we no more after the Fleſh; yea, though we have known Chriſt after the Fleſh, yet henceforth know we him no more.* If he did not know Chriſt after the Fleſh, how did he know him? Why, as the Father inwardly revealed him. He knew him in his Spirit and Power. He knew his Death inwardly, he knew his Reſurrection inwardly, he knew the Spirit, the Virtue, the Life, the Power of it inwardly. He knew the thing in the myſtery in his own heart. O precious knowledg! O the excellency of this knowledg of my Lord and Saviour Jeſus Chriſt! what is the outwardly moſt exact litteral knowledg without this? But what then! do I now deny or ſlight the outward? No, I have it here, and I have the inward feeling of the Spirit of Life, how it dwelt in him, how it wrought in him, and of what wonderful value all his actions and obedience were, in and through the vertue of this Spirit. Was *Abrahams* offering his Son ſo pretious in God's eye? O then, what is this! Never was ſuch a body ſo ſanctified, ſo prepared: never ſuch a Sacrifice offered. O the infinite worth and value of it! For by the inward Life and teachings of Gods Spirit, am I taught and made able to value that glorious outward appearance, and manifeſtation of the Life and Power of God in that Heavenly Fleſh (as in my heart, I have often called it) for the Life ſo dwelt in it, that it was even one with it. Yet ſtill it was a vail, and the myſtery was the thing; and the eye of Life looks through the vail into the myſtery, and paſſes through it, as I may ſay, as to the outward, that it may behold its glory in the inward. And here the Fleſh of Chriſt, the vail is not loſt, but is found and known in its glory in the inward. Be not offended at me, O tender hearted Reader, for I write in love, things true, according to the inward feeling and demonſtration of Gods Spirit, though not eaſie perhaps to be underſtood at preſent by thee: but in due time the Lord can make them manifeſt to thee, if thou in uprightneſs and tenderneſs of heart, and in the ſilence of the fleſhly part, wait upon him.

A few WORDS Concerning the way of PEACE.

The way of Peace they have not known, Rom. 3, 17.

THere is a way of Peace, of true Peace with God, who is an adverſary to all that is unholy and unrighteous. Thoſe who have been unholy and unrighteous, who have been awakened, troubled, and could find no reſt, but the ſevere and righteous judgments and wrath of the Lord, lying upon their Spirits night and day; having at length had their ears opened by him, and being led by him out of the unholy and unrighteous way, into the holy and righteous way, have felt both Life and Peace therein.

Now there are two ſorts, which the Apoſtle here mentions (or two ſtates, which the Apoſtle here ſpeaks of) which have not known, nor can know the way of Peace with God; who is an adverſary to them both, and will one day ſpeak trouble to them both, when their Souls and Conſciences come to be ſearched and judged by him.

The one is the Prophane or Gentile-ſtate, which is without the ſenſe of God, not heeding any appearance of his, or any inward voice of his Spirit, or the writing of his Law upon their heart. Theſe never knew the way, wherein the heart is inwardly and Spiritually circumciſed and renewed, ſin forgiven and Peace obtained.

The other is the profeſſing, or outward Jews ſtate, who may ſtudy the Letter, and apply themſelves to conform outwardly to the Letter, but never were acquainted with the inward Spirit and Power. Theſe greatly differ from the Gentile or Prophane-ſtate, both in outward appearance, and in their own eye: but are the ſame in the ground, with the Gentiles, and know no more of the way of Peace, than the other do.

Queſt. *But what is the way of Peace, which neither the Prophane, nor any ſort of Profeſſors out of the Life and Power, ever knew or can know?*

Anſwer. It is an inward way, a way for the inward Jews, for the inwardly renewed, and circumciſed to walk in. it is an holy or ſanctified way, for the ſanctified ones to walk in. It is a living way, which none but the living can find. It is a new way, which none but thoſe to whom God hath given the new eye can ſee. It is a way that God prepares and caſts up, and leads mens Spirits into (who hearken unto him) and guides the feet of his Saints in. It is a ſtrait and narrow way, which no luſt of the Fleſh, nor wiſdom of the Fleſh can find out, or enter into. O how little, how low, how poor, how empty, how naked muſt he be, that enters into this way, and walks therein! Many may ſeek after it, and may think to find it, and walk in it, but few ſhall be able, as our Lord Chriſt ſaid. Here circumciſion outward availes not, here want of that circumciſion hinders not: here bodily exerciſe profits little. The new Creature is all here, the Croſs of Chriſt is all here, the power of God is all here; and he that walks according to this rule. Peace is upon him, and the whole *Iſrael* of God. But he that knows not this rule, nor walks according to this rule; Peace is not upon him, nor is he one of the inward *Iſrael* of God, who receive power to become Sons, who receive the Law of the Spirit of Life, in Chriſt Jeſus, which is the inward rule of the inward *Iſrael*.

This was the way of Peace from the begining; this is the way of Peace ſtill; and there is not another. To be new Created in Chriſt Jeſus, to be ingraffed into him, to abide in him, to have the circumciſion of the fleſh (the body of the

ſins

ſins of the fleſh cut off) by the circumciſion of Chriſt (made inwardly in the heart without hands) and to walk not after the fleſh, but after the Spirit, (even in the newneſs of the Spirit, he is Life and Peace, Reſt and Joy for evermore. The Lord of his tender mercy, give men a ſenſe of it, and lead men into it more and more, *Amen.*

The Concluſion of the Whole.

THere is a Birth which is born, not of Bloods, nor of the will of the fleſh, nor of the will of man; but of God, *Joh.* 1. 13. And this Birth which is born of the Spirit, is Spirit, *Chap.* 3. 6. Now this Birth, which is born of the Spirit, and is Spirit, hath a life and way of knowledge, ſuitable to its nature, and being, which is very far above man. It's Life is in the Spirit, and its walking in the Spirit, and its knowledge is after the way of the Spirit, very far above mans way of conceiving or comprehending. The Birth it ſelf is a Myſtery to man, and it's way of knowing is a way altogether hid from man. It is indeed in the evidence and demonſtration of Gods Spirit, in the ſhinings of his light in the heart. *In thy light ſhall We ſee light.* The Birth knows what this means. There is a wiſe and prudent part in man, from which God hides the ſight of his Kingdom, and the Heavenly Glory thereof: but there is a babe, to which God reveals the Myſtery thereof. Fleſh and Bloud cannot reveal: but the Father can and doth to his Children, who is the teacher of them all, from the leaſt to the greateſt, in the new and living Covenant. There is man's day, and there is God's day. There is mans day of gathering knowledge, after his fleſhly manner comprehending: and there is Gods day of giving knowledge, by the ſhinings of the light of his own eternal Spirit. In mans day, how doth wiſe and prudent man beat his brains, and labour in the fire for very vanity! but in Gods day, how doth the knowledge of the Lord cover the Earth, as the waters cover the ſea! When the day-ſpring from on high viſits inwardly, when the Lord lighteth the Candle inwardly; O how clear is the knowledge of the Lord, and how doth it abound then! O what a difference there is between mans apprehenſions and conceivings, concerning Chriſt, and Gods revealing him inwardly! and between mans coming to Chriſt, according to his own apprehenſions, and his coming to Chriſt in the Heavenly drawings, and teachings of the Father, (*Joh.* 6. 45.) O that the begettings of Life and Birth thereof, were felt in mens hearts, that in it men might know the day of God, and the Kingdom of God, and the Treaſures of Wiſdom which are hid in Chriſt, and will ever be ſo, but as Chriſt is inwardly revealed and formed in the heart! Many may have notions of Chriſt being formed in them: Ah, but to feel it inwardly! ther's the Sweetneſs, ther's the aſſurance, ther's the life, ther's the peace, ther's the Righteouſneſs of the Lord Jeſus Chriſt, and ther's the Joy of the true Chriſtian for ever. Come, O come, all ſorts of tender Profeſſors out of your ſelves into Gods Spirit, into Gods truth; that ye may know what it is to be in the Spirit, and in the Truth: and what it is to live there, and to know things there, and to worſhip there, and to have fellowſhip with the Father, and Son there. The poor receive the Goſpel, the poor receive the Kingdom, the poor receive the Power, the poor receive the Righteouſneſs and Salvation of our Lord Jeſus Chriſt. Ye are too rich in your comprehenſions and gathered knowledge, from your own litteral conceivings, to learn to wait aright, to receive of him his Gold, his Raiment, and his eye-ſalve. What pleaſure is it to us to teſtifie againſt you? Were it not for obedience to our God, and love to your Souls, we would never do it. We are content and ſatisfied to be of the little, deſpiſed Flock, which the Shepherd feeds, giving to every one his proportion of daily nouriſhment, Life, Peace, Righteouſneſs and Joy. It is our love to you, that we would not have you lay out your Money for that which is not Bread, and your labour for that which will not ſatisfie, the truly hungry and awakened Soul, but might come to feed on ſubſtance, on the life it ſelf, on the ſweetneſs and fatneſs of Gods houſe, where nothing, that any of the Children can need or long after, is wanting. O that ye had the ſenſe of our love! If ye had the true underſtanding

ing and ſenſe of Gods love, ye could not but have a ſenſe of our love alſo: for it comes from him, and it flows towards you in his will and tender movings. Do ye love God? are your hearts circumciſed to love God? if not, ye do not truly love. And if ye loved him that begets, ye would love them that are begotten by him. Your love is to your own notions and apprehenſions of God; not to his nature; For if ye loved his nature (that Holy, Heavenly, ſpiritual nature as it is in him) ye could not but love it in his Children alſo. Well, our God is Love, and taught us to Love, even our Enemies, and to wreſtle with our God for them; that if it be poſſible, the Lord may remove the Scales from their eyes, and give them Repentance to the acknowledgment of the Truth, as it is in Jeſus, where it is more living and powerful, more effectual and operative (inwardly purifying, ſanctifying, yea and juſtifying alſo) then any, but only thoſe that are born of God, (and kept alive by him,) yet ever knew or can know.

A POST-SCRIPT.

Containing *a few words concerning the doings and ſufferings* of that deſpiſed People called *QUAKERS*, which are both miſunderſtood, and miſ-repreſented by many; with an Exhortation to true Chriſtianity.

FIrſt, their doings are looked upon by many, to be from a natural Principle, and according to the Covenant of works, and not from the free grace and gift of Gods Spirit.

Now concerning this, I can ſpeak ſomewhat faithfully, as having been long exerciſed in the Principle, and as having had experience of the Grace and tender mercy of the Lord from my Childhood. And indeed, thus it hath been with me from my Childhood; what ever hath been done in me or by me, that was good, I have felt to be from Gods grace and mercy to me, and have cryed grace, grace, mercy, mercy to the Lord continually therefore. And when I was turned to his truth in the inward parts, I found it was Gods grace and tender love to me to turn me to it, and to preſerve me being turned; and to cauſe it to ſpring in me day by day, and to give me ability through it. Ah, none knows, but they who have had experience, how we have been weakned in the natural part; how poor we have been made, that we might receive the Goſpel, and how poor in our ſelves we are kept, that we might enjoy the riches and inheritance of the Kingdom. And this we daily experience, that not by the works of Righteouſneſs which we had done, but according to his mercy he ſaved us, and doth daily ſave us, by the waſhing of regeneration, and the renewing of the holy Ghoſt! yea, Gods writing his Law in our hearts, and placing his fear there, and putting his ſpirit within us, to enlighten and quicken and cauſe us to walk in his wayes, and to keep his ſtatutes and judgments, and do them, and all the mortifying of ſin, and denying of the luſts of the fleſh, and performing that which is holy and acceptable in the eyes of the Lord (as all that proceeds from his own holy ſpirit is) all this is of the New Covenant, and performed by the working thereof and not by the working of the natural part of it ſelf, but by the working of the ſpirit of life in the new Birth and through the natural part as his inſtrument. So let none reproach the works that God brings forth in us, who hath created us a new in Chriſt Jeſus unto good works, leſt thereby he reproach the holy Spirit and power of the living God, in which they are wrought and by which they are brought forth, and could never be brought forth without it.

Then, for our ſufferings, indeed they are gifts we receive from God: ſo that we can truly ſay, itis given us by the Lord our God, not only to believe in his Son, but to ſuffer for his ſake: and that it is only in good Conſcience to God, and by the aſſiſtance of the

Lord, that we ſuffer that the patience and meekneſs wherewith we ſuffer, is not of our ſelves, but of him. When ever the Lord permits afflictions or ſufferings to come upon us, our eye is to him, and we enter into them in his fear, knowing our own inability to go through them, and looking up to him for ſtrength. And when we are in them, while they continue, we daily look up to him for ſtrength, and have been many times very weak in our ſelves, when immediately, or very ſoon after, we have felt great ſtrength in the Lord. Alſo, after our ſufferings, when the Lord hath been with us all along, and brought us through our ſufferings, in the peace and joy of his Spirit; we do not look back boaſtingly, as if we had been any thing, or done any thing as of our ſelves; but we bow before the Lord, and bleſs the Lord, when we conſider how he hath been with us, and how he hath upheld us by the right hand of his Righteouſneſs, and what he hath done for us, when we were very poor, weak, afflicted, and often ſorely diſtreſſed. Therefore let none Reproach, miſ-repreſent or viliſie our ſufferings, which our God hath helped us through, and for which we (in humility of heart) give him thanks, and cannot but do ſo all our days; beauſe the thankful remembrance and ſenſe of them, is written by the finger of his Spirit upon our hearts. O all ſorts of People, whom we love and travel for, and uſe our intereſt in the Lord our God for, that ye might be truly ſenſible of your conditions, know the inward appearance and viſits of the Shepherd and Saviour of the Soul, turn to him (looking in true faith unto him) and be ſaved: I ſay unto you, in tenderneſs of Spirit, O do not requite us ſo ill for our love and truth of heart towards you, as to caſt untrue and unjuſt Reproaches upon us, and to render that truth vile, which God has made honourable, in ſanctifying and redeeming many thereby. Truly our love is from the God of Love. We could not ſo love you, as we do, if our God had not taught us: nor ſo ſeek after you, as we do, in tenderneſs of Bowels, if we were not inſtruments in the hand of the Shepherd of Iſrael. *And the light we teſtifie of, which we feel ſhine in us; it is no leſs than the true, ſure light of the Sun of righteouſneſs, which God hath cauſed to ſhine in our harts, who alſo loveth mankind, and cauſeth it to glance into the darkeſt Corners of the Earth. And the life we are quickned by, out of Sin and Tranſgreſſion, and the power we have received to become Sons of God, it is from him who is the fountain of Life and hath all power in Heaven and Earth. O that ye could receive the bleſſed report! O that the Arm of the Lord might be revealed in you! O that ye could feel and witneſs the Saviour working out your Salvation in you, binding the ſtrong man in you, caſting him out of you, with all his goods after him, that the place of the wicked one might be found no more in you, nor none of his luſts or vain thoughts lodge in your hearts any more; but ye might witneſs and experience the new heart, the clean heart, the pure heart, in which God dwells; and the eye that ſees him that is Inviſible. O glory to the Lord for what he hath done in and for a deſpiſed People, (who were no People, before the Lord made them one) who hath brought them to* Sion, *his holy Mountain, where he dwells and reigns, and where he builds up his own Houſe and Temple, which he eſtabliſheth over all, where the Sheep of* Iſrael *feed, and where the Shepherd of* Iſrael *Reigns and Triumphs in glory, over the enemies of his Kingdom. The little innocent Babes taſt ſomewhat of his holy Dominion and Power, and of his Kingdom of Peace and Righteouſneſs: but in his antients, his light ſhines very brightly, and before them he reigneth glorioufly; ſo that he is praiſed in the very heights of* Sion, *and his name renowned there over all for ever. Glory, glory to the pure ſpring of life, from whence the living ſtreams come, which refreſh the Souls of the living. Surely, his pure praiſes ſhall be ſounded in the hearts of the living, for ever and ever,* Amen.

An

An EXHORTATION to true CHRISTIANITY.

It is eaſie to pretend to Chriſt: but to be a true Chriſtian is very pretious, and many Tribulations and deep Afflictions are to be paſſed through before it be attained unto, as thoſe that are made ſo by the Lord, experience.

Now everlaſting Happineſs and Salvation depends upon true Chriſtianity. Not upon having the name of a Chriſtian only, or profeſſing ſuch or ſuch Chriſtian Doctrines; but upon having the Nature of Chriſtianity, upon being renewed by the Spirit of Chriſt, and receiving the Spirit, walking in the Spirit, and bringing forth the fruits of the Spirit. Oh, here is the Chriſtian indeed; and it ſhould be every ones care, not to fall ſhort of this! Now, becauſe there is ſuch a contention about Chriſtianity, who is the right Chriſtian; it behoves every man to take care, as to himſelf, that he be really ſuch: that he receive that from God, and be that to God, which none but the right Chriſtian can be, or can receive. This is the uſe I would make of theſe things in my own heart; even to be ſure I be ſuch an one, as God hath made, and will accept and own as a Chriſtian. And having had ſome experience of this thing, and truly underſtand what the Chriſtian-ſtate is, and what doth attend it; I ſhall ſet down ſome few things, which he that inwardly knoweth (witneſſeth and enjoyeth) is without all controverſy, a true Chriſtian, what ever men may account of him. Firſt, He that is a new Creature, is without doubt a true Chriſtian. He that is Regenerated, he that is renewed in the Spirit of his mind by Chriſt Jeſus, he that is New-Created in the holy and Heavenly image; he has felt the power of Gods Spirit begetting him anew, forming him anew, out of the old nature and Image of the firſt *Adam*, into the nature and Image of the ſecond *Adam*: who is the quickning Spirit: and that which is begotten and born of him is Spirit.

Secondly, He that is in the new Covenant, is a true Chriſtian. He that hath thirſted after the living waters, and hath heard the call to the waters of life; hath heard the voice of him who gives life, and hath received life from him who giveth life to all that come to him, and who maketh the new and everlaſting Covenant with all that hear his voice, take up his Croſs and follow him; he is without doubt one of Chriſts Sheep, whom the Shepherd owneth and taketh care of.

Thirdly, He that is inwardly circumciſed, with the circumciſion made without hands, he is a Jew inward, a Chriſtian inward, (in the ſight of God) who hath felt the Spirit and Power of Chriſt Jeſus, and rejoyceth in Chriſt Jeſus, and is one of thoſe Worſhippers, whom God hath ſought out and taught to Worſhip him, in the life and ſpirit of his Son.

Fourthly, He that is inwardly waſhed with clean water, with the inward water; he is the inward Jew, the inward Chriſtian. God promiſed to pour out clean water upon his *Iſrael*, and they ſhould be clean. He who hath the clean water poured upon him inwardly, which inwardly waſheth and cleanſeth, he is without controverſie of one Gods inward *Iſrael*.

Fifthly, He that feeds on the Bread of Life within, and drinks the water of life out of his own Well or Ciſtern, he without doubt is living. He that is invited to the Marriage Supper of the Lamb, and comes and Sups with the Lamb, he is one of the ſame nature and Spirit with him. He with whom Chriſt Sups, who hath heard Chriſt knocking at his door, hath opened to him and received him in, to purifie his heart and dwell in him, and Sup with him, and give him to Sup with himſelf; ſo that he

eats Bread in the Kingdom, and drinks Wine in the Kingdom, and partakes of the Feast of fat things, which God makes to his *Israel* in his holy Mountain; he is without doubt one of Christs, and partakes of this in and through him.

Sixthly, He that lives the Christian life, who walks not after the Flesh, but after the spirit, who doth not fulfill the lusts of the Flesh, but hath the law of God written in his heart, and his fear put within him, and his holy Spirit given to instruct him, and to guide him to answer the holy law written in his heart, which the carnal mind is not subject, nor can be subject to; without doubt he is spiritual, without doubt he is a true Christian.

Seventhly, He that lives by faith, who knows the faith which is the Gift of God, hath received it and lives by it, who can do nothing of himself, but only by faith in that holy power which doth all in him: so that he lives, and believes, and obeys from an holy Root of life, which causeth life to spring up in him, and love to spring up in him, and the Lambs meekness and patience to spring up in him, and all grace to spring up in him; I say, he that lives thus, without doubt is engraffed into the true Vine, into the true Olive-tree, and the Root bears him, and Ministers sap unto him, and he is a true, fresh, green, living Branch of the true Vine of the holy Olive-Tree.

Many more things might be mentioned, as they are experimentally known and felt amongst us who are true Christians, though the Baptists and others have represented us to the World, as if we were no Christians, but that toucheth us not, their saying so, is no more to us than the professing Jews of the same Spirit, who said Christ had a Devil; but these are to give a Taste. And he that knows and feels these, may also know and feel the rest: and he that doth not know nor feel these, would not know or feel the rest, if never so many more should be mentioned. Now the way to feel these, and to become a true Christian (and to grow up in the Christian life) is to feel the Seed of the Kingdom, which is the beginning of the Kingdom, the beginning of true Christianity: and then to feel the Seed abiding (the Seed which is of the Spirit, and which is Spirit) here's the constant Seal of Christianity in my heart; here are true and certain evidences, day by day, of the Christian nature and Spirit, manifesting themselves undeniably inwardly.

And now, having the witness in my self, the Testimony of him that begat life in me, testifying to his own work, and to his own Birth: of what value are any Testimonies of men without against this? Christianity is a mystery: and he only can truly see, who is a Christian indeed, who hath the inward eye opened, and with that inward eye, is taught of God to pierce into that, wherein Christianity consisteth. There have been many Christians of mens making: there are also some Christians of God and Christs making, which Christians God and Christ will own; but not the other. O let men have a care! that when God cometh to distinguish between Cattle and Cattle (between Christian and Christian) they be found such as God will make up as his Jewels, and own as the Sheep of his fold, such as shall be able to bear the Tryal of his searching judgment, and pure impartial eye; and not such as still, notwithstanding all their profession of Religion and Christianity, are found workers of iniquity, and so not created anew in Christ Jesus unto good works, and therefore not truly of him, nor true Christians in his eye.

The End.

TO the *JEWS NATURAL* and to the *JEWS SPIRITUAL*;

With a few VVords to *England* my Native Country, &c.

Some Senſible, Weighty QUERIES, Concerning ſome things very ſweet and neceſſary to be experienced in the Truly-Chriſtian-State

Whereunto is added *A Poſt-ſcript*, Containing ſome Queries on, *Iſa.* 50. 10, 11. A Scripture of Deep Counſel and Concern to the darkned and diſtreſſed ſtates, of ſome among thoſe that fear and obey the Lord.

Whereunto are added two or three Queries touching the River and City of God, and the pure Stilneſs, wherein God is known and exalted,

As alſo ſome Queſtions anſwered concerning the true Church, Miniſtry and Maintenance under the Goſpel, and about the Lambs War.

Written in travelling Bowels By

Iſaac Penington.

Truly God is good to Iſrael, *to ſuch as are of a clean heart*, Pſal. 73. 1.
Behold an Iſraelite *indeed, in whom is no guile*, John 1. 47.
For he is not a Jew *that is one outwardly, neither is that Circumciſion, which is outward in the fleſh; but he is a* Jew *which is one inwardly, and Circumciſion is that of the heart, in the ſpirit and not in the Letter, whoſe Praiſe is not of men, but of God*, Rom. 2. 28, 29.
Behold the Dayes come ſaith the Lord, that I will puniſh all them which are circumciſed with the uncircumciſed, Egypt, *and* Judah, *and* Edom, *and the Children of* Ammon, *and* Moab, *and all that are in the utmoſt corners, that dwell in the wilderneſs; for all theſe Nations are uncircumciſed, and all the Houſe of* Iſrael *are uncircumciſed in the heart*, Jer. 9. 25. 26

Printed in the Year, 1677.

The PREFACE.

WHat a day of diſtreſs, and revelation of the righteous Judgment of God, is to come upon the wicked and ungodly World (even upon man, who was created in the Image of God, but is now fallen from it, and found out of it, and in another Image very unlike it) the eye which the God of this World hath blinded, and the heart which he hath hardened by ſin and tranſgreſſion, hath no ſenſe of.

What a day of diſtreſs and miſery ſome in this nation (and in other parts of the World) have already met with; how they have felt the Weight of Sin upon their Spirits, and what a ſore thing it hath been to them to feel their Souls ſeparated from that God that made them

them (who is the Husband and Father, King and Preſerver of Souls that are found in his Image and Nature) how they have been inwardly captivated by a Forreign Power, and oppreſſed, and made to ſerve under ſin, and could hear no effectual Tidings of his appearance who was able to ſave, but their Spirits were ready to ſink, and their Hope of Redemption, from that which oppreſſed and captivated them, almoſt cut off; this being an inward State and Condition, hath been altogether hid from the Eye which is outward.

How the Lord at length appeared unto theſe (his Bowels having long rowled over them, and he having long waited to be gracious to them, even till the fully acceptable and ſet time was come) how his Light hath ſhined in and upon them, how he gathered thoſe dry Bones together, and breathed Life into them, and made them live; this alſo is altogether an hidden thing from the Eye of the World.

How the Lord, who appeared to them, hath exerciſed and tried them; how he hath judged them, and how he hath ſaved them; what deſolations he hath made inwardly in them, and what he hath built there? what an Hammer, a Sword, a Fire, &c. his pure word of Life hath been in them; How that Birth which could live without God, without his inward Life, or upon words and Knowledg without Life, hath been famiſhed, untill by the pain of the Famine its very Life and Breath, hath been taken from it, and it crucified with Chriſt, by the Pain of the Croſs of Chriſt; and what Birth hath been raiſed and crowned afterwards, and beautified with the Ornaments of Righteouſneſs and Salvation, yea, with the endleſs love, and Mercy with its God; and how the Lord is with his People, and dwells and walks in them, and how he hath humbled them to walk with him; and how in Fear and Humility they do walk with him in the Light of Day-everlaſting, even as God is Light, and walks in the Light, of his own Day, theſe are very ſtrange and unknown things to the Wiſeſt and moſt Prudent in Religion, at this Day, who are not gathered into the myſtery of Godlineſs (nor into the Spirit, Power and Glory of the Father) where theſe things are revealed in and by the Son.

What Faith the Children of Wiſdom have in the Wiſdom and Power which hath appeared; What confidence they have in the Lord their God, that he will ſtand by them in all their Exerciſes and Trials, both inward and outward; and what Experiences they have had of the Lords ſtanding by them in both; how his Faithfulneſs doth not fail, and how their Faith in him is upheld and preſerved by him, that it doth not fail in the ſtormy time, or Hour of greateſt Diſtreſs; and how their Eye is unto him, and their Hearts with him in the Calms, ſo that their God is all in all unto them continually; (And who knows this, but they that have it!) Oh who can utter or declare the Sweetneſs and Certainty of this, where it is enjoyed!

What Love alſo the Lord ſheds abroad in their Hearts, and how he teacheth and cauſeth them to love, by often circumciſing their Hearts, and cutting off that which hindreth the pure Love from ſpringing in them; and how they love others in the love wherewith God (who is love) hath loved them; and how natural it is to them to pray for their Enemies, and to bleſs them that curſe them, and do Good for Evil; but cannot requite Evil for Evil, being tranſplanted into and growing up in the Root that is Good, and ſends up good ſap and Vertue into them, which nouriſheth all that is good in them, but is Death and Deſtruction to the Remainders of of evil, as the Lord purſueth and findeth it out; Oh how impoſſible is it for the Heart of man to conceive and underſtand!

Now, I alſo having taſted of the Mercy and goodneſs of the Lord, and having been brought out of a State of great Miſery and Sorrow of Heart into the Redemption and Joy of God's choſen; and having found the Lord faithful to me, and giving me Faith in the Appearance of his Spirit and Power in me, and true Love (tender Love) not only to my Brethren in the Truth, but to all Mankind ſpringing in me, and divers Fruits iſſuing forth from it, ſome of them at this time I cannot but publiſh, and the Lord open the Hearts of thoſe whom it concerns, that they may find ſome Help, Benefit and Furtherance by it; for it is the Joy of my Heart to receive Good from God, to be filled with his Bleſſings, to have my Cup overflow, and that others may be helped, refreſhed and gladed therewith, and by the ſweet taſte thereof led to wait for the opening of the ſame Root and Fountain of Life in themſelves, to yeild living Sap, and ſend forth living Streams in them Day by Day.

Some

Somewhat in the Love of God to the Jews *Natural, or ſeed of* Abraham *after the Fleſh.*

O the Glory of your ſtate outward, who were the people whom God once choſe, and Loved, and manifeſted his Power and preſence among, above all People! Whoſe Land was the Glory of all Lands, to which God brought you out of *Egypt* by an out-ſtretched Arm, through a dreadful Wilderneſs, wherein ye were tempted, tried, and exerciſed, and the ſucceeding Generation fitted to enter into. O what Laws and ſtatutes, and righteous Judgments did God give you, ſuch as no Nation beſides had! What a Temple had ye to appear before God in, and the Ark of the Covenant, and holy Prieſts, Kings and Prophets! And how nigh was God to you, to be enquired of by you; and how ready to hear your Prayers, in all that you called upon him for! The eternal God was thy Refuge, and underneath were the everlaſting Arms (the Lord was thy Rock, and thou waſt built upon him) and he did thruſt out the enemy before thee, and did ſay, Deſtroy. And when the Arm of the Lord, did deſtroy them before thee, thou didſt dwell in ſafety alone, and the Lord was a Fountain of living waters to thee, and his Heavens did drop down Fatneſs upon thee. Happy waſt thou, O *Iſrael*, who was like unto thee, O People ſaved by the Lord, the ſhield of thy help, and who was the Sword of thy excellency! And thine enemies were found lyars unto thee, and thou didſt tread upon their high places. And it might have been ſtill ſo with thee, hadſt thou not been unmindful of the Rock that begat thee, and forgotten God that formed thee: For thy Glory ſhould not have been taken from thee, but ſwallowed up in a higher Glory, wherein thou mighteſt have had the firſt and chiefeſt ſhare, hadſt thou not, by thy almoſt conſtant Rebellion and Unbelief, provoked the Lord againſt thee; not only often to afflict, but at laſt utterly to caſt thee off from being a people, and to choſe a people in thy ſtead, who ſhould bring forth better Fruits to the Lord of the Vine-yard, than thou in thy Day hadſt done.

Yet when thy ſtate was thus Glorious, it was not a ſtate of the truly-ſubſtantial, laſting Glory, but a ſhadowy-ſtate or repreſentive thereof. Thy day of Glory was not the day of the *Meſſiah*, the day of everlaſting Light inwardly, wherein the Lord alone is exalted, inwardly in the hearts of all, in whom he breaks down all that is contrary to the Light of his Day. Thy day was but the day of the outward ſhadows of the heavenly ſubſtance; but when that day, (the day of the inward ſubſtance and Glory) ſhined, thy ſhadows or ſhadowy-ſtate was to fly away, and to be ſwallowed up in the pure ſubſtance, and ſpiritual Kingdom of the *Meſſiah*.

Thy birth from *Abraham* after the Fleſh, was not the birth which was to inherit the promiſe in the Kingdom of the *Meſſiah*: but there is a birth inwardly born of the Spirit, born after *Abraham* in his Faith, who travels inwardly, as *Abraham* did outwardly, and ſeek an inward Country and City, whoſe builder and maker is God: To theſe the Spiritual Kingdom and Promiſes belong.

Thy Circumciſion was but the Circumciſion outward, the Circumciſion of the Fleſh; it was not the Circumciſion of the Heart. That is the Circumciſion of the inward *Jew*, which indeed the Scripture call'd for from you, becauſe there was ſomewhat near you, which would have ſo circumciſed you, had ye hearkened and given up to it: but ye, as a people, were not ſo circumciſed, but were a ſtiff-necked people (as *Moſes* and the Prophets were ſtill complaining of you) uncircumciſed in Heart and Ears, reſiſting Gods Spirit, both in your own Hearts, and in the Prophets, untill the Lord was provoked to take away both Viſion and Prophet from you.

The *Ægypt*, in which your Fathers were in bondage, and *Pharaoh* who oppreſſed

preſſed them, was but the *Ægypt* outward, and *Pharaoh* outward. There is an inward *Ægypt*, wherein the Spiritual Seed, the inward man, the Soul is in Bondage; and there is a Spiritual *Pharaoh*, that oppreſſeth the Spiritual Seed, in ſpiritual *Ægypt*. And there is a ſtretching out the Arm of the Almighty inwardly, to break the ſtrength of the inward *Pharaoh*, to pierce *Leviathan* the crooked Serpent, and to deliver the Soul from under his captivity.

The Wilderneſs alſo your Fathers were led through was but the outward Wilderneſs; where they were tempted and tried by the Lord many wayes, that he might do them good in the latter end. But the inward *Iſrael*, after they are led out of the inward *Egypt* are tried in the inward wilderneſs; where they are Judged after the Fleſh, and that waſted in them, which is not to enter into and inherit the good land, where they are tried in the furnace of affliction, and their filth purged away by the Spirit of Judgment and burning; that the righteous nation, which hath received the holy inward law, and keeps the Truth, may enter into the good land, city and kingdom of the *Meſſiah*, and inherit the bleſſed promiſes of life and ſalvation there.

Moſes, your great prophet, was a Type of the great, laſting, ſtanding prophet, whom God would raiſe up like unto *Moſes*, who was to give his inward law; as *Moſes* did the outward; and to lead all the Spiritual *Iſrael* as *Moſes* did the outward *Iſrael*, and his word was to be heard and ſtand in all things whatſoever he ſhall ſay unto his people: and whoſoever will not hear and obey this Prophet, ſhall be cut of from among the holy, ſpiritual, and inwardly living People.

Joſhuah, who ſucceeded *Moſes*, led but into the figurative Reſt; he was but a Figure of him, that inwardly leads into the inward and ſpiritual Reſt; which the true *Jews*, which are inwardly created and formed by God, and made a willing people, in the day of his Power, enter into.

The Pillar of cloud and pillar of Fire in the Wilderneſs, were but Figures of the ſpiritual Pillar of Cloud and Fire, by which the Spiritual *Iſrael* are led and defended in the glorious Goſpel-day, of God's ſpirit and power, read *Iſa.* ch. 4. which ſpeaketh of the Goſpel-day, and the Pillar of Cloud and Fire to be created therein, and of the defence which is to be on all the inward and ſpiritual glory.

The Land of *Canaan*, the outward good and Kingdom of *Iſrael*, was but a Figure of the inward Land, and Kingdom of the inward *Iſrael*, in the dayes of the *Meſſiah*. This is the Land of *Judah*, in which the Song is Sung, becauſe of the inward ſtrong City, where God appoints Salvation for walls and bulwarks, which the righteous nation which keepeth the Truth, enter into, *Iſa.* 26.

Their outward Kings in that Land, and particularly *David*, were but Types of the Spiritual King, the ſpiritual *David*, whom God will raiſe up to the ſpiritual People, who ſhould ſeek the Lord their God, and *David* their King, who ſhall be their ſpiritual ſhepherd, and ruler, whom God hath appointed to feed them, in the integrity of his Heart, and to guide them by the skilfulneſs of his hands, who is King of Righteouſneſs and Peace inwardly, and who miniſters Righteouſneſs and Peace to the ſheep and lambs of his paſtures.

Their outward prieſts (even their High prieſts) were but a repreſentation of the great High-Prieſt of God, who was to be a prieſt for ever, after the order of *Melchizedeck*, *Pſal.* 110,

Their outward Covenant (made with them from the outward mount *Sinai*, upon the giving of the Law, and holy ſtatutes and ordinances, by which they were to live and enjoy God in their outward ſtate) was but a ſhadow of the inward and Spiritual Covenant, the new and everlaſting Covenant, which God makes with his inward and Spiritual people in the latter dayes.

Their outward Law, as written and engraven in tables of ſtone, was but a ſhadow of the inward Law, which God puts into the Children of the new Covenant, inſomuch that they need not go outwardly to learn the Knowledge of God, or his will or law; but the inward *Iſrael* find it inwardly written within. There the Iſles who wait for the Law of the Spirit of Life, for the Law of the *Meſſiah* receive

receive the Miniſtration of the Law (in the Spirit and Power of the *Meſſiah*) which they wait for.

Their outward *Mount Zion*, on which the outward Temple was built by *Solomon* that wiſe King, that righteous King, that peacable King, was a figure of the inward Mountain, whereupon the inward Houſe is built in the dayes of the Goſpel, in the dayes of the *Meſſiah*. And to this Mountain are the Spiritual people to come up and Worſhip. And this is the *Zion* and *Jeruſalem* (even inward and ſpiritual) from which the Law and Word of the Lord go forth in the dayes of the *Meſſiah*. And the ſpiritual houſe of *Jacob* combin'd or agree together, to walk in the light of the Lord, who ſends forth his Light and Truth, and leads them to his holy hill, and to his Tabernacles.

Their outward Tabernacle and Temple, ſanctified by God for him to dwell and appear in, was a ſhadow of God's inward dwelling-place in man, *I will tabernacle in them*. God dwelleth not in Houſes or Temples made with hands, that is not the place of his reſt, as ſaith the Prophet *Iſaiah*; but the high and lofty One, that inhabits Eternity, whoſe Throne is in Heaven, and the Earth his footſtool, he dwelleth alſo with him that is of an humble and contrite Spirit, to revive the Spirit of the humble, and to revive the Spirit of the contrite ones.

Their outward Sabbaths were not the laſting Sabbath or Reſt of the Goſpel, but given them for a ſign; but the day of Redemption from ſin, the day of Reſting from ſin, the day of ceaſing from the works of the Fleſh, the day wherein God is all, and doth all by his Spirit and Power inwardly, and wherein he alone is exalted; this is the day of Reſt, which the Lord hath made, for the Spiritual *Iſrael*, and which they are glad of and rejoyce in.

So their Incenſe and Sacrifices were not the laſting Incenſe and Sacrifices, but ſhaddows thereof. The Prayers of the Saints, when God pours out the Spirit of prayer and Supplication upon them, and they pray to him therein, that is the Incenſe. *Let my Prayer be directed before thee as Incenſe, and the lifting up of my Hands as the evening Sacrifice.* And this was the Incenſe and pure Offering, which in every place was to be offered up to God's Name among the Gentiles, when his Name ſhould be great among them, as *Malachy* foretels. And what ſaid *David* of old when Gods Spirit and the holy viſion was upon him? *Sacrifice and offering thou didſt not deſire, mine Ears haſt thou opened: Burnt offering and ſin-offering haſt thou not required. Then ſaid I, lo I come, in the volumn of the Book it is written of me: I delight to do thy will, O my God: yea, thy law is in the midſt of my Bowels. The Sacrifices of God are a broken Spirit,* (rent your hearts and not your Garments, and turn to the Lord your God) *A broken and a contrite Heart, O God thou wilt not deſpiſe.* The offering Praiſe to God, from a ſincere Heart, and the ordering of the converſation aright, theſe are the Sacrifices well-pleaſing to God, for ſacrifices were not the thing which God mainly required of outward *Iſrael*: but this OBEY MY VOICE: And Obedience is more acceptable then all other ſacrifices, and to hearken then the Fat of the choiceſt Rams.

Beſides, thoſe outward ſacrifices could not remove or take away ſin from the Conſcience, but he that came to do the will, and to put an end to thoſe ſacrifices, and oblations, which were but outward and imperfect, he doth both waſh and take away ſins from within, and alſo bring in everlaſting Righteouſneſs, where his Light ſhines, and his pure Life ſprings inwardly in the Heart.

And this is the ſubſtance of all the ſhadows, even the Light eternal, the word eternal, the Son of the Living God, (who is light, as the Father is Light) the word nigh in the Mouth and Heart, the word of the New Covenant, the which *Moſes* directed your Fathers to, *Deut* 30. And by which the Lord ſpeaketh, and hath ſpoken throughout the world (*Pſalm.* 50. 1.) and teacheth every man that hearkenneth to his Voice, to do juſtly, love Mercy and walk humbly with his God, as it is expreſſed by the Prophet *Micah*.

Now to you *Jews* of the outward line of *Abraham*, (whoſe return to the Lord my ſoul moſt earneſtly deſireth after, and for which I have moſt vehemently and wreſtlingly prayed to the Lord,) are ſome few weighty Queries upon my heart.

Query. 1. How came *David* to pant ſo after the living God, like the Hart or Hind

after the water-brooks? was it not from the quickning vertue of this inward word which *Moſes* the man of God had directed the mind to? Read *Pſalm.* 119. and ſee how he breathed for Quicknings from this word, on which all depends. And if ye come to experience this word, aud the quickning vertue of it, and follow the Lord on therein, ye will ſoon come to know the day of the *Meſſiah*, and the glory of his Kingdom, which is not outward, tranſitory and of a periſhing nature; but inward, ſpiritual and everlaſting (as *David* well knew, and ſpake ſenſibly of, *Pſalm* 145. and elſewhere.)

Qu. 2. What are the Waters, which every thirſty Soul is invited to? Are they not the Waters of the *Meſſiah*? Are they not Waters that flow out of the Wells of Salvation? *Iſa.* 12. Do not the Spiritual *Iſrael* draw Spiritual Water out of the Wells of the Saviour, in the dayes of the *Meſſiah*? What is it to come to theſe Waters? O that ye experimentally knew! But this I will tell you, from true and certain Experience, that if ye come to take notice of this word of Life, which God hath placed nigh in your Mouths and Hearts, to ſeparate between the evil Words and evil thoughts of the Enemie's begetting and bringing forth, and the good Words and good Thoughts of God's begetting and bringing forth, and incline your Ear to it, and come from that which it reproves in you, and draws you from to it ſelf; your ſouls ſhall ſoon come to live, and he that gives you Life, will make an Everlaſting Covenant with you, even the ſure Mercies of *David*: But ye muſt ſtill mind him as a witneſs, and leader, and Commander inwardly in your Hearts, that ye may be preſerved in the Covenant, and enjoy the Bleſſings of it ſee *Iſa.* 55.

Qu. 3. Did not the *Meſſiah* come at the ſet time, at the time ſet by the holy Spirit of Prophecy? Did he not come in the prepared Body to do the Will? And did he not do the Will? And after his Obedience to his Father, was he not cut off, though not for himſelf? And after his cutting off, were not ye made deſolate? why were ye made deſolate? why did ſuch a ſtroak come upon you, as never before? O conſider it. Read *Dan.* 9, 24. to the end of the Chapter, and let him that readeth underſtand.

Qu. 4. What was that Curſe, and on whom did it light, *Let their Table become a Snare to them*, &c. Pſalm. 69. was it not on thoſe that gave gall and vinegar to the *Meſſiah* to drink, whom *David* was a figure of, and ſpake in Spirit concerning? Whoſe Eyes are alwayes darkned? Doth not the vail lie ſtill on your whole Nation? Do ye know the inward mountain, where the vail or face of the covering is deſtroyed? In the inward day and light of the *Meſſiah* it is deſtroyed. There, that which vails the noble eye of the mind, is known and alſo that which deſtroyes and removeth it. To what purpoſe is it for you to read *Moſes* and the Prophets, when the vail is ſo upon you, that ye cannot ſee what it is to be aboliſhed, and is aboliſhed, by the dawning of the glorious day of the *Meſſiah*, and what is to remain and never to be aboliſhed? There is a *Jewſhip*, there is a *Circumciſion*, there is a *Sabbath*, there is a *Reſt*, *&c.* for the inward and Spiritual people which is to remain, and never to be aboliſhed.

Qu. 5. Who were thoſe that God would hide his Face from, and ſee what their end ſhould be; becauſe they were a froward Generation, Children in whom was no Faith; who were they that moved God to Jealouſie, and provoked him to anger? And what was the people and fooliſh nation he would provoke them to Jealouſie and Anger with? *Deut.* 32. Was it not the Spiritual, the holy nation inwardly, the true *Jews*, whom God took from among the Gentiles, whom he appeared among, and was a God and a Father to, when he caſt of and forſook the *Jews* outward, and left them to be a Deſolation?

Qu. 6. Who are thoſe that ſhall be hungry, when God's Servants ſhall eat? And thirſty, when God's Servants ſhall drink? And aſhamed, when his Servants ſhall rejoyce? Are not your ſouls hungry andparched for want of the Spiritual ſuſtenance, which the living God ſatisfieth his Servants with, making a feaſt of fat things to them on his inward holy mountain? And are not ye aſhamed of your expectations of the *Meſſiah*, while the Servants of the Lord, rejoyce in him their Prince and and Saviour, and witneſs him daily a Leader and Commander to them? What is the

the People whom the Lord hath ſlain and made deſolate (are not ye a ſlain people to God, alienated from his Life, Spirit and Power, dead in your litteral Notions and Obſervations?) And what are the Servants of the Lord, whom the Lord hath called by an other Name, even a Name that ye never knew? ſee *Iſa.* 66. And conſider, how all your day *God* ſpread out his Hand to you, and ye were rebellious and would not hear; and now night is come upon you, and your viſitation, as ſuch a people, is and hath been long ended.

Qu. 7. Did not *God* ſignifie by the Prophet *Malachy*, that he had no pleaſure in you, nor would accept an offering at your Hand? And did not he alſo ſignifie the chooſing of the *Gentiles* in your ſtead, that the called among the *Gentiles* ſhould be his people, and his Name, which ye had prophaned, ſhould be great among them, and their Incenſe and pure offering in every place be accepted, even from the riſing of the Sun, to the going down of the ſame? Read *Mal.* chap. 1.

Qu. 8. Now the inward people, and the inward Covenant, the New Covenant are brought forth; ſhall ye ever be owned or regarded, as an outward people, according to your outward Covenant any more? Will not all ſuch expectations fail you for ever? Ye have looked, from generation to generation, for the coming and appearing of the *Meſſiah* outwardly, after an outward manner: But his coming and appearance is inward; and he ſetteth up his Kingdom, his everlaſting Kingdom in his Saints, and in their Hearts he ruleth inwardly, and the *Meſſiah*, the Seed of the Woman bruiſeth the Head of the Serpent there. O that ye knew the ſubſtance! O that ye knew the word of Life in the Heart, and were turned to it, and daily faithful and obedient! That ye might feel it cruſhing and daſhing the Power of ſin and corruption in your Hearts. This is the Conſolation, Hope and Joy of the inward and ſpiritual *Iſrael*! O that ye might be made partakers thereof; and that your long outward captivity and deſolation might at length end in inward Freedom and Redemption! *Amen.*

Somewhat of Concern to the Jews *ſpiritual, who are of the Seed of* Abraham *ſpiritually, or according to the Faith, and gathered in this day of God's Power, to the true and everlaſting* Shiloh,

THE Scepter ſhall not depart from Judah, *nor a Law-giver from between his feet untill* Shiloh *come*; *and unto him ſhall the gathering of the People be*, Gen. 49. 10.

Old *Jacob*, in the Spirit of Prophecy, ſaw that *Judah* was to have the Scepter, the Kingly Power; and it was not to depart from him, it was to be his Right, and the Law-giver was to be between his Feet, till *Shiloh* came; then the Right was *Shiloh's*, to reign and to give Laws to his people, whom he ſhould gather out of the Kingdom of Darkneſs, and from Satan's Power into his own inward, Spiritual and everlaſting Kingdom. This was the true King, God's King, whomhe would ſet up on the holy Hill of ſpiritual *Zion*; and all the holy, inward, ſpiritual gatherings of all people, ſcattered from the holy, living Power, muſt be to him. *I will overturn, overturn, overturn it, and it ſhall be no more, until he come whoſe Right it is, and I will give it him.* And his Dominion ſhall not paſs away, or the Scepter and Law giving Power ſhall not Paſs away from him, as it did from *Judah*, nor ſhall his Kingdom ever be deſtroyed, *Dan* 7. 14. but God will give to him the Throne of his Father *David*, and he ſhall reign over the Houſe of *Jacob* for ever; and of his Kingdom there ſhall be no end.

Qu. *But, who are the People that ſhall be gathered to him?*

Anſw. The People ſhall hear his Voice, and come at his call, that ſhall receive the inſtruction of Wiſdom, and feel the drawing Power and Virtue of the Father, in the day of his Power. It is written in the Prophets. *All thy Children ſhall be taught of the Lord.* And every one that is taught and learneth of the Father, cometh to the Son, cometh to the *Meſſiah*, cometh to the *Shiloh*, to the Word eternal, to the Word of Life in the Heart.

Qu. *Was not the* Meſſiah *promiſed to the* Jews, *to come of them, and to be appropriated to them?*

Anſw. He was promiſed to them, and to come of them, but not to be appropriated to them: But he was to be the Univerſal Saviour to all that ſhould come under his Enſign and Banner. *He ſhall ſet up an Enſign for the Nations, and he ſhall ſprinkle many Nations*, &c. And God promiſed, that he would give his Son (his elect choice Servant) for a light to the Gentiles.

Qu. *Were the Jews then excluded?*

Anſw. No; They were to be gathered to *Shiloh*, as well as others; Nay, the Lord had a ſpecial regard to them. The Goſpel was firſt preached to them. They had the firſt offer, or the firſt Call to the ſpiritual Glory. They were the Children of the Prophets, and of the Covenant God made with their Fathers; unto whom God having raiſed up his Son Jeſus, ſent him to bleſs them, in turning away every one of them from their Iniquities, And the whole Nation, turning from their Iniquities, ſhould have been gathered by him, and ſhould have enjoyed the Bleſſing of his day and Kingdom; Yea, the firſt gathering was from among them, and the Firſt glorious Goſpel-Church was at *Ieruſalem*, where the Spirit and Power of the Lord Jeſus did moſt eminently and wonderfully break forth; and great grace was upon them all. But the Nation was not gathered to *Shiloh*, nor did come under his Scepter and Government; but only a remnant of the Nation. So theſe being gathered, the reſt were caſt off; and the Enſign was carried among the *Gentiles*, and the great gathering was there among them.

Qu, *How is it manifeſt, that the great gathering to* Shiloh, *was to be from among the* Gentiles?

Anſw. By many expreſs propheſies of Scripture, and promiſes to the *Meſſiah*, that he ſhould have the *Gentiles* for his Inheritance and Poſſeſſion. When God eſtabliſhed his King, the *Meſſiah*, upon the holy Hill of Spiritual *Zion*, notwithſtanding all the Heathen rage againſt him, and the people of the Jews imagining a vain thing (thinking to keep the Body of him in the grave, who was the reſurrection and the Life) what ſaith the Lord to him? *Ask of me and I will give thee the* Heathen *for thine Inheritance? and the uttermoſt Parts of the* Earth *for thy Poſſeſſion*, Pſalm. 2. The Lord ſaid in another place. *It is a light thing, that thou mayſt be my Servant to raiſe up the Tribes of* Jacob, *and to reſtore the preſerved of* Iſrael; *I will alſo give thee for a light to the* Gentiles, *that thou mayſt be my ſalvation unto the Ends of the Earth*, Iſa, 49. 6. Again the Lord ſaith further. *From the riſing of the Son, even unto the going down of the ſame, my name ſhall be great among the* Gentiles? *and in every place Incenſe ſhall be offered unto my name, and a pure offering: For my Name ſhall be great among the* Heathen? *ſaith the Lord of Hoſts*, Mal. 1, 11. *Sing O barren, thou that didſt not bear; break forth into ſinging and cry aloud, thou that didſt not travel with Child; for more are the Children of the deſolate than the Children of the married Wife, ſaith the Lord*, Iſa 54. 1. Who was the married Wife, Who was the mother in the Dayes of the firſt Covenant? was it not the *Jeruſalem* below; who was then Deſolate and Barren? was it not another *Jeruſalem*, which is free, and the Mother of all the ſpiritual Children? Why was ſhe now to rejoyce and ſing? But becauſe ſhe was to break forth on the right hand and on the left, and her Seed was to inherit the Gentiles, , and make the deſolate Cities to be inhabited, *ver* 3. The Covenant of Mount *Sinai*, did bring forth a great People, whereof *Jeruſalem* that was below was the Mother, The Covenant afterwards made, beſides that in *Horeb*, whereof the word nigh in the heart and mouth is the Foundation (by which word God Circumciſeth) was, as yet Barren, and did not bring forth a people to the Lord. But this Covenant was to have a time, the *Jeruſalem* above was to have a time, wherein her ſeed ſhould inherit the Gentiles; and the maker the Husband ſhould be called the God of the whole Earth, *ver*. 5. Read *Gal*. 4. and ſee how the Apoſtle of the Gentiles expounds the Myſtery, ſhewing which is the free Woman and her free Children; and which is the bond Woman and which the bond Children, who are caſt out in the day of God, and in the ſhining of his Heavenly Light inwardly, and cannot inherit the glorious Kingdom

Kingdom of the Goſpel, with the Children of the free woman. And conſider, who were the People in the time of the firſt Covenant? Who obtained Mercy then? Were they not the *Jews*? And who were not a People, and who did not obtain mercy, but were left out of the love and mercy of the firſt Covenant? Were they not the *Gentiles*? And did not the Lord promiſe, that he would have mercy on them that had not obtained mercy; and that he would ſay to them that were not his People, *THOU ART MY PEOPLE*, and they ſhall ſay, *MY God*, *Hoſ* 2. 23. compared with *Rom.* 9. 26. Was not this once gloriouſly fulfilled in the firſt Viſitation of the *Gentiles*? And is it not again gloriouſly fulfilled in his now viſiting them again with the freſh Sound of the everlaſting Goſpel, as was promiſed, *Rev.* 14. 7.

O what a Promiſe is that, concerning the Day of God, that *In that day there ſhall be a Root of* Jeſſe, *which ſhall ſtand for an Enſign of the People, to it ſhall the* Gentiles *ſeek, and his Reſt ſhall be glorious*, Iſa. 11. 10. Is not *This the Day* wherein the holy Mountain is known and that nothing can hurt or deſtroy there? And doth not the Knowledge of the Lord cover his Land, his Earth, as the Waters do the Sea? And doth not the Root of *Jeſſe* the Rock of Life and Salvation, ſtand for an Enſign, placed ſo by God, and who can diſplace it, or ſhake them that are built on the inward Mount *Zion*? Yea, is not the Reſt of the weary Soul, when he comes hither, found to be very glorious? And when this Enſign is more fully lifted up, ſhall not the *Gentiles* more abundantly come unto God, from the Ends of the Earth, and bewail their dead and eſtranged Eſtate from God (ſaying, *Surely our Fathers inherited Vanity, and things wherein is no Profit*, Jer. 16. 19.) And ſhall they not turn from all their Idols, to ſerve the living God? *Theſ.* 1. 9. And concerning the *Meſſiah* it was promiſed, that in his Name ſhould the *Gentiles* truſt, and the Iſles ſhould wait for his law, and he ſhould bring forth Judgment to the *Gentiles*, Iſa. 42. 11. with *Mat.* 12. 21.

But What ſhould I mention any more Scriptures unto you concerning this thing, when as ye have ſo large, full, certain and daily Experience of it, in that which is pure and living of God, which never deceived nor can deceive any; for ye are begotten by his Spirit, into his own Image and Nature, and have received the Spirit of Adoption, wherein ye cry *Abba* Father, to the Father of Spirits. He found you indeed in a ſtrange land, under great Captivity and Alienation from him. Ye have been in *Egypt*, in *Sodom*, in *Babylon* ſpiritually: But the mercy of the Lord hath followed you thither and the Arm of the Lord hath reached to you there, and hath cut *Rahab*, and wounded the Dragon: Yea, he whom the Lord hath given for a Light to the *Gentiles*, hath ſhined to you there, in the midſt of your Darkneſs. So that God ſent among you the Prophet like unto *Moſes* (though far above *Moſes*) and hearing him, he led you out of *Egypt*, and by the Rod of his Power did Signs and Wonders and valiant Acts there, breaking that Power, which with a ſtrong Hand held you captive there, and oppreſſed you. And ye have known the Travel, Trials and Temptations in the ſpiritual Wilderneſs, and the falling of the carcaſes which were to fall there, and the holy leading by the Pillar of Cloud and fire through all the Entanglements and Dangers therein. Yea, and the faithful among you, the tried and prepared among you, have paſſed over *Jordan* (the River of pure Judgment into the good Land, and come to witneſs *David* and *Solomon* (who are one in Spirit) your King, who rules in Righteouſneſs, and miniſters to you Peace everlaſting. And ye have an High-Prieſt there, not after the Order of *Aaron*, but after the Order of *Melchizedeck*, who is made the Everlaſting High-Prieſt of God, not after the law of a Carnal Commandment, but after the Power of an endleſs Life; whoſe lips preſerve the knowledge of the law for you, in that endleſs power of Life; who miniſters for you and to you in that endleſs Power, and intercedes with Power and Efficacy and ſprinkles the Blood of the Covenant upon you, which takes away ſin from your Hearts and Conſciences. So that ye know the inward *Jew*'s ſtate, the inward Holy Land and Kingdom, the inward Circumciſion, before ye enter into that Land; and the inward Lamb, the inward Paſſover, the inward *Mount Zion* and *Jeruſalem*; the inward Sacrifices and Incenſe, the inward Tabernacle, Temple and Ark of the Covenant, the inward Table of Shew-Bread, the inward Manna, the inward Rod that buddeth, the inward Candleſtick, and the Lamps, which are never to go out in God's Temple. And what ſhould I ſay more? All that that people were to be outwardly, in an outward Way and State

State, hath God made you inwardly in the Substance: And what God would have been to them outwardly, had they obeyed his Voice, and kept his Statutes and Judgments; that he is to you inwardly, who are the called, and chosen, and faithful Followers of the Lamb: And ye are the enjoyers of their Blessings and Promises inwardly. O the glory of your State, to the Eye that is opened to see it!

Now somewhat doth remain on my heart unto you.

O be daily sensible of the tender Goodness and Mercy of the Lord, which is broke forth among you. What Mercy, what Love hath the Father shewn unto you, that ye should be thus accounted the Children of God! that they which were once nigh, should be removed so far off; and ye which were so far off, should be brought so nigh, and should forever inherit the sure mercies of *David*! For, of a Truth, the Lord will never forsake you; but his mercy endures forever towards you, and your Stakes shall never be removed: but this inward Building shall stand forever, This *Zion* is the Place of God's Rest, where he will dwell forever, whereof the outward *Zion* was but a Figure.

Secondly, Remember what the Lord promised himself concerning you. When he was weary of that people, and continually complaining of them; O what did he promise himself concerning the People he would bring forth, by the Spirit and Power of the *Messiah*, in the latter Dayes! Did he not promise himself, that they should be an holy People, an inwardly circumcised people, a People that should please him; Sheep that should hear the Shepherd's Voice, and be healed by him, gathered home to him, and so follow and learn of him the Shepherd; that they should all know him, from the least to the greatest; and that he would forgive their Sins, and heal their Backslidings, and they should not return to Folly or backslide any more; as the Children after the Flesh alwaies did? Is not this the People, whom indeed God hath formed for himself, who shall shew forth his praise?

Thirdly, Remember what a Covenant God hath prepared to make with you, as ye incline your Ears to him, and are led by him into the holy agreement with him; even a Covenant which is not weak, as the old Covenant was, but is full of virtue and Vigour, to enable you to do whatever God requires of you. Mark what it containes, Putting God's Fear into you: Not the Fear which is taught by man's precepts, which man may get into his carnal mind; but which God places as the Treasury of Life in the Heart, as it is written, *The Fear of the Lord is his Treasure*, Isa. 33. 6. And, O who knows the preciousness of this Treasure! How it cleanseth the Heart and keepeth it clean, and will not suffer the mind that is seasoned with it, and kept to it, to depart from the living God! It fenceth from Unbelief, it fenceth from Disobedience, it will not suffer the Soul so much as to meddle with any Appearance of Evil. O precious, glorious, blessed Treasure! Happy is the man that feareth alwaies with this Fear! Another precious thing this Covenant contains, is, The Law written in the Heart, that it shall be as near, yea, nearer then sin is, in the Heart that is made tender, and hath the Law of the Spirit of Life written in it. Who knows what it is to have the Law of Love, the Law of Life, the Law of the Spirit, the Law of Faith, the Law of new Obedience livingly written by God in his heart! Surely none can, but they in whom God writes it! And such cannot but desire to have it written in their Hearts, by his blessed Finger, daily more and more. But this Covenant contains yet more, even the putting of his own Spirit within them, to be a Fountain of Life there, a Fountain of Strength and Wisdom there, to make them more and more willing in the day of his Power, and to cause them to walk in his wayes, and keep his statutes and Judgments and do them, that the Lord their God may bless them and delight in them.

O who would not long after, and take up the Cross and Shame, to enjoy the Glory of this State! O what hath God done for a Poor despised Remnant among the *Gentiles*! O who would not desire to keep this blessed Covenant with the Lord, that he might fully enjoy the Lord that the Marriage with the Maker might be witnessed, in his Loving-kindness and Everlasting Righteousness, and all Unrighteousness and Uncleanness might be put away, removed and separated from the Heart forever. Ah the Virgin-Spirit, which the Lamb loves, and delights to marry with! *He that is joyned to the Lord is one Spirit*, and he must part with all that is old, evil, unclean and corrupt in him, that would be joyned to the Lord, and become one Spirit with him.

O

O who would loſe the precious Fear of the Covenant, which is clean and endureth forever, and keepeth clean and chaſt to the Lord forever! And who would miſs of one Law, which God hath to write in the Hearts of his Children, when every Law is a Law of Life, and changeth the Mind into the Nature of the Law-giver! And who would grieve God's Spirit, which is our Comforter? Or quench that which kindles the pure Flame of Love and Life in our Hearts? Much leſs can any of his dear and tender Children be willing to vex him, by manifeſt Careleſneſs and Diſobedience, who giveth us to drink of the River of his Pleaſure!

O my dear Friends, ye do not know the great Travail of my Heart, that all the Children of the Lord might walk before him in all well-pleaſing, that we might come all into Covenant, into the full Covenant, and walk fully with him in the Covenant, that his Anger might be forever turned away from us all, and he might never be wroth with nor rebuke any of us any more. It is written on my Heart, the breaking forth of this Glory would reach the *Jews*. And though they be caſt off as to their outward State and not ſo to be owned, or come into that Glory any more, yet there is a Day of mercy and Love for them, as to that inward State of Life and Redemption, which their outward State typified: And the breaking forth of the full Glory of the *Gentiles*, and the manifeſtation of God's mighty Power and Preſence with them (they being made by God a People to him, and ſo walking with God, as none poſſibly can, but thoſe, who are created anew and ſo made by him) this might provoke the *Jews* (the poor ſcattered forſaken *Jews*) to ſeek after the Lord their God, and *David* their King, inwardly to be revealed in them, and rule among them.

The Lord God of our Life and tender Mercies, carry on to Perfection this bleſſed Work of his, which he hath ſo mightily begun, and ſo mightily hitherto carried on; and keep us in the Senſe of his good Spirit, and in tender and holy ſubjection thereto, and in Unity together in the Life, wherein we have been gathered and preſerved, and in pure Judgment over all the Workings of the Enemy every where, and in the Goſpel-love one to another, and to all men, even our greateſt Enemies, that we may ſeek the good of all men, even the reſcuing and preſerving all out of Sin and Wrath, as much as in us is poſſible, that the pure Light wherewith our God and Heavenly Father hath enlightned us, may ſhine in us, and the Life wherewith he hath quickned us, may live in us, and we may feed on nothing but Life, and grow in nothing but Life and Truth, to the great Glory of our Heavenly Father, and to the great Joy of our Hearts, *Amen*.

A few Words to England *my Native Country.*

O Land of my Nativity, O my dear Country-men!

THE pure Power of the Lord is upon me, and the Springs of Life open in me; and among many other things, I am melted in Love and Deſires after your Welfare: and this is in my Heart to ſay to you. If I now teſtifie to you in Truth, of a Pearl, a heavenly Pearl, an everlaſting Pearl; will ye not hear me? If I tell you, your Heart is the Field, or Earth, wherein it is hid; will ye not conſider of it? If the everlaſting Goſpel be preached again, which contains true Tidings of Redemption from ſin; will ye not liſten after it? If the Kingdom of God, and Righteouſneſs of Chriſt, be to be revealed within; would ye not willingly learn to wait for it there, and beg of God that the Eye may be opened in you, which alone can ſee it, when it doth appear. Indeed God's Viſitation is upon this Nation, in an eſpecial manner; his Light and Power is breaking forth in it, againſt the darkneſs and Power of the Spirit of Satan, which hath captivated and ſtill captivateth many. Ye deſire outward liberty, and the enjoyment of your outward rights; would ye not be free inwardly? Free from the baſe, earthly, ſelfiſh nature and ſpirit, which man fallen from God, and the Glory wherein he created him, is degenerated into? Oh, is not the Power of God, and life of

of Christ able to restore man to this? He that Created man at first so glorious, in his own Image; is he not able to create him anew? Oh hear, my dear countrymen; the Power is revealed, which createth anew; and they that receive it, and are as Clay in the Hands of the great Potter, given up to be formed by it, are daily created (by the operation of it) anew, into an holy, heavenly, innocent, living, tender, righteous frame Day by Day; and are made willing, daily more and more to be the Lord's, in this day of his Power; and do receive power to become Sons, and strength against their Souls Enemies: And the glorious work of redemption, which God hath begun in them, the Arm of his strength mightily carrieth on in them to their comfort and his everlasting Praise.

There is a spiritual *Egypt* and *Sodom*, as well as there was an outward; and there is a spiritual Wilderness, and *Canaan* also; And the Arm of God's power inwardly and spiritually hath been revealed in this Spiritual *Egypt*, Wilderness and *Canaan*, as really as ever it was in the outward. Do ye not read of a *Jew-inward*, and a Circumcision-inward; and the leaven-inward, and keeping the feast of unleavened Bread, even of Bread that is not leavened with sin? And he that eats of the unleavened Bread, it unleavens him of Sin, and leavens him with Life and Holiness: For it is an Holy Bread, and a Living Bread. This is the Bread which comes down from Heaven, which they that feed upon live, and they that live feed upon. And though they be many, yet feeding upon this Bread, they become one Bread, one living Body, consisting of a living Head, and living Members; for the same life and pure heavenly nature, which is in the head, is communicated by him to the members.

But how shall we find this, may some say?

I will tell you how we found it, and ow none can miss of it, that sweep the House and make a diligent and faithful search after it. That in the heart of man, which turns against sin, discovers sin, draws from sin, wherein God ministers help against sin, that is it. That is the Pearl hid, that is the Kingdom hid, in that is the Righteousness of God revealed from Faith to Faith, in all that receive and give up to this holy leaven. This is of the nature of God and Christ, this is a measure of his Light, of his pure Life, this is the Law and Commandment everlasting, which God writes in the hearts of his spiritual *Israel*. For the inward *Jew* hath inward Tables where the inward Law is writ, for the inward Eye to read. O how nigh is God, inwardly, to the inward People, in this our day! O the pure glory is broke forth! But, alas, men are in their several sorts of Dreams and take no notice of it. What shall the Lord do to awaken this Nation? In what way shall his Power appear, to bring down unrighteousness and to bring up Righteousness in the Spirits of People? Do ye not think the Lord hath been at work? How could deceit be so wasted inwardly, and Truth so grown inwardly, and overspread more and more, and gain ground in the Nation, if the hand and power of the Lord were not with it, blessing it. O take notice of the handy work of the Lord, ye Children of men, and waite to feel Truth near, and to partake of the living Vertue and Power of it? that ye may feel your Hearts creating a new, and the old Heavens, and Earth may inwardly pass away, wherein dwells Unrighteousness and the new Heavens and the new Earth may be inwardly witnessed, wherein dwells righteousness, O that this Nation might become a Paradise of God! O that every one might be sensible of his presence, and power, and Kingdom, and Righteous Government inwardly in the Heart, from the King that sits on the Throne, to the Begger on the Dunghil. Surely man was not made for himself! surely he was not made such a Creature, as now he is! but in the holy Image of God, with love in his Heart to *God* above all, and to his Neighbour as to himself. O what are the Religions and professions of Several sorts, where this love is not found! The Lord is restoring his Image, and bringing forth the true, pure religion again. The Pearl, the Truth contains and comprehends it. O buy the Pearl, O buy the pretious Truth: sell all that is contrary to it for it, take up the Cross to all that is evil in thee as the light in thee maketh it manifest, and thou shalt have the free possession of it in thy heart, and feel it a root of Life, a treasure of Life, a well of Life, out of which the living water wil be daily springing up in thee, unto Life everlasting, *Amen.*

The 22d *of the* 7th. *Mon.* 1676, *Three*

Three Queries upon three verſes of the 46th Pſalm.

verſe 4. *THere is a River the Streams whereof ſhall make glad the City of God, the holy Place of the Tabernacles of the moſt High.*

Query 1. Which is the River, and what are the Streams thereof, which make glad the City of God? And which is the City of God which they make glad, which are the Tabernacles of the moſt High, and which is the holy Place of thoſe Tabernacles; O my dear Country-men, that every one in this Nation did underſtand and enjoy theſe things! For the Lord is ready to beget a will, to beget a Thirſt in the hearts of the Children of men: and whoſoever thirſteth, whoſoever will, is called to the waters, and may come to the waters, and take of the water of Life freely, (*Iſa.* 55. 1. *Rev.* 22, 17.) yea, to the full ſatisfaction of their Souls, For indeed this is the Day of Gods Power, wherein he doth make his people willing to come to him, and to abide with him in the Fountain of living Waters: And thoſe that do come to him, and abide with him, he abundantly ſatisfieth with the Fatneſs of his Houſe, and giveth them to drink of the River of his Pleaſures, *Pſal.* 36, 8, 9. Mark, God is the Fountain of living Waters, with him is the Fountain of Life, a River of Pleaſures, a River whoſe Streams make glad the whole City, even the holy place of all the Tabernacles of the moſt high: And he giveth his Citizens to drink of it; and whoſoever drinketh of it, it maketh them glad, it refreſheth their Life. O that more knew what this means!

ver. 5. *God is in the midſt of her, ſhee ſhall not be moved: God ſhall help her, and that right early*, or when the Morning appeareth, or from the Morning appearing.

Qu. 2. How is God in the midſt of this City? (is it not more glorioufly, in an inward way, then ever he was in the Temple in the outward *Jeruſalem*, in an outward way? How is ſhe built? How is ſhe founded and ſcituated? How comes it about, that ſhe ſhall not be moved? How is God her refuge and ſtrength, and preſent help in the time of Trouble? After what manner doth God ariſe inwardly and ſcatter his Enemies? How doth the Morning Light help her? after what manner, when the Enemie cometh in like a Flood, doth the Spirit of the Lord lift up a ſtandard againſt him? Ah, bleſſed are they that know, and experience, and live in the Enjoyment of theſe things, O that this whole Nation did ſo! Were it not worth the ſuffering of much, the denying of much, and the bearing of much Judgment, to come to this?

ver. 10. *Be ſtill, and know that I am God, I will be exalted among* (or in) *the Heathen: I will be exalted in the Earth.*

Qu. 3. What is that ſtilneſs, wherein God is known to be God; not outwardly in notion, but inwardly in the heart? What is that Silence of Mind, wherein God teacheth his *Iſrael* in the new Covenant to know him as he is; even all of them, from the greateſt to the leaſt? How will God come to be exalted in the *Heathen*, and in the Earth? Is it not by the Light of his Day breaking forth and ſhining in them, where this Day breaks forth in any heart, doth it not break down and deſtroy the Kingdom of Darkneſs inwardly? and doth not the King of Glory conſume the man of Sin, the wicked one that was exalted in the Temple before (which Temple belonged of right to God) with the Spirit of his mouth, and deſtroy him with the Brightneſs of his coming, or appearing *Iſa*, 11, 4. 2 *Theſ.* 2. 8. Then is the Day known, wherein the Lord alone is exalted. O that this Day were more known, and the Lord, who is indeed worthy, were more exalted, and all Fleſh become his Foot-ſtool for ever!

Concerning the true Church and Miniſtry under the Goſpel, and the Maintenance thereof, ſome few Queſtions anſwered in Truth and Plainneſs of Heart, and left to the Witneſs and Teſtimony of God in other mens Conſciences.

Queſtion 1. *WHich is the true Church, or the Goſpel-Church, or the Church, according to the new Covenant?* For there was an old Covenant, and a Church according to that under the Law: And there is a new Covenant, and a Church according to that under the Goſpel.

Anſw. For the clearing of this, to the Hearts and Conſciences of People, let us enquire and conſider what the new Covenant is, and then it will more eaſily appear, which is the Church according to the new Covenant.

The new Covenant according to plain Scripture, and according to manifeſt experience, in this bleſſed Day of the ſhining of the Goſpel-Light in mens hearts, is a Covenant of God's putting his Law in the inward parts of people, and writing it in their hearts, and of his becoming their God, and making them his People, and of teaching them all to know him (inwardly and experimentally) from the leaſt to the greateſt, and of being merciful to their unrighteouſneſs, and remembring their ſins and iniquities no more, *Jer.* 31, 33, 34. *Heb.* 8. 10, 11, 12.

Now if this be the new Covenant, the Covenant of the Goſpel-Church, then they are the Goſpel-Church, who are the People of God according to this Covenant, who have the Law put by God into their inward parts, and writ in their hearts; and ſo according to this Law and Covenant, have God to be their God, and are his People, and are taught by him to know him (as it is written, *All thy Children ſhall be taught of the Lord.* Iſa. 54. 13, and John. 6 45.) and whoſe unrighteouſneſs God hath been merciful to, and whoſe ſins and iniquities he remembreth no more, being waſhed away from their Conſciences by the Blood of the everlaſting Covenant, which the Blood of Bulls and Goats could never do; So that, this is the new Teſtament-Church (or Goſpel-Church) a Church of *Jews* inward, as the Law-Church was a Church of *Jews* outward: A Church of inward Worſhippers, of Worſhippers in Spirit and in Truth, *John*, 4.23. as the Law-Church was a Church of Worſhippers outward: A Church of inward circumciſed ones, as the Law Church was a Church of outwardly circumciſed ones, *Rom.* 2. 29. A Church of ſuch as are inwardly holy, as the Law-Church was to be a Church of ſuch as were outwardly holy: A Church of ſuch as offer inward Incenſe and Sacrifices, as the Law Church was a Church of ſuch as offered outward Incenſe and Sacrifices: A Church of inwardly redeemed ones, from the inward *Egypt*, from the inward darkneſs and Power of Satan, as the Law-Church was a Church of ſuch as were redeemed from the outward *Egypt*, and the Power of *Pharaoh* outward: A Church that hath the inward Ark, (*Rev.* 11. 19.) the inward Preſence, the inward Manna, *&c.* as the outward Church of the *Jews* had the outward.

Qu. 2. *Which is the true Goſpel Miniſtry, and who are the true Goſpel Miniſters?*

Anſw. Thoſe whom Chriſt ſends forth, in the Spirit and Power of his Father, to gather and build up this Church. Chriſt had all Power in Heaven and Earth given him, even to this very End, to gather, defend and build up his Church; And he bid his Apoſtles wait for the ſame Power; and ſends forth his Miniſters in the ſame Power, that they may be able Miniſters of the Goſpel, which is not Words but Power, even the Power of God unto Salvation, *Rom.* 1. 16. The new Covenant ſtands not in the Letter, but in Spirit and Power and they that are the Miniſters of it, muſt receive Life, Spirit and Power from

from Chriſt (the Head) and Miniſter in that Spirit, Life and Power to the Members; or they cannot nouriſh and build them up: Yea, they muſt preach and miniſter to the world in it, or they are not able to gather out of the World into it. Chriſt the Lord of his Church, the Foundation of Life in his Church, the everlaſting Rock, is a living ſtone, and his Church is built of lively ſtones: and how can any miniſter Life unto them, or build them up in the Life, Spirit, and Power; but who are in the Life, Spirit and Power, and who receive Life, Spirit and Power from the Head, to further, quicken, and build up the living Members with? The Milk, which nouriſheth the living Babe, is living, which muſt come pure from the Breaſt of Life, and not be mixed with man's Wiſdom or Brain-inventions, or it cannot yield pure Nouriſhment. What then muſt the bread and Wine, and water of the Kingdom be, whereon the Children and Heirs of the Kingdom muſt feed, or they cannot be ſatisfied? And the Miniſters of the Goſpel are ſtewards of this heavenly Life, this heavenly Spirit, this Heavenly Power, this heavenly Treaſure which they have in the earthen Veſſels, and which God enables them to bring forth, for the feeding of his Lambs and Sheep. Chriſt ſaid unto *Peter, Loveſt thou me more than theſe? Peter* anſwered him, *Yea Lord, thou knoweſt that I love thee.* If it be ſo, *Feed my Lambs, Feed my Sheep*, ſaid Chriſt to him. But how ſhould he feed them? In what ſhould he feed them? With what ſhould he feed them? All Power ſaith Chriſt, is given me in Heaven and in Earth, and I am to aſcend to my Father, and to receive the fulneſs of his Spirit, and do ye wait, and ye ſhall receive abundantly of the ſame Spirit and Power, and then in that Spirit and Power, ye ſhall be able to feed my Lambs and Sheep, that are begotten and gathered to me, in it: But out of it none is able to feed and build them up; for that is the very thing they are to be fed with, and built up in. Indeed a man may be a Miniſter of the Letter, a Miniſter of the Law, without the Spirit and Power, but of the Goſpel he cannot poſſibly; for that conſiſts not in Letter, but in ſpirit, 2 *Cor.* 3. And the Faith that is to be begotten there, is not to ſtand in the wiſdom of man, but in the Power of God. The Goſpel-ſtate, the Goſpel-Church, the Goſpel-building begins in the Power, and is carried on in the Power, and finiſhed or perfected in the Power, and the whole Miniſtry of the Goſpel is to partake of this Power, and miniſter in it, or they can do nothing in this work. Chriſt Jeſus our Lord begun it in this Power, and none can carry it on without this Power. The Lord God of Glory laid the Foundation; *Behold I lay in Zion for a Foundation*, &c. Iſa. 28. 16. 1 Pet. 2. 4, 5, 6. And the quickning Spirit alone is able to make living ſtones and Spiritual ſtones; and the Lord alone is able to build them up by the opperation of this Spirit and Power; and they that are the true Miniſters of the Goſpel, miniſter in this: and are to wait for it daily from God that they may miniſter in it.

Qu. 3. *What is the maintenance of the Miniſters of Chriſt, or what is to be the maintenance of the true miniſters under the Goſpel.*

Anſw. Chriſt, who hath ſent them forth to miniſter in his Name, hath provided for them and they that are his true Miniſters, are ſatisfied with what he hath provided for them, *Mat.* 10. 10. being careful not to make the Goſpel which is to be an inward Bleſſing, outwardly changeable to any. The mind of the true Miniſters is about the Service of Chriſt, how they may be faithful to him, gather ſouls to him, feed them with the Bread of life from him; not what they ſhall have from men, for ſo doing; for ſuch covet no mans Gold or Silver, *&c.*

Some Queſtions anſwered concerning the Lambs War.

Queſtion 1 WHO *is the Lamb?*

Anſw. He that takes away the ſins of the World. The Word which was in the Beginning *Behold the Lamb of God*, ſaid *John*, *John* 1. 1. & ver. 29.

He that was born of the Virgin *Mary* after the Fleſh; and was alſo the Man-child, born of the travelling-church, after the Spirit, *Rev.* 12. 5.

Queſt. 2. *Who makes War with the Lamb?*

Anſw. All that are in Wickedneſs, in Darkneſs, in Sin and Corruption, and under the Power thereof, who ſtrive to defend and maintain this Kingdom againſt the appearance of his light, ſpirit and power in them.

Queſt. 3. *What ſtrength have they on their ſide, that make War againſt the Lamb?*

Anſw. The ſtrength of the great Red Dragon who hath ſeven Heads and ten Horns: and in every one of his Heads is Wiſdom, and in every one of his Horns there is Power. So that dreadful is the Battle that is fought between them, either inwardly in the Heart, or outwardly in the World, when Chriſt appears in his light, ſpirit and power to aſſault and break down the Kingdom of Darkneſs, and to ſet up his own Kingdom, which muſt be ſet up, even in the World, *Dan.* 7. 14. 27. *Rev.* 11. 15.

Queſt. 4. *Did the great Red Dragon and his Army, never (in no reſpect) prevail in this Battel?*

Anſw. Yes; for even while the Lamb, and his pure life and holy Teſtimony have prevailed, ſo that the Dragon and his Army could get no ground over them inwardly; but ſalvation (the wall and bulwark of God's Heritage) and ſtrength, and the Kingdom of God, and the Power of his Chriſt did prevail inwardly; yet the Dragon, even then hath prevailed over their goods, liberties and lives outwardly: and he drove the Woman, the true Church out of her Place, as I may ſay, that ſhe was forced to fly into the Wilderneſs, he ſo ſorely aſſaulted her: Yea, after that alſo, he made War with the Remnant of her ſeed, and caſt ſome of them into Priſon, and drunk the Blood of thoſe that would not drink his falſe Church's Cup, but keep the Commandments of God, and have the Teſtimony of Jeſus, *Rev* 12. and chap. 2. 10. yea the Beaſt, to which he gave his Power (which had ſeven Heads and ten Horns like him, chap. 13. 1.) made War with the ſaints, and overcame them outwardly, though he could not overcome them inwardly; for he could not make them to worſhip him, ver. 7. 8. Nay, nor the ſecond Beaſt neither, though he had Horns like a Lamb, and ſpake like a Dragon, and exerciſed all the Power of the firſt Beaſt, and did great wonders, and had power to give Life unto the Image of the former Beaſt, and would kill all that would not worſhip the Image of the; and would ſuffer none to buy or ſell, but ſuch as had the mark or Name of the Beaſt: Yet neither could this Beaſt overcome the Followers of the Lamb, as to their inward Life anp Teſtimony, though it had Power to kill and ſuppreſs them outwardly, ver. 11. to the end, and chap. 14. 9. to ver. 13. which plainly ſhews the ſaints had patience, and kept the Commandments of God and the Faith of Jeſus, and would not worſhip the Beaſt and his Image, nor receive his Mark, either in Forehead or Hand.

Qu. 5. *What was the Cry up and down Nations, when the Dragon and the Beaſt thus prevailed, and when the falſe Church carried her Cup of Fornications up and down through Kingdoms and Nations, and made the Kings and Inhabitants of the Earth drink thereof; and who would not drink thereof ſhe would not let them buy nor ſell, but impoveriſh, impriſon them, and drink their Blood?* Rev. 17. 2. and 6.

Anſw. The Cry every where Was, *Who is like unto the Beaſt? Who is able to make War with the Beaſt?* Indeed, there appeared no Power any where able to withſtand or reſiſt this power; which the Dragon had, who gave it both to the Beaſt which aroſe out of the Sea, and to the Beaſt which aroſe out of the Earth; both which joyned together, to perſecute all that would not drink of the falſe Church its Cup, which was Golden without, but full of Abomination, and Filthineſs of Fornication (fornicating from the holy Life, Spirit and Power of the Lamb inwardly, who is the Head of the true Church, and true Worſhippers, *Rev.* 13. 4. and Chap. 17. 4. 5.

Qu. 6. *What is the time of the Dragon's, the Beaſt's and falſe Church thus Prevailing againſt the true Church, in reference to the outward, though they cannot prevail againſt its inward Life and Teſtimony; but that (through Patience and Sufferings) prevailes over and reigns inwardly, in the midſt of all their Cruelty and oppreſſing of the outward Man?*

Anſw. It

Answ. It is the time of Antichrist's reign, and sitting in the Temple as if he were God and exalting himself over all that is called God, and which ought to be worshipped. It is the time of the true Church its being in the Wilderness, and of the Man-Child's (which the true Church brought forth) being caught up to God, which, things were to last, according to the Scripture account, 1260. dayes, or a Time, Times and half a Time, 2 *Thes.* 2. 3, 4. *Rev.* 12. 6, 14.

Qu. 7. *What will the Lamb do, when this time is out?*

Answ. He will come and make War again, he will come with his heavenly Armies armed with spiritual Armour, and fight an heavenly Battel; yea, he will judge and make War in Righteousness, against the Unrighteousness of the Dragon, and the Beast, and the false Prophet; and his Heavenly Armies shall follow him their Captain and Leader, and white Horses, clothed in fine linnen, white and clean; who shall fight in his spirit and power, against all that he fighteth against: And out of his Mouth goeth a sharp Sword, that with it he should smite the Nations; and he shall rule them with a Rod of Iron and make the spirits of all his Opposers bow under him, and fly to shelter themselves from that Wrath which they cannot escape. O who would not kiss the Son, that he might not provoke the Lamb to Wrath against him, whose Wrath is dreadful! *Rev.* 19. 11. to the end, *Psal.* 2. 11.

Qu. 8. *What shall the Cry be, when God's Spirit and Power prevaileth over the Dragon's Spirit and Power, when the Lamb gets the Victory, when he smit the Earth with the Rod of his Mouth, and with the Breath of his Lips shall slay the Wicked; when he brings down the Dragon, Beast and false Prophet, and the false Church Mother of Harlots (which hath drunk the Blood of Saints) with his Viols, Plagues, Woes, Thunders, &c? When* Babylon *the great City falls, which made all Nations drunk with her spiritual Wine of Fornication?*

Answ. Then the Power, which doth this, shall be magnified. Then it shall be said no more, who can make War with the Beast? but who can withstand this Power? Who can make War with the Innocent, Righteous Lamb (who hath his Sword in his Mouth) and with his tender-hearted, faithful Followers, and prosper? *Who shall not fear thee O Lord, and glorifie thy Name: For all Nations shall come and worship before thee; for thy Judgments are made manifest. Great and Marvelous are thy Works, Lord God Almighty, Just and True are thy Wayes, thou King of Saints,* Rev. 15. 3, 4. *Yea, a great Voice of much People in Heaven shall say, Allelujah, Salvation, and Glory and Honour, and Power unto the Lord our God: for True and Righteous are his Judgments; for he hath judged the great Whore, which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Saints at her Hand,* Chap. 19. ver. 1. 2.

Now doth it not concern all People to consider, which is *Zion* God's holy Mountain and which is the *Jerusalem* of his building, and the holy City of God, the holy Church of God, the Mother of all the truly living Children? for the *Jerusalem* which is above and which is free, is the Mother of them all, *Gal.* 4. 26. And also which is *Babylon,* the City built by man, and the Spirit of Antichrist, in a kind of likeness, but not in the real nature of the true Church, that they may wait for and follow God's Call to come out of her, and may not partake of her sins, of her sorceries (*Rev.* 18. 22.) of her Fornication from the pure Life, Spirit and Power, and seting up Worships, and compelling people to worship in her forms (which are out of the Life, and out of the Power) that they partake not of her plagues; which will indeed be very dreadful, such as shall affright any from coming near her, or medling with her spiritual sorceries and Fornications any more, *Rev.* 18. 4. & ver. 9, 10. O therefore let every one consider what the Beast is, what his Image, what the mark in the Forehead, what in the right Hand; and take heed he be not found worshipping the Beast and his Image, or receiving his Mark, either in his Forehead or right hand; lest God make him to drink of the Wine of his Wrath, which is poured out without mixture into the Cup of his Indignation, and he be tormented with Fire and Brimstone in the Presence of the holy Angels, and in the Presence of the Lamb, and have no rest Day nor Night, *Rev.* 14. 9, 10, 11. I had rather run great hazards outwardly, and suffer much Affliction and Persecution from Men, to keep my Soul true to God; in the spiritual Worship and Testimony, which he hath given me, against all false Wayes and invented

ted Worſhips, then expoſe my Soul to the hazard of drinking of this dreadful Cup of Gods Indignation, which the Lord God of tender Mercies, teach men and give them true Wiſdom to avoid and eſcape, *Amen.*

The CONCLUSION.

BEhold my Servant ſhall deal prudently, he ſhall be exalted and extolled, and be very high. As many were aſtonied at thee; (his Viſage was ſo marred more then any man, and his Form more then the Sons of Men) ſo ſhall he ſprinkle many Nations; the Kings ſhall ſhut their mouthes at him: For that which had not been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider, Iſa. 52. 13, 14, 15.

Thou art fairer then the Children of Men: Grace is poured into thy Lips; therefore God hath bleſſed thee for ever. Gird Thy Sword upon thy Thigh, O moſt mighty; with thy Glory and thy Majeſty. And in thy Majeſty *ride proſperouſly becauſe of Truth, and Meekneſs, and Righteouſneſs, and thy Right Hand ſhall teach thee terrible things. Thine Arrows are ſharp in the Hearts of the King's Enemies, whereby the People ſhall fall under thee. Thy Throne, O God, is forever and ever: The Scepter of thy Kingdom is a right Scepter. Thou loveſt Righteouſneſs and hateſt Wickedneſs, therefore God, thy God hath anointed thee with the Oyl of Gladneſs above thy Fellows,* Pſal. 45. *ver.* 2. to 8.

Strengthen ye the Weak hands and confirm the feeble Knees: Say to them that are of a fearful Heart, be ſtrong, fear not; Behold, your God will come with Vengeance, even God with a Recompence, he will come and ſave you. Then the Eyes of the blind ſhall be opened, and the Ears of the deaf ſhall be unſtopped. Then ſhall the lame man leap as an Hart, and the Tongue of the Dumb ſing; For in the Wilderneſs ſhall Waters break out, and ſtreams in the Deſert. And the parched Ground ſhall become a Pool, and the thirſty Land Springs of Water: In the Habitation of Dragons, where each lay, ſhall be Graſs with Reeds and Ruſhes. And an high-way ſhall be there, and a way, and it ſhall be called the way of Holineſs, the unclean ſhall not paſs over it, but it ſhall be for thoſe: the way-faring men though Fools, ſhall not err therein. No Lyon ſhall be there, nor any ravenous Beaſt ſhall go up thereon, it ſhall not be found there: But the redeemed ſhall walk there. And the ranſomed of the Lord ſhall return and come to Zion *with Songs, and everlaſting* Joy *upon their Heads: They ſhall obtain* Joy *and Gladneſs, and Sorrow and Sighing ſhall flee away,* Iſa. 35. ver. 3. to the end.

Bleſſed be the Lord God of Life for ever, theſe Scriptures and many more, are ſweetly and preciouſly fulfilled in the hearts of a Remnant, in this our Day. They were once (in a degree) fulfilled in the Day of the Appearance of the word of Life, in the prepared Body of Fleſh. They were again more generally fulfilled, in the Day of the pouring out of his Spirit, and gathering a people to him, both from among the *Jews* and *Gentiles*, whom he did ſprinkle with his holy Life, Spirit, and Power. And they are again fulfilled in the hearts of many, after the long Night of Darkneſs, and great and large Apoſtacy from the Spirit and Power of the Apoſtles. Bleſſed, O bleſſed be the Lord, the Sun of Righteouſneſs hath again ſhone forth, and appeared inwardly in a glorious, living, powerful manner, to them that have feared his Name; and he hath been a God of Vengeance to the Man of Sin, yea, to all that was dark, fleſhly, and corrupt in them; and a God of Mercy and tender Bowels, to thoſe which panted after, and waited for his Salvation. And the healing Virtue, from under the VVings of the Saviour, and the holy anointing, hath dropped upon the eyes of the blind, the pure Eye-ſalve, and they have been opened; and the Ears of the deaf, by the Voice of the Son of God, have been unſtopped; and the inwardly, and ſpiritually lame, have leaped as an Hart; and the Tongue, which could not name God in Truth and Righteouſneſs, but hath been dumb before him, and before men alſo, could not but ſing, becauſe of the breaking forth of the Waters and Streams of Life upon the thirſty land, and parched ground, making them a pool and ſprings of water: which Land, which thus is changed from its wilderneſs and parched

ched ſtate, into an holy, freſh and living ſtate, the Dragons do not lodge in, nor is it any more an Habitation or Cage for unclean and noiſom Birds (as great profeſſing-*Babylon* the Mother of Harlots, with all her fleſhly profeſſing-Daughters is) but Life dwells there; the holy one is in the midſt of this land, and it brings forth the fruits of Life and Righteouſneſs, to the Righteous and holy one. And here the King of Glory's Highway, even the way of Holineſs is known, which none, but thoſe whom he makes holy can walk in. Let men profeſs what they will, yet being unclean in Heart and Converſation, they cannot paſs over to come into this way; but the holy, they which are made holy by God, and keep to, live in, and follow that which is holy, though wayfaring men, and though otherwiſe Fools, yet they ſhall not err here, but be preſerved by the holy Power, in the holy way, which is prepared and caſt up for theſe. And as for that which would tear and deſtroy, it ſhall not be found on all that holy Mountain, where theſe live and feed. Yea, here is the Houſe of God, and Throne of God, and God the Judge of all, and Jeſus the Mediator of the new Covenant, and the Blood of ſprinkling, where the ranſomed of the Lord enjoy the Preſence of the Bridegroom, whom God hath ſet King, and who reigns on his holy Hill of inward and ſpiritual *Zion*, and cauſeth them to ſing, who feel him reign (even the everlaſting Seed of Life to reign inwardly in the Heart) Oh, everlaſting Joy is upon their Heads! they have obtained Joy and Gladneſs, and ſorrow and ſighing flees away, when the joy unſpeakable and full of Glory is felt ſpringing in the Heart, from the Senſe of the Preſence and Enjoyment of the Bridegroom; for of a Truth, the Lord hath comforted *Zion*, yea, he hath comforted many of her waſte places (he was angry with her Daughters, before their filth was purged away, by the Spirit of Judgment and Burning; ſince that time his Anger hath been turned away, and he hath comforted them, *Iſa.* 12. 1. *&c.*) and he hath made her Wilderneſs, in many hearts, like *Eden*, and her Deſart like the Garden of the Lord (even like the Garden that he waters) and how can Joy and Gladneſs but be found here, with Thankſgiving and the Voice of Melody? *Iſa.* 58. 11. and *chap.* 51. 3. Thus it is with ſuch of the gathered People and nation of the Lord, that hearken and give ear to him, and have known the Law of Life to proceed out of his Mouth, and his Judgment to reſt for a Light, *ver.* 4.

The End.

Some

Some Senſible, Weighty QUERIES, Concerning Some things very ſweet and neceſſary to be experienced in the Truly-Chriſtian State.

Whereunto is added *A Poſt-ſcript*, Containing ſome Queries on *Iſa.* 50. 10, 11. A Scripture of Deep Counſel and Concern to the darkned and diſtreſſed ſtates of ſome among thoſe that fear and obey the Lord.

Written by one, who hath been ſorely darkned and diſtreſſed, for a long ſeaſon, but at length mercifully enlightned, and comforted by the Hand which afflicted anddiſtreſſed him.

Iſaac Penington.

Come and let us return unto the Lord; for he hath torn, and he will heal us: He hath ſmitten, and he will bind us up. Hoſ. 6. 1.

And in that Day thou ſhalt ſay, O Lord I will Praiſe thee, though thou waſt angry with me, thine anger is turned away, and thou comforteſt me, Iſa. 12. 1.

Printed in the Year, 1677.

A Brief PREFACE.

INdeed, the Lord hath reached unto me by his living Power, and thereby hath begotten ſomewhat which he doth own, and which he hath taught to know, and own him in his living Appearances in my Heart: And by its pure Life and Operations in me, I know it to be the pure Power. And truly I would fain have this Life and Power, more and more reach to, prevail and ſpread in my own heart, and in the Hearts of other men, I am not for any notional Religion out of the Power, in any Way or Form whatſoever (No indeed, I am not ſo much as for the very true Form of Godlineſs out of the Power) but where there is any Touch, any ſenſe, any Operation, any Savour of the true Life and Power any where, my Soul loveth and imbraceth it, bleſſing the Lord for it. And O that this might be viſited by the Lord, wherever it is, and kept alive to the Day of Redemption, and led by the Lord into the Pure and living Way, and Holy, everlaſting Covenant of Life, wherein he Redeems; for which End theſe Queries have broke forth from me; and indeed, no leſs than a neceſſity (or a Neceſſitous force of Love and Life purſuing me) hath conſtrained me to publiſh them, who with Reverence of Spirit, commit them into the Hands of the Lord, who can open the Hearts of whom he pleaſeth, and give the living ſenſe of what comes from him. I am ſatisfied that Gods Powerfull work of Redeeming will go on. O bleſſed be his Name, who hath a mighty Arm, and hath done mighty things with it, inwardly in mens Hearts; and we are in the true Faith aſſured, that he will yet do more mighty things as he ſeeth good, to the gladding of the Hearts of thoſe, whoſe Hope is in him, and who have no Help beſides him.

Some

Some Senſible, Weighty Queries, concerning ſome things very ſweet, and neceſſary to be experienced in the Truly Chriſtian-State.

Q. 1. WHat is the VVater, wherewith the Soul or Innerman is to be waſhed, that it may be cleanſed from its inward Filthineſs, as outward things are by waſhing with outward VVater? *Ezek.* 36. 25. *Pſal.* 51. 2. &c.

Q. 2. VVhat is the Anſwer of a good Conſcience towards *God*, when the Soul is inwardly Baptized, and made clean? *Pet.* 3. 21.

Q. 3. Chriſt ſaith, *Bleſſed are the Pure in Heart*; Do, or can any witneſs Purity of Heart before this VVaſhing?

Q. 4. How may the Heart be ſprinkled from an Evil Conſcience, and the Body waſhed with pure water; ſo that there may be a drawing near to *God* with a True Heart, and in full aſſurance of Faith, *Heb.* 10. 22. *Pſal.* 26. 6.

Q. 5. How might the *Jews* waſh and make themſelves clean? *Iſa.* 1 16. Could it be any otherwiſe done by them, than by taking heed to the Word of the New-Covenant, nigh in the Mouth and Heart, to which *Moſes* had directed them, *Deut.* 30. 14. *Pſal.* 119. 9.

Q. 6. What is the Fire which takes hold off, and burns up the Luſts and Corruptions of the Heart? Is not the *Word of Life* within, which flames againſt Evil, and hammers down Evil? Doth not the Holy One in the midſt of the *Spiritual Iſrael* do this? VVhen Chriſt, who knocks at the Door of the Heart, is let in, and his Voice hearkned to, doth not he become a Spirit of Judgment, and Burning, judging and burning up what is evil there? Is it not bleſſed to know this ſpiritual Appearance, and this work of Chriſt in the Heart, *Iſa.* 4. 4. and 10. 17.

Q. 7. VVhat are the Enemies of a Man's Houſe? VVho muſt overcome them? How may they be overcome? Is a man ſafe, or delivered from them till they be overcome? *Mat.* 15. 19. 2 *Cor.* 10. 4, 5.

Q. 8. VVhat is the Houſe of the Strong Man, where he dwells, till he be diſpoſſeſſed? VVho can diſpoſſeſs him? How doth he diſpoſſeſs him? How doth he ſpoil his Goods, and then garniſh the Houſe a new? O what a new Creation and Change within is VVitneſſed, when this is done? And who would not VVait, and Pray, and Believe, and ſuffer the Judgings, and Burnings of the Spirit of Judgment and Burning, that this may be done throughly and effectually, *Luke* 11. 21, 22. *Iſa.* 26. 9. 2 *Cor.* 5. 17.

Q. 9. What is that coming to Chriſt, which none can witneſs, but thoſe that hear, and learn of the Father, and are taught by him; in the Drawings of the Life, and Spirit of the New Covenant, to come to the Son, *John* 6. 44. 45.

Q. 10. Who can confeſs Jeſus to be the Lord by the Holy Ghoſt? Can any but they that receive the Help of his Spirit, and feel ſomewhat of his Lordſhip, and holy Dominion in their Hearts? *Iſa.* 26. 13.

Q. 11. What is the precious Faith, which is the Gift of God, which none can obtain, but they that are born of God? *John* 1. 12, 13.

Q. 12. Can any rightly believe that Jeſus is the Chriſt, unleſs they receive this Faith, which God gives to his own Children, that are born of his Spirit, 1 *John* 5. 1.

Q. 13. Doth not this Faith give Victory over the World? (over the worldly Nature and ſpirit within; over the worldly Nature and Spirit without alſo) can any other Faith give Victory? 1 *John* 5. 4.

Q. 14. What is the Love of God's Children? VVhence doth it ariſe? How come they to love? Is it not of an heavenly, ſpiritual nature? Doth it not ariſe from God's begetting them, and circumciſing their hearts, and teaching them in the ſpirit of the New Covenant to love him, and one another, yea and Enemies alſo, 1 *John* 4. 7. *Deut.* 30. 6. 1 *Theſ.* 4. 9.

Q. 15. How come the Children of God, who are begotten of him, to obey his Commandments? Is it not from the Conſtrainings of his Love, which makes them na-

tural and easy (where this Birth and Nature is grown up) and not grievous and burthensome, *Mat.* 11. 33. 1 *John* 5. 3.

Q. 16. VWhat is the fear God puts into the hearts of the Children of the New-Covenant? Is it a Fear taught by the Precepts of men, or a Fear springing from the Root of Life within? Can any who receive this fear from God, and who are preserved in the sense of it (and in the the holy Awe and Reverence which it produceth) depart from the holy, tender, living God and Father? *Jer.* 32. 40.

Q. 17. What is the Law, which God writes in the Hearts of the Children of the New Covenant? Is it not the law of the spirit of Life in Christ Jesus? Is it not the law which the Isles wait for? *Isa.* 41. 5. And do the Isles wait for it in vain? O blessed be the *Lord*, by the once distressed and miserable ones, in this Age it hath not been waited for in vain.

Q. 18. What is the Truth that makes free indeed, from the law of Sin and Death? Is it not the Truth as it is in Jesus; the inward Truth, which hath Vertue and Power in it, to work against, and work out that which is contrary to Truth, and so deliver and free the mind From it? For the Light, which is Truth can expel Darkness? the Life which is Truth can overcome Death; yea, the Truth which is living, holy, and righteous, can overcome and subdue the unholy and unrighteous Nature, and break down the strong Holds, and bring every rebellious and captivated Thought into Captivity and subjection, *John* 8. 32. *Rom.* 8. 2. *Ephes.* 4. 20, 21, 2 *Cor.* 10. 4, 5.

Q. 19. How doth God cause the Children of the New-Covenant to walk in his Statutes, and to keep his Judgments, and do them? Is it not by putting his Spirit into them, and by the Holy Vertue, Power, and Operation thereof, in them? Doth not that make them a willing People in the day of his Power? And doth not that give them to do also, and strengthen them with might in the inner man? So that not grieving that, or quenching that: that is as a Flame of Life in them, and fills their Hearts with Joy, and the Joy of the *Lord* is in their strength; and in this Joy and strength, they can rejoyce, and work Righteousness, and remember the *Lord* in his wayes, *Isa.* 64. 5. *Ezek.* 36. 27.

Q. 20. Can any work Righteousness, or do righteousness, but he that is truly Righteous; inwardly Righteous; in whom the Righteousness of *God*, the Righteousness of *Christ* is revealed from Faith to Faith? Must not the Tree be good, before the Fruit can be good? Must not the heart be changed, be made holy and righteous, before it can bring forth that which is holy, and righteous? Can any but the Plants of *God*, the Plants of Righteousness, bring forth the fruits of Righteousness? *Isa.* 61. 3. and 1 *John* 3. 7.

O that People, Nations, Tongues, and Languages, could understandingly, sensibly, and experimentally, as in Gods sight, with the Seal of his blessed Spirit, answer every one of these things!

Three Queries more added.

Query 1. DOst thou indeed know the new Covenant? Hast thou inwardly felt the spiritual, powerful Gathering, by the mighty Arm, and Power of the Lord, out of the sinful Nature and state, into it? Dost thou abide with God therein? And art thou daily taught and fed by him there? These are very weighty things. Can any Man be Safe or Happy without Experiencing them? *Heb.* 8. 8. &c.

Q. 2. Hast thou experienced the true Hunger and Thirst after the living Waters? Hast thou been called and led to them? Hast thou eat and drunk the Bread, Wine and Milk which those waters yield? Hast thou been abundantly satisfied with the fatness of God's House, and hath he given thee to drink of the River of his Pleasure? Hath the Lord opened an Ear in thee to hear as the Learned? And hast thou inclined thy Ear and come unto him who gives Life, and received him who is Life, and gives Life in that inward, spiritual, living Appearance of his in the heart, wherein and whereby he gives Life? Hast thou known his Appearance inwardly, as of a living Stone? Hast thou heard,

and

and learned of the Father how to come to him, as to a Living Stone? And haſt thou been new-created and formed a living Stone by him? And art thou a living Stone, built upon Him, the Living Stone inwardly in Spirit, daily living in him, and daily receiving ſpiritual Life and Vertue from him? If it be thus with thee, then ſurely thou doſt know, and enjoy the Everlaſting Covenant, even the ſure Mercies of *David*, *Iſa.* 55. 1, 2, 3. *Pſal.* 36 8, 9. 1 *Pet.* 2. 4, 5.

Q. 3. Doſt thou ſenſibly, and experimentally know, how the Spirit of the Father begets the Child like Life, Love, and Fear in the Heart, and how the pure Fear of the Lord is the beginning of Wiſdom, and the living Child's Treaſure? And doſt thou know what the Womb is, wherein the living Child is formed? What the *Jeruſalem above* is, which is the Mother of all that are truly living? And how Chriſt is formed in all that are begotten, and born of, and live in his Spirit? *Iſa.* 33. 6. *Gal.* 4. 26. *John* 3. v. 6, and 8. *Gal.* 4. 19.

The Concluſion.

O How Miſerable is he, who is deceived about theſe things! O how Happy is he, who hath received the true Underſtanding from God, which cannot be deceived; wherein he hath the Evidence and Demonſtration of God's Spirit concerning them, and knoweth the Truth as it is in Jeſus; as it is in his Life, in his Spirit, in his Power, who miniſters after the Power of an endleſs Life, unto all his Sheep, who are returned to the Shepherd and Biſhop of the Soul, who hear his Voice and follow him, wherever he goes or leads, who is an eternal Shepherd, and eternal Door of Life to his, and leads to precious Paſtures, and ſweet ſtill Streams of Life, and is giving the ſweet Food, Reſt, and pure Pleaſure of Eternal Life, unto his abundantly, even as it is his Will, that after their many ſore Trials, Exercifes, and Travels (and Faithfulneſs to him therein) they ſhould abundantly poſſeſs and enjoy it. Glory to the Lord for ever, whoſe Kingdom is ſet up in the Hearts of many, and who already Reigns in the Hearts of many, and will Reign in the hearts of more. O that Men might hear the ſound of his Everlaſting Goſpel, and learn to fear him, and give Glory to him, and know the hour of his Judgment, come in their own Hearts; that by his Judgment againſt Sin, and Unrighteouſneſs in them, they might come to Know and Worſhip Him; and then the Worſhip of the Dragon, and Beaſt, would ſoon come to an End in their Hearts: And they would worſhip the Begetter of Holineſs, the Begetter of Life, the King of Saints, who dwells and Rules in thoſe that are his own, as the Devil the Deſtroyer doth in thoſe that are his. The Lord God of everlaſting Power, break down the Kingdom of Satan (the Kingdom of Unrighteouſneſs, and Darkneſs in mens Hearts) and exalt the Kingdom, and Scepter of his own Son, inſtead thereof, *Amen.*

Poſt-ſcript.

Containing ſome Queries on Iſa. 50. 10, 11.

Verſe 10. *WHo is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkneſs and hath no Light?* It is renderd in another Tranſlation. *And no Light ſhineth upon him,* (which was *Job's* caſe in his great Affliction, as is ſignified by him, chap. 29. 2, 3.) *Let him truſt in the Name of the Lord, and ſtay upon his God.*

Verſe 11. *Behold all ye that kindle a Fire, that compaſs about with ſparks, walk in the light of your own Fire, and in the ſparks ye have kindled, this ſhall ye have of mine Hand, ye ſhall lie down in Sorrow.*

Query 1. DOth not the Tender and Merciful God, many times in the Bowels of his Love and Mercy, bring Darkneſs, and great Diſtreſs upon mens Spirits, that they might wait for his Healing and Redemption? Yea, doth not this befall ſome who fear the Lord, and are found in the holy Reverence, and Obedience to him? And is it not good that it ſhould befall them?

Q. 2. Should not men in ſuch a condition of Darkneſs and Diſtreſs, truſt in the Name of the Lord, and ſtay upon him, till he cauſe Light to ariſe out of Obſcurity, and comfort them that mourn in *Zion*; giving them Beauty for Aſhes, the Oyl of Joy for Mourning, and the Garment of Praiſe for the Spirit of Heavineſs?

Q. 3. Are not Perſons very prone, and liable in time of Darkneſs and Diſtreſs, inſtead of waiting upon God for his Help and Salvation, to be kindling a Fire, and compaſſing themſelves about with Sparks?

Q. 4. Are there not ſome, who cannot be content without Heat, and Warmth in their Religion and Performances, and yet inſtead of waiting for God's kindling the fire, and his cauſing the ſparks of Life to ariſe, kindle a fire of themſelves; and compaſs themſelves about with ſparks of their own Kindling?

Q. 5. May not men after they have kindled a fire and ſparks; walk in the Light thereof? And may not God in his juſt Judgment and ſore Diſpleaſure againſt them, leave them to themſelves, and give them up ſo to do?

Q. 6. What will God do in the end, or what in the end ſhall befall them from God, who kindle a fire and ſparks; and have continued walking in the light thereof, and have been heated and warmed thereby? Will not God cauſe them at length to lie down in Sorrow? O that Perſons that are ſerious in Religion, might not thus err, and ſo provoke God to give them up, to walk in the Light of the fire and ſparks of their own kindling!

Q. 7. When do men kindle a fire and ſparks of their own? Do they not firſt forget the God of their Salvation, and become unmindful of the Rock of their Strength? And do they not then plant pleaſant Plants, and ſet ſtrange Slips? (And where do they plant and ſet them?) But what will the Harveſt be in the Day of Inheritance, when they come to reap, and inherit what they have planted and ſown? (For what a man ſoweth, that muſt he alſo reap) Will it not be a Heap for the Fire of God's Jealouſie to take hold on in the Day of their Tribulation, Anguiſh, and deſperate Sorrow of Heart, *Iſa.* 17. 10. 11.

Q. 8. In what Light do men build up a Wall inwardly, and daub it with untempered Morter, to ſecure themſelves from the wrath to come? Is it not in the light of the fire and ſparks of their own kndling? Will any wall or Defence built up in the Light of this fire or ſparks ſecure men, will not the Wrath of God in the day thereof, break forth upon all the workers of Iniquity, whatever their Faith or Hope be to the contrary? Will any wall defend the Soul from the overflowing ſtorm of Wrath, but the VVall of God's Salvation; and can any enter within that VVall, but the Righteous Nation which keepeth the Truth. *Iſa*, 26. 1, 2. The Name of the Lord indeed is a ſtrong Tower, but can any run into it, and get ſhelter in it, but the Righteous, *Prov.* 18. 10.

Q. 9. VVho is he, who when he falleth, ſhall ariſe again? and after he hath ſate in Darkneſs, the *Lord* ſhall be a light unto him? Is it not he that feareth the *Lord*, that obeyeth the Voice of his Servant, that in the time of his Darkneſs, and Diſtreſs, truſteth in the Name of the *Lord*, and ſtays upon his *God*? Yea is it not ſuch an one, as is willing to bear the Indignation of the *Lord*, becauſe he hath ſinned againſt him, until he plead his Cauſe, and execute Judgment for him? VVill not the *Lord* bring forth ſuch an one to the light, and ſhall not ſuch an one behold his Righteouſneſs? *Mic.* 7. 8, 9.

Q. 10. VVhen ſhall Perſon's Light ariſe in Obſcurity, and their Darkneſs be as the Noon-day? VVhen ſhall their Light break forth as the Morning, and their Health ſpring forth ſpeedily; and their righteouſneſs go before them, and the Glory of the *Lord* gather them up? And when ſhall the *Lord* be their continual Guide, and ſatisfie their Soul in Droughts, and make fat their Bones, and make them like a watered Garden, and like a ſpring of water, whoſe waters fail not? Are not theſe Promiſes belong-

belonging to the Gospel-state; and are they not fulfilled in the Gospel-state, as People come to know and keep the Gospel-fast, and the Gospel-sabbath. Read *Isa.* 58. 6. *to the end*, and wait on the *Lord*, to receive Understanding from him, that in reading thou mayest Understand.

O that men knew the Gospel-Fast, and the Gospel-Sabbath, with the Feasts of Unleavened Bread, Tabernacles, Trumpets, *&c.* A little of the Knowledge of the Mystery of the hidden Life and Power, is of more value, and would do their Souls more good, than heaps of litteral Knowledge, wherewith the World is so filled. The Knowledge of *God* and *Christ* in the Mystery, is no less than Life Eternal, in them and to them, who are taught in the New-Covenant, or Ministration of the Power of the endless Life so to know them.

The Everlasting Gospel of Our Lord Jesus Christ: and the Blessed effects thereof Testified to by experience.

By Isaac Pennington.

The Darkness is past, and the true Light now shineth, 1 John 2. 8.

Arise shine, for the Light is come, and the glory of the Lord is risen upon thee; for behold, the darkness shall cover the Earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. Isa. 1. 2.

When the Lord shall build up Zion, *he shall appear in his glory,* Psal. 102. 16. (*indeed he doth so.*)

Printed in the Year, 1678.

The Everlasting Gospel of our Lord Jesus Christ, and the Blessed effects thereof, Testified to from Experience.

THe blessed message, which the Apostles (who were sent by Christ to preach the Gospel,) heard of Christ, and were to declare to others, was; *That God is Light, and in him is no Darkness at all,* 1 Joh. 1. 5.

The end of Christs sending them with this Message, was, that thereby (preaching it in the evidence and demonstration of Gods Spirit) they might *Open mens eyes, and turn them from Darkness to Light, and from the Power of Satan to God, that they might receive Forgiveness of Sins, and inheritance among them that are Sanctified by Faith that is in him,* Act. 26. 18.

Now the eye of the Mind being opened, and the Mind turned from the Darkness within, to the Light within; and from Satans power to the power of God, which is revealed

revealed in the Light: The Soul in the Light comes to see (over the Darkness and Satan who darkned it) the things of God and his Kingdom, as they are revealed in the Light, which makes them manifest.

As First, It sees him who is the Rock, the Holy Foundation of God, the Holy Foundation of Life in the Soul; the living Stone, by which all the other living Stones are made alive, and they are taught of God to come to him as to a living Stone, and so are Built upon him, and become Gods Building and New Creation in him, 1 *Pet.* 2. 5. 2 *Cor.* 5. 17. And here, in this Light none can miss of the true coming, hearing the voice of the Father, and being drawn and taught by him to come to the Son, *Joh.* 6. 44, 45.

2*ly*. Here the true *Jews* state, the state of the inward Jew, and the inward Circumcision, and the true VVorship (even the VVorship of the Father in Spirit and Truth) is known. For the Jew inward is a Child of Light, begotten in the Light, redeemed out of Darkness, and Dwells and Walks in the Light, as God is in the Light, 1 *Joh.* 1. 7. And the Circumcision is not a fleshly Act; but the cutting off of that which is Fleshly from the mind, by the Spirit and Power of Christ. And the Gospel-worship, or the Worship of the Jew inward, is the Worshipping of God in the newness of the Life of his Son.

3*dly*. Here is the true Repentance from the Dead Nature and Dead Works, which no man can attain to of himself, but is Gods Gift through his Son, whom God hath appointed to be a Prince and a Saviour to give Repentance and forgiveness of Sins, *Act.* 5. 31. I say here, that Repentance is known, waited for and received. For not to men in the Darkness, and loving the Darkness, is the true Repentance given; but to them that are turned to the Light, to them is Repentance given unto Life, *Act* 11. 18. compared with chap. 26. 17, 18.

4*thly*. Here the true Faith, the Precious Gift of Faith is received, whereby men believe in him who gives Life, and receive Life from him. And this is the Faith which gives access to God, and gives victory over the World; and that which is contrary to God: The Faith which is given in the Light, doth so; but the Faith which men have in the Darkness, doth not so.

5*thly*. Here the Cross of Christ is known, which is an inward Living Spiritual thing, effectually Crucifying that man, that takes it up and daily bears it, to all that is earthly and sinfull; and then the Pure seed and Life of Christ springs up in his Earth, over the World and every worldly thing, *Gal.* 6. 14.

6*thly*. Here the pure Love springs in the Heart, both to him that begets, and to him that is begotten. In the Light there is nothing but Love; but in the Darkness there is no true Love to be found, but the very Love that is found there, is of the Nature of Enmity. It is the Light or Truth that purifieth the Heart to the Love unfeigned, 1 *Pet.* 1. 22. *Deut.* 30. 6.

7 *thly*. Here the Lambs patience and meekness is experienced, and the Soul adorned with it. The Lamb is the Light of the VVorld; and they that are made Lambs by him, partake of his sweet and meek Nature, learning of him to be meek and lowly in heart; and so have that patience and meekness from him, *which no other can attain to*, Mat. 11. 29.

8*thly*. In the Light the precious Promises are fulfilled, and partook of, which make them who partake of them, and in whom they are fulfilled, partakers of the Divine Nature: For the Divine Nature is not partook of in the Darkness, but in him who is Light: Man, (who is Darkness) cannot partake of the Promises which belong to the Children of Light: But, when by the operation of Gods Power, his State and Nature is changed, and he is now no more Darkness, but Light in the Lord, then the Promises which were made to the Children of Light, he cometh to have a share in, *Eph.* 5. 8. 2 *Pet.* 1. 4.

Lastly. In the Light the Holy anointing is received, the voice of Christ heard, and the new everlasting Covenant, even the sure Mercies of *David* made with the Soul, Isa 55. 3. The Law of the new Covenant, (even the Law of the Spirit of Life in Christ Jesus) writ in the Mind, and the holy fear of the New Covenant, which cleanseth and keepeth clean, put in the heart; and the blessed Spirit of the Father given and received, which gives to those that receive it, Power to become the

the Sons of God, cauſing them to walk in his wayes and to keep his Statutes and Judgments, and do them. O bleſſed Diſpenſation of Life and holy Power, which the Lord hath cauſed to break forth, among a deſpiſed people in theſe latter dayes! O that the Sons of men would hear and underſtand this precious loving kindneſs of the Lord, and put their truſt under the ſhadow of his wings, and know what it is to be ſatisfied with the fatneſs of his Spiritual-Goſpel-houſe, and to drink of the River of his Pleaſures, and in his light to ſee light, *Pſal.* 36, 7, 8, 9.

This opened in me this Morning, in Love and Compaſſion towards the *Papiſts*. My Bowels have often rowled over them, and been pained concerning them, to ſee how they are cloſed and ſhut up, as to the true ſenſe and underſtanding of things of this Nature. O that they would prize the Day of their Viſitation; that they might hear the ſound of Life, both from others, and alſo in their own hearts, and the ſaving Arm of the Lord might be inwardly revealed to them, and they effectually Redeemed thereby!

I am no diſdainer of *Papiſts*, or any ſort of *Proteſtants*; nay not of *Turks* or *Jews*, but a Mourner becauſe of their ſeveral Miſtakes, and a breather to the God of my Life for tender Mercy towards them all.

Aſtrop 13 of 7 Mon. 1678.

POST-SCRIPT.

AND in this Light, the true Church, the Goſpel-Church, the New Teſtament Church is known, which is a Church of the Children of Light, a building built in the Light, which Church is in God the Father, and in the Lord Jeſus Chriſt, 2 *Theſſ.* 1. 1. In whom they are built together for an habitation, of God through the Spirit, *Eph.* 2. 22. Yea in whom all the building fitly framed together, groweth unto an holy Temple in the Lord, *v.* 21. (for the Lord frameth them fitly together into a Spiritual and Holy building.) And all, that are here gathered out of the Darkneſs into the Light, who walk in the Light, and abide in the Light, are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner, *v.* 20. And are no more Strangers and Forreigners, but fellow-Citizens with the Saints, and of the houſhould of God, *v.* 19.

The Goſpel Church is the Spiritual houſe of *Jacob*, which walk in the Light of the Lord. *Iſa* 2. 5. who go up to the Mountain of the Lord (to that which is revealed to be the Mountain of God, in the laſt dayes, even Spiritual *Mount Zion*, Heb. 12. 22.) to the houſe of the God of *Jacob*, where he teacheth his Spiritual People, the inward *Jews* of his wayes, and they learn to walk in his Paths: For out of this *Zion* ſhall go forth the Law of the Spirit of Life in Chriſt Jeſus (in the dayes of the Goſpel) and the word of the Lord from this *Jeruſalem*, *v.* 2. 3. For *Jeruſalem* which is above, is free, which is the Mother of all the Children, which are born of Gods Spirit, *Gal.* 4. 26. *Joh.* 3. 6. And ſhe being the Mother of them all, nouriſheth them all with the word of Life, which goeth forth from her; and all her Children know and juſtify her their Mother, *Mat.* 11. 19. O that all, both *Papiſts* and *Proteſtants* knew this true Mother-Church, this Mother of all the Living, of whom none but the living are born; and who nouriſheth all the living, and none elſe, with the Law and word of Eternal Life!

And if they knew the true Church, the Church is of the true Jews, the Church of the firſt born, whoſe names are written in Heaven, and did live and walk in the light of the Lamb, and follow the leader, the ſhepherd of *Iſrael*, and faithful Biſhop of the Soul, who overſeeth and taketh care of the Soul; they would learn and come to know and experience theſe things following.

Firſt, The dwelling places of *Mount Zion*, and her aſſemblies, and Gods Creating upon every of them a *Cloud and Smoak* by day, and the ſhining of a flaming

ing fire by night, which is the defence upon all the Glory, that the Lord bringeth forth among his Spiritual Church and people, *Iſa.* 4. v. 5.

2*dly*. They would know the Land of the inward *Jews*, and Spiritual *Judah*, and the Song ſung therein, becauſe of the ſtrong City which the Lord builds there, and the Salvation which he appoints for Walls and Bulwarks about it: And would ſee and know, how none but the inward *Jews*, the inwardly Circumciſed and ſanctified, even the righteous Nation that keepeth the Truth, can enter by the Gates into that City, *Iſa.* 26. 1, 2. And they that dwell in that City, whoſe minds are ſtayed on the Lord, and who truſt in him, the Lord will keep in perfect peace, *v.* 3. Then *Jeruſalem* is a quiet habitation indeed, and the reſting and feeding places in it are ſure, *Iſa.* 32. 18. and chap 33. v. 15. and v. 20.

3*dly*, They could know the Feaſt of Fat things, which the Lord of Hoſts makes to all people that are here, to all people that come up to, and dwell on his Holy Mountain, and ſerve and Worſhip him in Spirit and Truth. The Lord of hoſts maketh ſuch a Feaſt, as no eye hath ſeen, nor ear heard, nor can it enter into the heart of man to conceive what it is, but only by the Spirit of God, even a Feaſt of Fat things, even a Feaſt of Spiritual Fat things, a Feaſt of Wines on the Lees, of Fat things full of Marrow, of Wines on the Lees well refined, *Iſa.* 25. 6. They that are turned to the Light, and follow Chriſt the Light, ſhall not abide in Darkneſs, but have the Light of Life, *Joh.* 8. 12. Shall be tranſlated out of the Kingdom of Darkneſs into the Kingdom of the dear Son, and they ſhall Sup with Chriſt and he with them, and both together Drink of the Fruit of the Vine of Life, new in the Fathers Kingdom.

4*thly*. They ſhall infallibly know, here in this Light, which ſhines on Gods Holy Mountain, the deſtroying or ſwallowing up of the face of the Covering caſt over all people, and and the Vail ſpread over all Nations, *Iſa.* 25. 7. For the Vail is caſt over and ſpread in the Darkneſs. But is done away and ſwallowed up in Chriſt the Light: for the vail is done away in him, 2 *Cor.* 3. 14. And all that are in Chriſt, in his Spirit, in the light and liberty thereof, behold as in a Glaſs the Glory of the Lord, and are changed into the ſame Image, from Glory to Glory, by the Lord the Spirit, *v.* 17. 18.

Laſtly, Here the King of Righteouſneſs his high way is known, even the way of Holineſs, which the unclean cannot paſs over, but the ſanctified in the Light do walk in, and the way-faring men here, though fools, do not erre in, *Iſa.* 35. 8. For they that are taught of God in the New Covenant, and follow the leading of his bleſſed Spirit, do not erre.

O that the true Church were known, which is now come and coming out of the Wilderneſs, leaning upon her Beloved, who led and leads her out thence, into her own land of Life and Glory, where her Light ſhines, and ſhe ariſeth and ſtandeth upon her feet before the Lord, and the Glory of the Lord ſhines upon her and covers her! Happy is the eye that ſeeth this, and the Soul that hath a ſhare in it.

The End.

A Further Teſtimony to TRUTH, revived out of the Ruines of the Apoſtacy, or ſeveral things opened from the Spirit of Truth, touching the way of Life and Salvation, which will reach to the Witneſs in the hearts of thoſe, whoſe Spirits are quickned, and whoſe Ears and Underſtandings are opened, by the Spirit and Power of the Lord.

Written in a deep ſenſe and tender Love, by

Iſaac Penington.

Ariſe, ſhine; for thy Light is come, and the Glory of the Lord is riſen upon thee. For behold, the darkneſs ſhall cover the Earth, and groſs darkneſs the People: but the Lord ſhall ariſe upon thee, and his Glory ſhall be ſeen upon thee. And the Gentiles ſhall come to thy light, and the Kings to the brightneſs of thy riſing. Iſa. 60. 1, 2, 3.

O Houſe of Jacob, *come ye, and let us walk in the Light of the Lord,* Iſa. 2. 5.

Printed in the Year, 1680.

The PREFACE.

O *How excellent and precious is the Name of the Lord, in this our day, among his People, whom he hath gathered out of the Worldly Spirit unto himſelf, and whom he mightily defendeth in that, wherein he hath gathered them! inſomuch as it may now be ſaid inwardly, as it was of old outwardly, Pſal.* 76. In *Judah* is God known: his Name is Great in *Iſrael.* In *Salem* alſo is his Tabernacle: and his Dwelling Place in *Sion.* There brake he the Arrows of the Bow, the ſhield, and the Sword, and the Battle, *Selah. O what mihty things hath the Lord God done, in and for the Spirits of his people! How hath he ſcattered the darkneſs from about them, broke the Chains which held them in captivity! how hath he riſen up againſt the all enemies of their Souls, diſcovered their ſnares, ſnapped in ſunder the weapons of War, which the Spirit of darkneſs hath formed and lifted up againſt them! and how hath he preſerved them in life, in peace, in purity, in holineſs, in his power and dominion (over that Spirit and the devices thereof) to this very day! He lives and reigns in power over all: and becauſe he lives, we live alſo: and becauſe he reigns, thoſe that are in his life and Spirit partake of his holy reign and dominion (over Sin, Hell, Death and the powers of Darkneſs) with him. Lo, This is our God; This is he, whom we have ſought after and waited for: and now his power is made manifeſt, now his righteouſneſs and Salvation is revealed, how can our Souls but be glad and rejoyce therein? Yea how can we conceal the good tidings of the day of*

our God, and of the Gospel of his Salvation, which hath arisen and broke in upon us? How can we but desire to awaken the minds of men out of their sleep, and call upon them to shake off the drowsiness and blackness of the night, and to lift up their eyes towards the Hill and Mountain of Gods holiness, that they also may behold the beauty of his day in others, and wait for the springing of his life, and glory in themselves?

Now, there is somewhat revealed of God, of his own Nature, Power and Spirit, wherein we have met with him. To this we invite, of this we speak, concerning this we testify, as being that which the Father will honour, and wherein he hath and will appear. It is a poor, weak, low thing to consider of, or behold with the eye and understanding of man: but there is the Riches, the Glory, the Life, the Righteousness, the Peace, the Joy, the everlasting Power of the Kingdom in it; and to them that receive it in the demonstration of Gods Spirit, and in the love of it, it is the Wisdom of God and his Power to the redemption and Salvation of their Souls. Indeed, of all the wise builders (out of the true sense and power) it is rejected at this day, as it alwaies was of old: but to us, who are called of God, taught by him, who have received an understanding from him, &c. We know the value of that which comes from him, being instructed by him not to judge according to the appearance, but to judge the righteous judgment: and in the righteous judgment, in the Ballance of the Sanctuary, we find this little despised light to be elect and precious, even the Foundation-stone, the Corner-Stone, and the Top-stone of the building of God. And this we testify to men in true love, and from certain knowledge and experience, which we have received from him that is true, and hold in him that is true.

Now, this precious pearl (of which we testify) lies hid deep within; and thither must men come to know it, to purchase it, to possess it: and thither it is the desire of our hearts to bring men. Nor do we open the things of God before men to this end, that they might get a knowledge thereof into their Brains, and feed on it there, but through tender love, we bring these things a little into the very view of men (as the Lord inables us) not that they might stick there, but that having a tast of the excellency and beauty of truth, they might be enflamed (with desires after it) to travel thither, where it is to be had. Therefore dwell not in the notion, delight not in the outward knowledge of the thing it self (though that knowledge be never so sweet, pleasing, satisfactory and demonstrative to the mind:) but come to the everlasting spring. Feel the measure of life in thy particular, and that will lead thee to the Spring of Life, from whence the measure comes, as a gift from the Father to thee, to bring thee to the Father. And singly for this end, have I been drawn to write what follows, in service to the Lord, in faithfulness to him, in dear love to the souls of men, especially of those who have formerly been travellers, and have felt somewhat of the Lord, and yet retain desires and breathings in their hearts after him. O that the Lord would touch their Spirits, discover to them the way everlasting, and lead them therein to that, which their souls darkly desire and seek after; to which there is no other way, then that which hath been from the beginning; only there have been various discoveries and manifestations of the one way. But what greater discovery can there be, then of the thing or seed it self, which the Lord hath been pleased to make manifest, in this day of his glorious mercy, love and power, whereof he hath raised up many witnesses, whom he hath enabled (by his Spirit and Power) to give a living, clear, certain testimony to? Happy is the ear that hears: for that also must be of God, as the message and messengers are known to be.

A *Queſtion* Anſwered concerning reading the Scriptures aright.

Queſt. *HOw may a man know, whether he readeth the Scriptures to his advantage and benefit, or whether he readeth them to his diſadvantage and hurt?*

That the Holy Scriptures, written by men inſpired by Gods Spirit, were of great uſe and benefit to thoſe, to whom they were written (they rightly underſtanding them and becoming Subject to the voice of his Spirit, in thoſe that wrote or ſpake to them) is an undeniable truth.

And that they were not only written for them, but for others alſo in future ages, who alſo may reap benefit in the reading of them; this is as manifeſt.

Yet, that men may ſo read them, and ſo underſtand them, as may be to their hurt, that is true alſo, and hath been often and is ſtill evidenced by lamentable experience.

The *Jews*, the *Scribes* and *Phariſees* heard and read the Law and Prophets to their hurt: ſome in a Spirit of Direct oppoſition to the truths and will of God held out by the Prophets; others in a ſpirit of miſunderſtanding. Thus the *Scribes* and *Phariſees* in *Chriſts* time, ſo read the Words of *Moſes* and the Prophets (who teſtified concerning the Son and his Coming) as that thereby they became ſtrong, wiſe and confident in oppoſing him when he came. They could prove by Scriptures that this was not, could not be he. He was to be a glorious King, and to reſtore *Iſrael*. This was a mean man, a *Carpenters* Son; and ſo taught and ſo behaved himſelf, that if men believed in him, the *Romans* would thereby be provoked to deſtroy their Place and Nation. They ſaid, He was an eater, a drinker, a friend of Publicans and Sinners, a breaker of the Sabbath, a *Galilean*, &c. *And ſhall Chriſt come out of* Galilee? *Search and look: for out of* Galilee *ariſeth no Prophet*, Joh. 7. 52. as if they had ſaid, Can this be the *Meſſiah*, of whom the Scriptures have ſo abundantly propheſied, who cometh out of *Galilee*, out of which the Scriptures have not Propheſied, of ſo much as any Prophet to ariſe? Thus they read the Scriptures to their hurt.

And ſo afterwards, in the Apoſtles daies, men wreſted the words of the Apoſtles, as they did alſo the other Scrptures, to their own deſtruction.

And ſince, in the Apoſtacy from the Apoſtles Spirit life and Doctrine, and the coming up of many ſects, heads and horns; which of them have not ſo read the Scriptures, as to confirm themſelves even in thoſe very Doctrines and practices, which are directly contrary to the Doctrines, Practices and Spirit of the Apoſtles?

Yea, ſince Gods breaking the darkneſs of the night, and cauſing the light of his day again to ariſe, how do men read and underſtand Scriptures, even ſo as to oppoſe this light, Life, Spirit and power, now it is again made manifeſt, thinking and judging its appearance now (according to their underſtanding of, and apprehenſions on the Scriptures) to be as contrary to its appearance in the Apoſtles dayes, as the *Scribes* and *Phariſees* judged Chriſts appearance in their daies, to be different from, and contrary to what the Prophets had propheſied, concerning the *Meſſiah*.

Therefore it is a matter of very great weight, for a man to know when he reads the Scriptures aright; that his table (whereon he feeds, and by which food he hopes to live to God, and be accepted with him) become not his ſnare, and ſet him further off from God. For it is as true in this day, as it was in Chriſts day, that Publicans and Harlots, &c. are nearer the Kingdom, then thoſe who are in the ſpirit, Wiſdom and Righteouſneſs of the *Scribes* and *Phariſees*; who have a knowledge, a belief, an hope, a zeal, &c. from a miſunderſtanding of the Scriptures: for this is wrong in a miſtery of deceit, which is worſe in its nature, and more dangerous to

the Perſon in whom it is, and to the Souls of others, then the deceit which is openly manifeſt. Well then, is it not worth the diligent enquiry and waiting upon God to know, *What is the right reading of the Scriptures; and whether a man ſo read them, as is to the benefit and profit of his Soul, or to his loſs and detriment?* To come then to the Anſwer, which is as followeth.

Anſw. *He that reads the Scriptures in a true meaſure of life received from God, he reads them aright: and when ever he ſo readeth, it is to his benefit. He that readeth out of that, readeth to his hurt, that being then up in him, which miſunderſtands, miſapplies and grows conceited, wiſe and confident according to the fleſh; and ſo he is thereby liable to, and in great danger of ſetting up his interpretations, inſtead of the meaning of Gods Spirit, and of condemning that which doth not aſſent and agree therewith, though it be never ſo neceſſary and precious a truth of Gods, and never ſo fully demonſtrated by his Spirit, to thoſe who are in the true Faith and Underſtanding.*

They that are of the true Spirit, are meek, tender, gentle, fearing before the Lord, waiting upon him, often crying to him, that they may not be deceived, that a wrong thing get not up in them, that they receive not any thing for truth, but what they know to be truth: and when the Lord pleaſeth to give the true knowledge, that they hold that knowledge of his truth in Righteouſneſs, in his Life, in his Will, in his Wiſdom, *&c.* But the wrong Spirit is not ſo, nor is its courſe thus; but that is ſubtile in ſearching and forming of things, and holding them in the ſubtilty, and drawing the wrong part in others to own and acknowledge that, which it repreſents and holds forth as truth.

There is a Wiſdom in man, which is againſt God; which Wiſdom oppoſeth the Wiſdom of God two waies: either in a direct oppoſite way, or in a ſecret, ſubtile, undermining way. Now no man can come to God, or truly underſtand, or receive the things of God, but as this wiſdom comes to be confounded, and deſtroyed in him by the Light and Power of God. All its ſtrong holds, all its ſubtile imaginations, all its reaſonings and conſultings muſt be daſhed and brought to nought, before the truth of God can have full place, and power in the heart. Now in the true diſcovery of this Wiſdom to man, and in his denial of it, and watching againſt it, and turning to the other, he may wait upon God aright, receive the knowledge of the heavenly myſteries aright, read the Scriptures aright, come to the true Senſe, underſtanding and experience of them: but at any time, ſo far as he is out of this, he is liable to the ſnare, to the miſunderſtanding of Scriptures, and the fleſhly confidence, that ariſeth thereupon. So that, having taken up a miſunderſtanding of a Scripture, or ſome Scriptures, he will even boldly venture to ſpeak evil of the Heavenly and ſpiritual dignities, which are of God, and the holy truths which are held forth by his holy miniſters: againſt the Prophets in their day, againſt Chriſt and his Apoſtles in their day, againſt the witneſſes in the times of the Apoſtacy, and againſt the Angel (learn who that is) that is to preach the everlaſting Goſpel again, after the Apoſtacy. Ah! how doth this wiſdom deſtroy and entangle, and how hath it deſtroyed and entangled many at this day, who think they are greatly for God in thoſe things and practices, wherein they are directly againſt him; and that they only oppoſe errour and a wrong Spirit, when they are oppoſing his truth and his holy Spirit! and it is impoſſible it ſhould be otherwiſe, while they judge and act from that which is wrong, and in that which is wrong. Now mark,

The Spirit, the Truth, the Life, the Subſtance is Gods for ever: the unclean Spirit cannot enter into it, the unclean womb cannot conceive of it, nor bring it forth; but the letter, the ſhell, the outward figure, the out ward relations and deſcriptions of things, the other Spirit, Wiſdom and Nature in man may read, gheſs at, transform, receive, believe and build up with, according to the fleſh. And here is the Foundation, and riſe of Antichriſt and *Babylon*, who raiſe up a Building, a Knowledge, a Faith, an Hope, a Church, a Worſhip, Duties, Ordinances, Juſtification, Sanctification, *&c.* like *Sion*: but they are not the thing it ſelf, but repreſentations of the thing, either ſuch as were invented by it ſelf, or ſuch as were once appointed and made uſe of by the Spirit of the Lord. For there is little difference between inventing a new thing, and making uſe of an old thing, which once was of God, but is now underſtood, obſerved and practiſed out of the Senſe, Light and guidance of his Spirit, in another Spirit and according

cording to another wiſdom. Now this is not the right way of reformation, to wit, to return to outward litteral things, which were practiſed by the *Jews* in their day, or by the former Chriſtians in their day: but to return to the Spirit that they were in and to feel (in the true life and leading thereof) what it teacheth, and requireth to be obſerved, and practiſed now. For there are things, whoſe value is not in, themſelves, but in Gods requiring of them, which the wrong Spirit mayget into, and the Lord may draw his people out of them (as he did out of the outward Court into the inward building, or Temple, when he gave the outward Court to the Gentiles *Rev.* 11. 1, 2.) and he that is found in thoſe things, after God hath given them to the Gentiles, and drew his People out of them, is not therein owned or accepted of God, though God may bear with him in the time of his ignorance, yet if he abide in them after the riſing of light and its teſtimony, the Lord wil not ſo bear with him; but will condemn him, and deal with him as a Tranſgreſſor of that Covenant, wherein life and peace with him is witneſſed.

Therefore, in all things that concern God, whether in reading the Scriptures, Praying or obſerving any thing ye call duties and ordinances, O ye that would approve your ſelves Chriſtians indeed, waiting to know your guide and leader, and the true limits which are ſet by God, that ye may ſerve him in the true Faith, Spirit and underſtanding, which God knoweth to be ſo indeed, and not in that which ye may faſely account ſo! For marke, If ye be Chriſtians, are ye not in Chriſt, and is not Chriſt in you? and are ye not to feel his life, and the guidance of his Spirit, ſo as ye may live in the Spirit and walk in the Spirit, read in the Spirit, pray alwaies in the Spirit, believe in the Spirit, worſhip in the Spirit, and in the holy underſtanding which is of him?

He that would be right in Religion, muſt have a right beginning. How is that He muſt *begin in the Spirit*. His Knowledg, his Faith, his Hope, his Peace, his Joy, his Righteouſneſs, his Holineſs, his Worſhip *&c.* muſt begin there. He muſt come out of his own Spirit, his own Wiſdom, the counſels and thoughts of his own Heart, and wait on him who beginneth the Work of Regeneration and Life in the Heart; and he muſt afterwards diligently watch againſt that Spirit and Wiſdom, from which the Lord hath led him, that it at no time again enter him: for it will be ſtriving to lead him out of the way, with likeneſſes and falſe images of things, with Knowledge falſly ſo called, with a Faith which is not truly of *God*, nor of the ſame nature with that which he firſt felt, with falſe Hopes, falſe Fears, falſe Joyes, a falſe Righteouſneſs and Holineſs, which are not Chriſts, nor according to the Scriptures, but only ſuch as he apprehends to be ſo. For a man, who once taſted the Truth and in ſome meaſure judged aright, may afterwards err in his palate and judgment, and then take the wrong for the true, not keeping to that, nor being now in that, which formerly gave him the true reliſh. Now he that would meet with the true Religion, the Religion of the Goſpel, muſt meet with the Power, receive the Power, believe, dwell, and act in the Power. For Chriſt was made a King, Prieſt and Prophet; not after the Law of a carnal Commandment, but after the Power of an endleſs Life: and his Covenant is not like the old inward or Letter; but in the ſame Power and Life, wherein the Prieſt's were made Miniſters: So the Knowledge here, the Faith here, the Hope here, *&c.* are not litteral, but living. He that receiveth this Knowledge, receiveth living Knowledge. This Faith gives victory over unbelief, and over that Spirit, whoſe ſtrength lies in unbelief. This Hope purifieth the heart even as he is Pure, And he that receiveth the Righteouſneſs of this Covenant, receiveth a living Garment, which hath Power in it over Death and Unrighteouſneſs. The begining of this Religion, of this Power and holy inward Covenant is ſweet: but the progreſs and going on in it much more pleaſant, as the Lord gives to feel the growth and ſweet living freſhneſs of it, notwithſtanding the Temptations, Fears, Troubles, Trials, Oppoſitions and great Dangers, both within and without; with the Life (which was at firſt turned to) being ſtill kept to, by the Power which is from it, and through the Faith which is in it, in its own ſeaſons, and way of its own wiſdom overcomes, giving the Soul that is diligent and Faithfull to witneſs, that *all its wayes are Pleaſantneſs*, and *its Paths Peace:* yea the very *Yoke*

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is eaſy and the burthen light, when the Mind and Will is changed by the Power, and helped and aſſiſted by the Lord in its ſubjection to the Power.

So the Lord God of tender mercies, (who pitieth the miſerable and erring out of the way, eſpecially, thoſe in whom he hath begot deſires after himſelf) remove the ſtumbling blocks, and lead the wandering *Jews* (who are entangled in their own thoughts and reaſonings about the Letter) into that which is of himſelf in them, which is Spirit and Life, and was before the Letter and excels the Letter, (with its diſpenſation) in glory, and is to remain (after the Letter) the reſt, Joy, Life, Peace and Portion of the Soul, for ever and ever. So honour the letter, in believing its Teſtimony concerning Chriſt, who is the Pearl, the ſhepherd (to whom the ſheep are to be gathered) the VVay, the Truth, the Life it ſelf, to whom the Soul is to come, and on whom the Soul is to wait for life; and having received life from him, to dwell, abide and grow up into him, who is the life, and not go backward into any thing that is litteral, nor to glory in the knowledg or litteral deſcriptions of things; but forward into the Spiritual heavenly diſpenſation of life and Power. The law was letter, the Goſpel is life and power. The law was a ſhadow of good things to come, but the Goſpel is the ſubſtance, the life, the vertue, the Spirit of what the law ſhadowed out. From hence the Chriſtian is to ſpring. The *Jeruſalem* from above is to be its Mother, the holy Spirit its begetter: and becauſe here the ſtate of true ſon-ſhip is witneſſed, therefore God pours out the Spirit of his Son upon theſe: and then the Spirit being received, which is above the letter, a life is to be felt and lived in beyond words, even that which the good words lead to and end in. And here the truth, ſweetneſs and fulneſs of words is known felt and witneſſed, even in that which comprehends them, and gives them their due weight and meaſure. Now can any poſſibly underſtand the words of the Spirit, but he that is in the Spirit; and then he knows the place of the words which came from the Spirit, and of the Spirit from whom the words came. And this is Precious, but not to be witneſſed by the wiſe diſputer, but by the ſerious traveller, who firſt is broken and daſhed to peices in his own wiſdom, and then afterwards healed, led and guided by the eternal wiſdom, which is the ſure unerring guide.

The Spirit of God knoweth the things of God, and the ſtates of Perſons, and what is proper, or improper for them. He knew what was proper for the *Jews* under the Law and Prophets (what was proper for them in *Egypt*, what in the *Wilderneſs*, what in *Canaan*, and what in their ſeveral Diſperſions and Captivities) for the Diſciples in the Dayes of Chriſts fleſh, for the Churches in the Dayes of the Apoſtles, for the Witneſſes and Mourners in the times of the Apoſtacy, and for thoſe who by his Power are raiſed up, and delivered out of the Apoſtacy. And the Spirit of the Lord doth not only know the ſtate thus in general, but likewiſe every ſouls particular ſtate, and how to apply things to its ſtate. There are ſome newly quickened, newly come out of the Darkneſs. There are ſeveral ſtates and degrees of growth. There is a tempted ſtate, a wandering ſtate, a backſliding ſtate, a ſhaken ſtate, an eſtabliſhed ſtate &c. Now there is ſomewhat proper to every one according to his ſtate, which the Spirit of the Lord knows; and thoſe who are called out by him, to miniſter in his Name and Power, know alſo, as his Spirit pleaſeth to teach them, and make manifeſt to them. All truths are not proper to every eſtate, nor all remedies to every diſeaſe. Chriſt had many things to teach and ſay to his Diſciples, which they were not able to bear: and a man, in reading the Scriptures, though he ſhould underſtand the truth of what he reads, yet he is apt to miſapply things as to himſelf, or others, unleſs the Lord guide and help him. He is apt to apply that to him, which belongs not to him, and to thruſt that from him, which belongs to him. Thus may a man eaſily err, and wander from error to error, and toil and wear out himſelf in his ſeveral apprehenſions, waies and practices, (thinking he doth as he ought, and as God requires of him, according to the Scriptures) and yet his mind be from that and his underſtanding out of that, which opens the Scriptures aright and gives the right uſe of them.

Therefore

Therefore wait on the Spirit of the Lord, to feel quickenings from him, through a measure of his Life revealed, and the mind gathered into, and purged thereby: and then wait for the Spirits appearing to thee in this measure, further quickening, purifying, guiding thee, and manifesting his truth therein to thee, according as he sees thy need, estate and condition to require. And thus thou wilt be like a child, living not upon a wisdom of thine own, but upon thy Fathers wisdom; and not gathering a knowledge according to thine own will, and into thine own comprehension, but receiving it as a gift daily from the hand of the Father: and so thou shalt have it alwayes fresh, and living and safe for thy use; whereas that which thou keepest in thy comprehension (and canst run to, when thou lists, and make use of as thou lists) putrifies and yeilds but corrupt nourishment, feeding not the living, but the dead in thee: and so thy very knowledge corrupts thy mind, and brings it into death; and thou hast only such a knowledge, and may be held in the dead parts, and so livest and walkest, as man may live and walk, without the pure Life and Presence of God.

So this is the Answer that was in my Heart (and indeed sprang up in me, as the Question was laid before me in Spirit) In the true measure of Life, which is from God and one with him, the Scriptures are rightly read and understood, in the will of God, in the holy understanding which comes from him. Not in a mans own will or understanding: for he cannot understand what Scriptures he will, or when he will, or as he will; but he must wait on him who hath the key, who understandeth what is fit, and proper for him to know, or not to know, and so openeth or shutteth in his eternal pleasure, and according to his eternal Wisdom. And what he openeth to thee, that is proper for thee to know: and what he shutteth from thee, that is proper for thee as yet not to know, but to wait the times and seasons of things, which are in the Fathers hand. And so, what the Lord reveals not to thee, that is yet a secret with him, as to thee: but what he reveals to thee, that is thine, in his fear and councel to feed on, and make use of: So here, in the gathering of Life, in the holy building, there is an holy Order and Wisdom from the most High, wherein every one waits on the Master, on the Lord, on the Shepherd, on the Father of Spirits, and receives from his hand what is proper to his State. And so all hold the head, and live by the Life, Vertue and teaching of the head, and there is one God who is eternal, and one Christ in whom all are, and one Spirit of Life into which all are Baptized and joyned together: and every one, as he springs from this Life, and feels the union, vertue and fellowship thereof; so abiding here, he is in his place and service, beloved of the Lord and Father of all, and felt by the Life in all, in the unity of the Body, and so cherished and helped forward, in the Love and Spirit wherein the Body is knit. Yea whatever his state be, (whether a state of mourning, or temptation, or deep distress; or a state of joy, rejoycing and peace,) yet abiding and waiting on the Lord, he is felt, received, owned and dearly beloved in the Lord.

Some Queries *concerning Christs Righteousness, how it justifieth Whether as inwardly revealed and dwelling in the heart, or only as imputed, or both.*

1. IS not Christ the Righteousness and Justification of the Soul with God? is not he made of God unto us righteousness, and are not we made the righteousness of God in him? How is this done. Is it not by being ingrafted into him covered with him? Is this a meer imputation? or is it not rather a bringing the soul into the thing it self, and a drawing his Nature, Life and Spirit over the Soul, which was and is alwaies righteous in it self, and so accounted with God? And he that is found in him, cloathed with him, emptied of himself, and filled with him, is he not really righteous in the sight of God?

2. Is

2. Is not the Principle of Life, which is from Christ, of the same nature with Christ? is not it also holy and righteous? yea, is not Christ the fulness in it? And he that receiveth this principle, doth he not receive Life, receive Christ, receive Righteousness? Can the Righteousness of Christ be separated from the seed of his Life, Nature and Spirit? Can a man deny himself, go out of himself, give up to that and be found in that, and not found in the Righteousness? or can a man come to righteousness by imputation, without that?

3. This principle, or seed of Life, being from Christ, of Christ and one with Christ in Nature, though not of the same stature and fulness, yet hath it not the property and vertue of all that is of Christ in it? Do not all the promises belong to this seed and go along with this seed? doth not all that is good in man spring up from this seed? He that receives this, doth he not receive that which is righteous, and which makes him righteous, so far as he is of it and in it? yea the Sacrifice of Christ in the flesh, the vertue thereof, the forgiveness of the Father for the sake of his Son, doth it not go along with this, and is it not accepted for that man, who is found here, and his iniquities (which he committed formerly) freely forgiven him for his names sake? yea are not his sins afterwards also blotted out upon the same terms, he returning to this, abiding in this, and being found in this, and wherein the remission of sin, and the power against sin is alone to be felt and received for ever? So here is the imputation in its right place, and the right use and pleading of the Sacrifice of the Son, which here (in this its proper place and in this state) prevailes with God, and not otherwise. For the Kingdom, the Righteousness, the Peace, the Joy, the Power thereof, &c. is placed by God in this seed, which is as a grain of Mustardseed. And he that ever finds it, must so find it: and he that ever joynes to it, must so joyn to it: and he that ever receiveth it aright, must so receive it.

4. Is not he that is born of God, new created in Christ Jesus? and is not the new creature and new creation righteous in the sight of God? When *Adam* was created at first, he was created in Gods Image: and was not that Image righteous and he righteous in that Image? And when man is regenerated, renewed, brought again into the Image: is not the Image again holy and righteous, and he in the Image?

5. Is not Faith the gift of God? and is it not holy, spiritual and righteous in its own nature, and in the creature to whom it is given? And being given to the creature, is it not owned by God as such, and so justified in the creature? Is not the Faith, which is of God, as righteous, as the unbelief from the root of bitterness is unrighteous? and doth not God own and justify that as righteous, as well as condemn and reject the other as unrighteous?

6. Is not the obedience of the Soul in Christ, and from the principle of his life in the Soul, and through his Spirit, Righteous? Nay as righteous and justifiable in the sight of God, as the disobedience of the first nature is unrighteous?

7. Are not all the works, which are wrought in God, righteous? and doth not he that doth truth, bring them to the light, that it may be made manifest that they are wrought in God, (*John* 3. 21.) Now there is no condemation, but justification, to the deeds that are wrought in God: as there is no justification, but condemnation to the works that are wrought out of him.

So that here now, he that is indeed of God, he that is new created in Christ Jesus, he knows the Father and Fountain of righteousness, the Son of rigteousness, the righteous seed, the righteous Faith and obedience of the seed, and the works which are wrought by the power and in the spirit, which being brought to the true light, are alwaies justified by it.

Concerning

Concerning the true Church and Miniſtry.

THere is a great noiſe in the world about Church and Miniſtry. Many are affirming which is it, and many are doubtful and enquiring about it: and many are truly, and groundedly ſatisfied, having received the knowledge of the thing from God, who is not deceived about it, nor deceiveth any, but giveth the true underſtanding of theſe and other things, to them that wait upon him aright, to wit, in his fear, and in the ſilence of the fleſhly wiſe part before him. Now I have a teſtimony to give concerning theſe things, which that ear which is of God can hear; and to that I deſire to ſpeak.

That is the Church, which is the ſpiritual body of Chriſt. The Church is Chriſts Spouſe, he the husband. The head is living, and ſo are all the members of the body. The head is anointed, and the Oyl, wherewith the head is anointed, runs down from the head upon all the body: and that upon which the Oyl runs not, is none of the body. Now no outward thing can make one a member of this body, much leſs can any outward thing, way, profeſſion, or practice make a Church. The Church under the Law, was made ſo by outward things; by an outward gathering, an outward Circumciſion, an outward Law, an outward Worſhip, *&c.* But the Goſpel is a ſtate of ſubſtance, a ſtate of the inviſible things, of perſons inviſibly gathered by the ſpirit, into the life and Power of God, inwardly circumciſed, inwardly baptiſed with the Holy Ghoſt, and with fire, inwardly worſhiping in ſpirit and truth, bowing at every ſound, and name of the Lord Jeſus: and what is of an outward ſtate here, is brought forth, and preſerved by the power of the inward appearing, and dwelling in it. So that this is the Church now, A people gathered by the Life and Spirit of the Lord, a people gathered by the power from on high, abiding in the power, Acting in the Power, Worſhiping in the Power, keeping in the Holy Order, and Government of Life (both inwardly in their own hearts, and outwardly in their aſſemblings and walkings) by the Power. Chriſt was made a King, Prieſt and Prophet, not after the Law of a carnal commandment, but after the Power of an endleſs life: and in this power he gathers, governs and preſerves his Church, and miniſtreth from, and by his Spirit and power in it. Now find this power of the endleſs life, find a people any where gathered by this power, and in this power; ther's the Church, ther's the living body, ther's Chriſt the head, whoſe dominion and ſtrength is over all, againſt whom the Gates of Hell cannot prevail.

And ſo, for the miniſters of this Church. The ſame thing that gives to know the Church, gives to know the Miniſters thereof: for they alſo are of God, called by him, receiving Power from him, and abiding and Miniſtring in that Power. So that there are three things requiſite to a true Miniſtry, without which they cannot be right, or execute their Office rightly.

1. *They muſt be called by God.* The Miniſtry under the Law, this was their warrant, they were called and appointed of God thereunto. Chriſt himſelf took not the honour to himſelf, but he was called of God to this Prieſthood, as *Aaron* to his. So the Apoſtles and Miniſters, in the firſt Publication of the Goſpel, were called and appointed by Chriſt. And when the everlaſting Goſpel is again to be preached, God ſends his Angel with it, as *Rev.* 4. 6.

2. *They muſt receive Ability and Power from God.* The Elders that were to help *Moſes*, were to receive of his Spirit. Under the Law, the Prieſts were to be anointed with the outward literal Oyl, and the Miniſters of the Goſpel are to be anointed with the inward ſpiritual Oyl. Their work is ſpiritual; and how can they perform it, but by the anointing, by that Preſence, Guidance, Life, Vertue and Power of Spirit, putting it ſelf forth in them? The Apoſtles themſelves, who had been taught by Chriſt, who knew his Converſation and Doctrine, who were eye-witneſſes of what they were to publiſh, and had received an authority, and commiſſion from him, yet were not to go forth meerly upon this call and commiſſion, but to wait for Power

from on high: and when they had received the Spirit and Power, then they were made able Miniſters of the New Teſtament; not of the letter, but of the Spirit and Power.

3. *They muſt abide in the Power, keep in the Power, feel the Motion, Vertue and Aſſiſtance of the Power, in all their work and Service.* They muſt neither pull down, nor build up, nor watch over, or overſee the Flock in their own wiſdom, in their own Spirit, in their own wills; but in the anointing, in the light and guidance of the Lord. This gathering, this building, this work of the Lord begins out of fleſh, out of man; and fleſh muſt be kept out of the whole carrying on of it.

And indeed unleſs the Miniſters of the Goſpel be in the Spirit, in the Life, in the Power; how can they miniſter to the nature, to the Spirit, to the life in the body? yea ſo much as to the leaſt member in the body? They may miniſter outward knowledge to the mans wiſdom, to the mans underſtanding: but that is not the food that is to be miniſtred to the Church, nor is that part in man to be fed by the true Miniſter. But they are to miniſter life (living food) from the living Fountain, from the Head, from the Spirit of Chriſt in them, to the Particular members under their charge; and ſo are to be good Stewards, and Shepherds to the Flock, giving every one their proper portion in due ſeaſon.

It was no ſmall matter to be a Miniſter under the Law. It was eaſy to erre, and miniſter amiſs then. It was eaſy erring from the Letter, unleſs great care and circumſpection was uſed to keep ſtrictly to it.

But it is a much more weighty thing to miniſter under the Goſpel, to receive the Power, to Miniſter in the power, to that which is begotten and born of the power. And this is pretious, and (without controverſy) of God, wherever it is found. But they only that are of God, can hear and receive this miniſtry, (as 1 *John* 4. 6.) The uncircumciſed ear cannot hear here, nor the wiſe and knowing according to the fleſh. The wiſdom of God is fooliſhneſs to him, and the myſteries of his Kingdom (the myſtery of his life, and the true godlineſs) are riddles and direct madneſs to the eye of his Wiſdom: ſo far is man degenerated from God, and bound down with Chains of darkneſs and corruption. And he that would know the true Church, or be of it, and hear the voice of God in his true miniſtry, muſt firſt take up the Croſs to that part in him which is not of God, and receive from God, the eye which ſees, and the ear which hears.

An Objection (concerning the newneſs of the way of Truth) anſwered, with a tender expoſtulating Exhortation.

Object. *It is Objected againſt us, that this which we teſtify to, hold forth and practiſe, is a new way, Sprung up of late, never known nor heard of in the World, till ſome few years ago.*

Anſw. THe light eternal, when it ſhineth out of the darkneſs, after the great Apoſtacy from the Spirit and Life of the Apoſtles, is new indeed to thoſe, that were overwhelmed, and buried in the darkneſs of the night, and ſo never ſaw or heard of it before: but it is not new in it ſelf, but the ſame that it was from the beginning. This ſeed of Life, this ſeed of Bleſſing, is the ſame that was promiſed at firſt to bruiſe the Serpents head. The ſame which was promiſed to *Abraham*, when the Goſpel was Preached to him. The ſame that ſaved all (that believed in it) under the Law: for it was not the Types and Shadows and outward ordinances, which

which saved the soul then; but the seed, who was the Saviour from the beginning, and is the Saviour all along, even to the end. And it was the same, which was the Gospel in the dayes of the Apostles. They preached the seed also, the word of Faith, Christ the Way, Christ the Power. Yea all along the times of the Apostacy this was the thing that preserved the witnesses, saving them from being swallowed up in the darkness, and keeping them alive in their testimony. And there is no other thing held forth now by those, who are in the Truth, and raised up by the Power of God in it to give testimony to it. This is it, from whence life hath sprung in any that have felt life, in all Ages and Generations. *This is the Root and Offspring of* David, *the bright and the morning Star. This is the desire of all Nations* (O that they knew their desire) *and their saving health too*, without which they can never be healed. And O ye, whoever felt any thing of God at any time, which was true, either in reading the Scriptures, for hearing a ministry, or in private breathings, &c. This was it, which gave you to feel in that state, to desire after the Lord, to turn from vanity, to long for communion with him, &c. O that ye were so far in it now, as ye have been in times past. For there is no other thing we testify to you of, (or desire to draw you to) then that which was the root, and strength of your life in those dayes. I remember that time very well, and what I was and felt among you, nor can I deny it at this day, but know that it was of the Lord; yea my soul bleſſeth his name in the remembrance of it. But he that sticks in the letter of that (having lost the life thereof) is in a dead state before the Lord, and in that dead state hath not the true sence and feeling, and then must needs erre, and mistake concerning the truth, and (in that error) make use of his Wisdom and Knowledge to resist, and oppose it. And this brings more death and darkness upon the Soul, insomuch as the very light there becomes darkness, and the very life dead: and if they could truly look inwards, they would see, that they are not now there, what once they were, nor their Duties or Ordinances (as they account them) such; but a blasting and withering is come upon them, from the Spirit and Power of the Lord, and they have lost their beauty and freshness, to all that with a true eye behold them. Therefore come back to the life: know that, which formerly gave you life. Is it removed, stick not behind, but follow on? O know the Lamb, who is the leader! and this is the great duty of duties, to follow him whithersoever he goes. He may in his tender mercy visit in *Egypt*, in *Sodom*, in *Babylon*: but these are not the place of his rest, nor so to be esteemed, because he once appeared, visited, touched, refreshed the soul there. But his dwelling place is *Sion*, His Holy City is *Jerusalem*, where the Christians dwelt with him before the Apostacy, and where those that are redeemed out of the Apostacy, are again to dwell. For the darkness of the night, is not to diminish or take away any of the beauty or brightness of the day for ever: but the brightness and beauty of the day, in its rising and glorious growth, is to overcome, and swallow it up. Therefore lose no more time in disputings, in thoughts, inreasonings, in consultings with that, which will never advise the soul for its good: but wait on the Lord, that ye may come (through his leadings) to the true sense of his seed, to the feeling of the nature of his eternal light and life in the heart; and that will put an end to disputes, yea scatter the disputing mind, and powerfully determine the controversy in the pure sense and demonstration of the Spirit. And he that knoweth any thing of this, let him abide here, wait here, live here, dwell here, and breath to the Father here, watching narrowly over that, which would lead from hence, and draw the mind into another Way, Wisdom and Spirit. And thus, O poor soul, if the Lord touch thine heart and open thine eye, thou wilt see thy beloved, even the choicest among ten thousand, whom none can parallel, whom nothing is like to for excellency of nature. nor is there any can do for the Soul, as he. It is felt, it is experienced, it is testified unto you in the love, and in the truth. O that ye could hear; They are not the words of the letter, nor the observation of all is in the, that letter, can give life: but his voice gives life. The words that he speaks (at any time) are spirit and life: and if he speak them not, but letter. So this is it we live upon: not the bread, which we can make; not the things we can gather or comprehend from the letter: but the words which proceed from the mouth of God. Now this seed is his mouth, in and

through which he ſpeaks to our ſouls, who fear before him and wait upon him, in his own eternal and everlaſting ordinance, at the door and poſts of the everlaſting wiſdom. And here we meet with all in ſubſtance, in Life, in Freſhneſs, in Purity, in Power, that ever we met with of God: and we meet with ſomewhat more alſo, than we formerly met with. And this teſtimony is given forth to you in the love of God, from his tender bowels, which know your preſent ſtate, your wants, your wandrings, your deep prejudices and ſetled hardneſs againſt his Truth: yet he remembers the dayes of your youth, and cannot give over ſeeking after you and crying unto you; *O when will ye turn, when will ye hear, when will ye wait to feel life in the Spirit, and not increaſe death in you from the letter!*

A Caution to thoſe, who are at any time touched with the Power of Truth, how they afterwards hearken to and let in the Enemy; and ſo thereby have the good ſeed ſtollen away, the true ſenſe loſt, and the mind filled with prejudices and ſtumbling-blocks inſtead thereof.

THe Truth of God, being received into the inward parts, is found to be of a living powerful nature, working mightily there for the cleanſing and redeeming of the hearts. Yea, this is certainly witneſſed, That as the mind joyned to deceit, is thereby defiled: ſo the mind joyned to the Truth of God, is by its Power and vertue purified.

Now having felt this, and being filled with the love and good will of God to the ſouls of others; how can we but teſtify it to others who ſtand in need of Gods Truth (and its cleanſing property and vertue) as well as we, eſpecially being thereunto moved and drawn by the Spirit of the Lord?

Now, when the Lord giveth forth the ſound in his power and life, it many times pierceth deeply through the earthly vail, and reacheth to its own; which (being reached to) anſwers to the teſtimony, ſaying, it is Truth. So here is a beginning of the work of God in that heart, the Soul being touched with his truth, feeling it inwardly, and yeilding in ſome meaſure to the overcomming vertue and power of it.

But then comes the Subtile one, whoſe deſign and labour is, to undermine and overturn the work of God in the ſoul: and he begets doubts, and jealouſies, and queſtionings, both concerning us and concerning the doctrine taught by us, to ſuggeſt into the mind, as if it were not (nor indeed could be) of God. And ſo bringing the diſpute and determination into another part, then where truth got entrance he eaſily ſwayes the mind to determine againſt its own former feeling, and to turn from that work, which was begun to be wrought in it by God, and from the worker alſo. And thus many poor hearts are entangled and carried back into captivity, who began to feel the ſtirrings of truth in their Hearts (wherein is the power of Redemption) which would have redeemed them, as well as others, had they received it in the love of it, and become ſubject to it.

O! it is a precious thing to receive from God a Spirit of diſcerning, which gives ability to diſcern his Spirit, from the Spirit of deceit: yea, it is impoſſible to be preſerved in the right Spirit, and way, but as this is felt. For how can the Lord be received in all the motions and operations of his Spirit, or how can the contrary Spirit be turned from in all its ſubtile devices, twiſtings and reaſonings in the mind, unleſs there be a diſcerning (in the true Light of the Lord) what is of the one and what of the other?

And ye that would not be deceived, ſink deep, beneath the thoughts, reaſonings and conſultations of the earthly mind, that ye may meet with ſomewhat of the

Kingdom

Kingdom and Power, (which carries its own evidence and demonſtration with it) and may be gathered into it, and find a ſenſe, knowledg and judgment there, which never was deceived nor can deceive. Know the elect of God, which the deceits paſs over and cannot reach: for its Nature and Birth is beyond them. It came from the light of the Father. It lives in the light of the Father. It ſees in that Light; ye there its judgment and underſtanding is, where deceit never had Power to enter. But he that conſiders as a man, ſees as a man, judges as a man concerning the things of God, by what he can gather out of the Scriptures, or conclude from his own ſenſe, knowledge and experience; he may eaſily err, yea, indeed, he is in the way of errour in ſo doing; For the pure Religion, the pure Knowledg, the right judgment, the living Faith begins in the power and demonſtration of the Spirit: and theſe are its limits, out of fleſh, out of man, out of his will, out of his wiſdom, out of the compaſs of his comprehenſion. And he that paſſeth not theſe bounds, never meets with the Life, Power and vertue of Truth. He may meet with a Body of Notions and formed Knowledg, wherein he may tell of the fall of man, and reſtoration by Chriſt, and very exactly, according to a litteral deſcription: but the Life, the true Knowledg, the Powerful Vertue is another thing, and is met with in another country, whither man cannot travell, but as he is ſtripped of himſelf, and new formed, made and brought forth in another.

O therefore, ye that deſire after the Lord (that would be his, that would feel him yours, that would know his truth in the Life and Power of it) wait for the demonſtrations of his Spirit; learn to diſtinguiſh inwardly, between his teachings from his Spirit, and the teachings of another Spirit from the Letter. For it is ſo indeed. That other Spirit would have taught Chriſt ſo: and he will teach any elſe ſo, that will hearken to him. Now he that is taught ſo and follows ſuch teachings, wanders from God, is not accepted with him, but follows that which leads from him, under a pretence and appearance of leading to him. And here hardneſs and deadneſs grow and increaſe, the Soul being turned from that which is living, and alone able to give Life.

Queſt. *But how may I do, who am weak and full of doubts and fears, to keep in the ſenſe of Truth, and to come to a certainty that I am not deceived therein?*

Anſw. To thee, who putteſt this queſtion in the uprightneſs and ſimplicity of thy Heart I have ſomewhat to ſay.

1. *Mind how thou waſt touched*, mind how thou waſt reached, obſerve what ear was opened in thee, and breath to the Lord to keep that ear open in thee, and the other ſhut. For this I can aſſure thee in the truth of God, that with that ear which the Lord opened to truth (which thou felt'ſt his Spirit unlocking in thee, and letting in Truth by) I ſay, with that ear thou ſhalt never be able to let in any thing afterwards contrary to truth. But if the Enemy can open the other ear, that will hear his prejudices, his jealouſies, his doubts, his fears, his temptations, and let them in, to thruſt out that which entred at the other ear. Now canſt thou not diſtinguiſh, O poor ſoul (a little, to help thee) between that which brought ſome ſenſe of truth into thee, and that which riſeth in thee againſt truth? O fear before the Lord, O watch, and pray, that when the Tempter comes, thou enter not with him into the temptation, and ſo loſe thy union and growth in that which is unvaluable.

2. Keep thine eye and heart upon the precioufneſs of what thou felteſt. O remember, how freſh, how warm, how living it was; how it reached, how it overcame, how it melted. The remembrance of this, (cleaved to in the mind) will be a ſtrength againſt the temptations and ſubtile devices of the Enemy.

3. *Meddle not with the things that the Enemy caſts into thy mind.* Conſider not whether they be ſo or no. He that conſiders of a temptation (in many caſes) hath let it in and is overcome already. When *Eve* did but hearken to what the *Serpent* ſaid, how ſoon was ſhe loſt and gone? The Enemy, many times brings temptations beyond the ſtate, capacity and ability of the Soul, to determine. Theſe things, at preſent, are too high for thee. Thou haſt not yet received a Proportion of Life from God to determine them by: and if thou run beyond thy meaſure, and determine

determine things in thy mind, which as yet are beyond thy reach, thou muſt needs run into the Snare.

2. *The preſent determining of theſe things, would not be of ſo great advantage to thee, as thou mayeſt apprehend.* Why ſo? Becauſe the enemy hath many temptations and devices of the ſame kind (as well as of other kinds) which he would bring one after another. And when he brings a ſecond, a third, &c. That which engaged thee to conſider of the firſt, would engage thee alſo to conſider of the reſt. And if thou couldeſt find one anſwered, and not the other, that would appear to thee as ſo much the more weighty, and thou wouldeſt hardly be able to eſcape conſenting to the tempter therein. Therefore the way is to keep out of him, in the upright ſenſe of what the Lord wrought in thee: for ſo far he is with thee; and abiding there, thou art out of the enemies reach. But being drawn by the enemy to conſider of things that are out of thy reach, thou therein layeſt thy ſelf open to his Snares and betrayings.

3. *Mind what was forbidden thee, or required of thee in that time, when thou felteſt the warmth from God.* For there is then an Heavenly voice, and an Heavenly viſion moſt commonly in the Heart, though the enemy turns the mind, as much as may be, from heeding it. There is then oftentimes, ſomewhat of the worldly Nature and courſe diſcovered, or ſomewhat of Gods will made manifeſt: ſomewhat that thou doſt (or haſt done) which then thou ſeeſt to be not of the Father, but of the World, and ſomewhat perhaps of the Father, which thou knoweſt thou oughteſt to become ſubject to, but thou art afraid of the Croſs, or ſhame, or wouldſt fain have ſome more clearneſs firſt. O call this to mind afterwards: and if ever thou wouldſt receive Life, and come into union with Gods Truth, and receive his Spirit and Power, and be eſtabliſhed therein, become obedient to the Heavenly Viſion. Conſult not with Fleſh and Blood, but enter into the Obedience of that very thing, which was forbid or required, be it little or much. This is the righ way, this is that thy mind ſhould be exerciſed in. And if thy mind be exerciſed Faithfully here, the Lord will ſtrengthen thee againſt the tempter, when he comes with his temptations and ſubtile objections. But if thou falter here, and become unfaithfull in the little, thou art not like to meet with more, no nor with the preſervation of the Lord in that little. And indeed this is the cauſe of the miſcariage of many, becauſe they received not that little which was made manifeſt, in the love of it; but had pleaſure in the unrighteouſneſs, and ſo lingred in pleaſing the Spirit of the World, both in themſelves, and others, when they were called by the Lord to quit it and travel out of it.

6. *Wait for the renewings of Life, and Senſe in thee from God*, wait for another viſit, wait for another touch, and demonſtration of his Spirit. Where didſt thou meet with it? Go thither again, wait there again, and look up to the Lord to ſtay thy Spirit till he appear again

But, O take heed, that before the Light ariſe again, before the Life ſtir again, thou be not gone (by hearkning to temptations) into an incapacity of knowing or receiving it. For this is the way of the Lord, the experienced way. After him (after the touches of his Truth) comes the tempter with his reaſonings, deceits, likeneſſes, &c. Now the Lord is trying thee, how thy heart will ſtick to him. And if thou come off from the temptation, if thou ſtand clear of the enemy, the Lord wil appear to thee again, ſtrengthen thee, cumfort thee, open more to thee, lead thee further in the way of Life, and nearer to the Power and Purity thereof; But if thou draw back from that, wherein the Lord began to work, the Lords Soul hath no Pleaſure to appear any further to thee, or work any further in thee.

And one thing I will tell thee. If thou let not in the enemies temptations, but abide, (under the clouds, under the ſtorms, under the tempeſts, under the confuſed reaſonings, fears, doubts and troubles) looking towards the Lord, waiting for him, and not making a league with the enemy againſt him in the mean time, the Lord will certainly appear; and when he doth appear, thou ſhalt find one of theſe two effects.

Either

Either the Power of the enemies Objections, or Temptations will be ſo broken, as thou ſhalt not then heed them; or they will be ſo anſwered by the appearance and Light of the Spirit of the Lord, as thou ſhalt be ſatisfied about them. Now which of theſe is the better for thee, the Lord God knows, and that thou ſhalt be ſure to receive from him in that hour, neither will he leave thee, but ſecretly ſupport thee in the mean time; thy eye and mind being towards him.

The Light, and Power of the Lord, when it ariſeth, ſcatters and breaks that into pieces in the mind, which was very Powerfull before; So as the Soul doth not now ſo much as mind the conſidering, or knowing of that, which the enemy had made it believe was ſo neceſſary for it to know. For mark; That which cauſeth me to grow, is the feeling of Life, the ſenſe of the Lords preſence and Power with me, the living knowledge, the knowledge which quickens, and gives Life. Now, when the Life ſprings, when the Light ſhines, when the Lord in the Power and precious viſitations of his truth, reacheth to my Heart, this is preſent with me. Then what matter I thoſe objections and Prejudices, which the enemy caſts into my mind? Nay, I cannot heed them, being taken up with another thing of a deeper nature. Thus have I often found it by experience; all that troubled me, and that I doubted of, vaniſhing in a moment; that being preſent with me, and prevailing in me, which puts an end to all Thoughts, Reaſonings, and Diſputes.

Again, it pleaſeth the Lord at other times (when he ſeeth good) to open the mind, and let it into the ſight of thoſe things (it waiting upon him, and letting them alone his ſeaſon) which of it ſelf, it could never have waded through. Thus alſo have I ſeen the objections, and ſtumbling blocks concerning this precious people (who are of God, as the firſt fruits of his powerfull viſitation after the Apoſtacy) concerning their Principle, Way, Doctrine, Practices, &c. opened unto me in the clear Light of God, and in the holy demonſtrations of his Spirit; inſomuch as I have manifeſtly ſeen, and been fully ſatisfied, that what was objected in my own heart, and is objected to and in the hearts of others, hath been from the ſubtile accuſer of the brethren, who beareth falſe witneſs againſt them, and would dare as many as he can to partake in his falſe Teſtimony, and ſo alſo to become falſe witneſſes againſt God, his truth and people. Therefore beware, all ye that deſire after the Lord, and would meet with the reſt, and ſatisfaction of your Souls in him, how ye be prejudiced againſt that, whereby God worketh in others, and whereby he hath appointed to work in you, and all whom he worketh in. For he hath ſent his ſon to give Life, and he will not give Life by another. And he hath appointed his Son ſhall be received as a Principle, as a Seed of Life, though as little as a grain of muſtard-ſeed: yet thus muſt he be received; and in this his low appearance hath he the Preſence of God with him, and his Power and Authority: and what he, this little ſeed, (though never ſo little) requires, teaches, forbids, &c. muſt be obſerved. But there is none upon the earth can own or ſubmit to this, but he that becomes a Child alſo, yea a very little Child. Mans Spirit, mans Wiſdom, mans knowledge, mans Religion, mans Zeal, &c. is too big to enter here. Men are too wiſe, too knowing, too rich from Scriptures, and experiences to ſubmit to this; as the Scribes and Phariſees were to ſubmit to Chriſts appearance, doctrines and preachings, when he appeared among them in that body of Fleſh. Therefore come into the true feeling, out of the dead knowledge into the living ſenſe, where Life, Power, righteouſneſs, yea the Peace and joy of the Kingdom is taſted of, and in ſome meaſure witneſſed by thoſe, who bow down in Spirit before the leaſt, or loweſt name, or appearance of Jeſus; the loweſt degree, and meaſure of whoſe Life is King, and Lord over death for ever.

An Objection againſt the Principle, which (in Faithfulneſs to God and in love to ſouls) we bear witneſs to, briefly anſwered.

Object. *Many do believe, and in that belief do Object againſt it, that it is a natural principle, and but a Natural Principle: and ſo in its utmoſt improvement, could lead but to the ſtate of Adams Nature, and not to the Redemption, and new life which is in, and by Jeſus Chriſt.*

Anſw. I can grant that it is natural, in a ſence; but not in the intended ſence. It is a principle indeed of Gods nature, of Chriſts nature; but not of mans nature. It is that which ſtands a witneſs in man againſt him, when he falls, and tranſgreſſes. It is a light indeed that ſhines in his conſcience: but it was before his conſcience was, and is of an higher nature. Man is earthly (with his underſtanding, knowledg, reaſon, judgment, conſcience) but the light that ſhines in him (even in his dark, hard, unregenerate, earthly heart) is heavenly; ſuch as his darkneſs cannot comprehend, though it ſhine in his darkneſs. But wouldſt thou in true underſtanding know what it is? Feel it; come out of that darkneſs where it finds thee, into that light where it dwels, and then thou wilt know it indeed, and be able to judge of it better. Now I will tell thee, how we know it to be the light of the New covenant. Why thus? Becauſe we find it diſcover to us the new Covenant, and lead us into it, yea alſo ſhew us the ſins againſt the New Covenant, and furniſh us with Power from God againſt them, and preſerves us out of them. And with this demonſtration indeed our hearts are ſatisfied, though we could alſo ſay further, We have witneſſes both in Heaven and in Earth concerning this thing, whoſe teſtimony fully concludeth it (to the full Satisfaction of the Soul) where it is heard and felt.

Some Queſtions and Anſwers concerning the New Covenant, opening the Nature and way of it, as it is experimentally felt in the heart, and witneſſed to in the holy Scriptures.

Queſt. 1. *What is the New Covenant?*

Anſw. IT is a new agreement between God and the Soul, different from that former agreement, which was between God, and that People of the *Jews*. It is a precious, glorious Covenant, containing precious promiſes on Gods part, and as eaſily to be obtained on the creatures part, as can poſſibly be. It is a covenant of the eternal love of God; of Life, Peace and reſt to the Soul; of the Power of the Lord ſtretched out for the ſoul, to deliver it from *Egypt*; carry through the wilderneſs; bring into the Holy Land; giving it its proper poſſeſſion and inheritance there; and maintaining it therein againſt all its enemies. Yea this Covenant contains very precious things, which the ſoul finds great need of, and rejoyceth in the ſenſe and preſence of, when they are felt flowing from the Covenant into it: as writing the Laws of God in the heart, putting his fear in the inward parts, yea putting

putting his own Spirit within, to be a fountain of life and ſtrength there, whereby he cauſeth the Soul to walk in his waies, and preſerveth it from departing from him. Likewiſe in this Covenant God becomes the teacher, who createth in the Soul a capacity to learn, and cauſeth it to heed and profit. And in this Covenant there is a forgiving of iniquity, and a remembring of ſins no more, but a deſtroying and rooting out of that, which cauſed to ſin, and an healing of the backſlidings of the Soul, and a loving it freely.

Queſt. 2. *How is this Covenant made with the Soul?*

Anſw. In Chriſt, the ſeed, who is all in this Covenant. He is the Light of it, he is the Life of it, he is the Power of it, he is the Righteouſneſs and Sanctification of it. By coming into him, the ſoul comes into this Covenant: by abiding in him, it abides in this Covenant; and by growing up in him, it grows up in this Covenant.

Queſt. 3. *Is this an abſolutely free Covenant? or are there any terms or conditions required of the ſoul in it?*

Anſw. It is abſolutely free in its own nature. It comes from the free Love of God, it containes in it the free love of God, it is freely offered to all to whom it is offered, it is freely given to all to whom it is given. Here is no price, nothing of the creatures required for it: all that is required, is the creatures receiving of it and giving up to God in it. And here, and after this manner, many things are required of the creature, without which the creature can never come to receive the Covenant, abide in it, or reap the bleſſings contained therein. This the Scriptures abundantly teſtify to, as alſo the experiences of thoſe, who know and feel the Nature and Vertue of the Covenant.

Queſt. 4. *What things are required in this Covenant according to the Scriptures, and according to the experiences of thoſe that enter into it, and reap the fruits and benefits of it?*

Anſw. 1. This is required; That when the Lord calls, when the Lord quickens, when the Lord toucheth the heart, openeth the ear, giveth a faculty & ability of hearing; that then the Lord be harkened diligently unto, the ear (which he hath opened) kept open to him; and that, that, whereby he opens the one ear and ſhuts the other, be kept cloſe to, and he waited upon therein, the true ear may be more and more opened by him, and the other ear (which is apt to hearken to and let in the enemy) more and more ſhut. Who is there among us, that hath not felt the Lord God requiring this of us? Wherein, as he hath been anſwered, the work of God hath gone on in us, and as he hath not been anſwered, the work hath gone backward and not forward. And the Scripture bears witneſs to the ſame, as *Iſa.* 55. 1, 2, 3. where the free Covenant is proclaimed: yet there is ſomewhat, even there, required. *Hearken diligently, come and eat ye that which is good, and let your ſoul delight it ſelf in fatneſs, encline your ear and come unto me: hear and your Souls ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of David.*

2. Repentance is required, turning from the old unclean Nature and Spirit, and touching it no more; but cleaving to that which hath power againſt it, and preſerveth from it. This alſo is felt and witneſſed to be required of God now, and was alſo teſtified to of old, as 2 *Cor.* 6. 17, 18. *Touch not the unclean things, and I will receive you, and will be a father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.*

3. Faith, believing the teſtimony of Truth and receiving the Spirits baptiſm is required. He that will enter into this Covenant, muſt believe the teſtimony of the Goſpel (the record of God concerning his Son) with the faith which is of him; and muſt be circumciſed, baptiſed, renewed and changed by him. Now he that doth this ſhall be ſaved, as Chriſt promiſed, *Mark* 16. but he with whom is the Power of Life and Salvation, did not promiſe that any ſhould be ſaved otherwiſe.

4. Obedience of the Goſpel, Subjection to Chriſt in the rule of his Spirit, and keeping of his Commandments is required. For as the firſt Covenant required the obedience proper to it: So the ſecond Covenant requires the obedience proper to it. And as there was no Salvation, or ſtanding in the firſt Covenant, without

the Obedience thereof: ſo neither in the ſecond, without the obedience thereof. He that will enjoy the Peace, the Righteouſneſs, the Juſtification, the Life, the Power of this Covenant, muſt live ,in the Spirit, walk in the Spirit, fulfil the will of the Spirit, keep to the ſeed, keep to the anointing, that the evil one touch him not, that the interrupter, the ſlayer, the deſtroyer of life in the heart have not power over him, as he hath over any out of the limits of this Covenant. For within it are all the good, but without it the evil things, the dangers, temptations, the ſnares, the death and deſtruction of the Soul: and whoever wanders out of the Covenant, cannot but meet with them, and acknowledge it to be ſo, if he be in the true ſenſe. Therefore there muſt be a great care to abide in that which hath gathered, in that which hath quickned, in that which giveth the true ſenſe and underſtanding, and keepeth out of the wrong. How tender, how free was the love of Chriſt to his diſciples! yet he bids them abide in his love, and tels them how they ſhould do it. *If ye keep my commandments, ye ſhall abide in my love, even as I have kept my Fathers commandments, and abide in his love.*

Queſt. 5. *But how ſhall the ſoul be able to perform all theſe things? Are they required of it in its own ſtrength, or doth God undertake to perform and work all in it?*

Anſw. Not at all in its own ſtrength, will or wiſdom (theſe are eternally ſhut out of this Covenant:) but in the Strength, Life and Power, which flows from God in the Covenant.

Queſt. 6. *How ſhall the Soul receive this Strength, Life and Power?*

Anſw. By embracing it as it comes, cleaving to it, panting after it, patiently mourning and waiting for it. (The viſion of good, will come to that ſoul in the Lords ſeaſon, and will not tarry.) By not deſpiſing the little, and looking after more before the little be received, but thankfully entertaining the beginnings of life, the beginnings of the holy inſtructions, the firſt drawings from off the Spirit and nature of this world, in whatever it be. He that diſputes not concerning the thing, but receives it juſt as it appears, in a ſimplicity and uprightneſs, watching thereto; he ſhall be bleſſed of the Lord, and meet with the deſire of his Soul in the Lords ſeaſon, when the Lord hath fitted and prepared his heart for it. Now this is ſo little and ſtrait a door, ſo poor and low a beginning, as the wiſdom of man can never enter at it: and if there ſhould be a little entrance in the overcoming power of life, yet that wiſdom will drive the ſoul back again preſently. Let me know the doctrine firſt, ſaith the wiſe man: I'le underſtand the doctrine throughly, before I'le change my preſent way. No, ſaith Chriſt, *He that doth his will, ſhall know of the doctrine.* Thou ſhalt know a little, which will reach to thy heart. There thou muſt begin: And being faithful there, thou ſhalt know further of the doctrine. But being unfaithful there, thou mayeſt be ſtumbled and prejudiced againſt the doctrine, but never be able to know it. O the myſtery of life, O the hidden path thereof, which none can learn, but thoſe whom the Father teacheth! but many think to learn in that, which ever was and ever will be ſhut out. If Chriſt would lay his doctrine before them, and make it good to their underſtanding, they would receive it. No, no; They muſt bow to Chriſt, to his Name, to his Power, to his Will, to his Way of manifeſting his Truth: he will not bow to theirs.

Queſt. 7. *What are the ſins againſt this Covenant, and what effects have they?*

Anſw. The ſins againſt this Covenant are chiefly unbelief in the power, and diſobedience to the power, which are of a deeper nature than the ſins againſt the firſt Covenant, and have more dangerous effects. The refuſing of this Covenant is more dangerous, than the refuſing the Covenant of *Moſes*. And the breaking of this Covenant, to wit, the ſtarting back from God (through an heart of unbelief) here, is more dangerous than the breaking of the firſt Covenant.

Queſt. 8. *Why, can this Covenant be broken? hath not God undertaken all in it?*

Anſw. It is an agreement between God and the Soul, wherein things are required of the Soul, through the life and ſtrength, which flows from the Covenant. And the Soul may hearken to the enemy, and not to the Lord; may walk after the fleſh, and not after the Spirit; may luſt after high knowledge, and hidden things of the Kingdom

dom, as they of old did after prying into the Ark; may draw back from the Lord in thoſe reſpects, wherein it had given up unto him *&c.* Now theſe, and ſuch like, are breaches of the Covenant, or at leaſt ſuch Sins againſt it, as draw down judgments upon the Soul at preſent, and at laſt utter caſting off, unleſs the Soul be brought back by the Judgments, into the agreement again with the Lord in Truth and Uprightneſs. It is true, The Lord doth all in the Covenant, according to his good Pleaſure: but withall he hath appointed a way of his working out the Life and happineſs of the Soul, to which it is his good pleaſure to keep. And his way is Chriſt, his Seed. Hence all Love, Mercy, Care and Tenderneſs of God flows. Hither is the Soul to come for it: and here the Soul is to abide, that it may enjoy and poſſeſs it. But if the enemy can by any means draw the Soul out from hence, he draws it from its Life and ſtrength, and from the ſweet bleſſings and influences of the holy and free Covenant. Now the Lord hath not given Power to the Enemy to force from hence: but he gives Power to the Soul to abide with him here; and in the hour of diſtreſs, if it cry to him, he helps the helpleſs, and lifts up a ſtandard againſt the Enemy.

Now, all that deſire the ſweetneſs of this Covenant, the Life, the vertue, the Bleſſings of it, O wait to feel and receive ſomewhat from God, and in that to fear before him, and walk worthy of him, and not to grieve or provoke his Spirit. For he hath the Power of Life and Death in his hand, and whom he will he may have ſufficient cauſe againſt, to turn from and cut off when he pleaſeth; and whom he will he may extend mercy to, as far and as long as he pleaſeth: for it is his own, and he may do what he will with it. Only know this; God is Love, God is Bowels, infinite Bowels; yea his tenderneſs is beyond imagination or comprehenſion: and he hates putting away. The poor mourning Souls that cry unto him, feeling their need of him and gaſping after him, he cannot caſt off; no nor any that come unto him in the truth of their hearts. But the wiſe, the confident, the conceited from their apprehenſions of Scriptures, that think themſelves ſafe by Virtue of the Covenant, and yet are enemies in their minds to the Light of the Covenant, theſe are out of the thing at preſent (in their own imaginings and conceivings) and are in the moſt danger of any I know. The Lord in mercy cauſe his Light to ſhine, his Life to ariſe, his Power to be manifeſt, and thereby lead into, and preſerve in his everlaſting Covenant according to his good pleaſure, *Amen.*

A Queſtion or two, Relating to Election, Anſwered.

Queſt 1. *How may a man make his Calling and Election ſure?*

Anſw. BY making Chriſt ſure to him, in whom the Calling and Election is; For the Lord chuſeth only in him, and refuſeth or reprobateth only out of him.

Queſt. 2. *How may I make Chriſt ſure to me?*

Anſw. By receiving him, giving up to him, parting with all for him, and waiting upon him in the way and path of Life, till I feel the Power of that broken in me, which would ſeparate from him. For what danger is there then, when the Soul is naturally become the Lords, rooted in his love, Circumciſed in heart to love the Lord above all, even with the whole heart and Soul? Certainly the Love of the Lord cannot but flow in great Strength to that Soul, and what can come between? But now, while there is ſomewhat ungiven us, ſomewhat yet ſtanding, in which the Enemy hath a part, and by which he may enter, the ſtate of that Soul is not fully ſure, but there may be a going back from the ſaving Life, into that wherein is the perdition and deſtruction of the Soul: and whoever goes thither, meets with perdition and deſtruction, ſo far as he travels that way. For in the Path of death there is death, which is met with by all that enter into and walk therein, as in the path of Life there is Life. God is no reſpecter of Perſons;

but he is a reſpecter of his Seed, and of his eternal Covenant of Life, which ſtands firm in his Seed for ever. Here is Life for every Soul, that feels the drawings of the Father, and comes to his Son for Life and abides in him: and there is death for every Soul that comes not to this, and departs from this through the heart of unbelief. So the way of God is eternal and immutable, he cannot deny himſelf. He that believeth in the Son, hath Life. He that believeth not, is in the death and condemnation which belongs to the unbelief. Now wouldeſt thou know thy Election, wait to know and diſtinguiſh between *Jacob* and *Eſau*, *Iſaac* and *Iſhmael*, in thy ſelf: for they were outward figures and allegories of ſomewhat inward. Feel *Eſau*, the prophane one, *Iſhmael*, the ſcoffer at the wiſdom, way, and ſeed of God; feel I ſay, theſe (that are caſt off by God) caſt out of thee: and then feel *Iſaac*, the Seed of the Promiſe, *Jacob* the plain Birth of Life, raiſed up in thee, living in thee, and thou in it. And then thou ſeeleſt the Election, and are in the Election. And as his Seed is ſure to thee, and thy union with it, and ſtanding and abiding in it ſure: ſo thy Election is ſure. Election is a deep myſtery, and none can read the Scriptures about it (which indeed are hard to be underſtood, but eaſy to be wreſted) but they that underſtand the thing, that can read in the Seed, Life, Power, and openings of the Spirit of the Lord, they read things as they are: but other men only read things as they apprehend and conceive them to be. So that the knowledge, that God hath given his People, is above all the knowledge that can be ſearched out, gathered or comprehended by all the men upon the earth; whereby they know God better, the things of God better, the words and Scriptures of truth better, than they themſelves otherwiſe (or any elſe) could poſſibly attain unto.

A Queſtion Anſwered concerning the ground of mens miſunderſtanding, and wreſting of Scriptures.

Queſt. *What is the ground of mens miſunderſtanding, and wreſting of Scriptures.*

Anſw. 1. WAnt of acquaintance with Gods Spirit, and the right way of waiting upon him to receive the underſtanding of them. For though men may go thus far, as to know and confeſs, that the Spirit of the Lord is the only revealer of the things of God, and the alone right interpreter of his own words: yet that man, who thus confeſſeth, may not certainly, and diſtinctly know the Spirit of the Lord, and when he receiveth the interpretation of a Scripture from him, or when from his underſtandings, or a Spirit that is contrary to him. For there is another Spirit near man, whoſe nature, work and delight it is to cauſe man to miſunderſtand, and miſwalk by the very Scriptures: and will bring things as warmly, and (as it were) clearly to him as he can from Scriptures, purpoſely to deceive and miſlead him. Now he that huggs and receives every thing that thus riſeth in him, eaſily runs into, and is ſurely caught in the Snare of the Enemy. Therefore a man muſt watch, and wait, and fear, and pray that he may diſtinguiſh between the nature and voices of Spirits in himſelf, that ſo he may know (in the light of the Lord) when the Lord ſpeaks, and alſo when the myſterious Spirit of deceit ſtrives to ſpeak like the Lord. Now man cannot know this of himſelf, but as he is taught by the Lord, at the very time when the Snare comes: and he muſt not determine haſtily, but wait to feel that wherein the Lord appears and ſpeaks to him, and wherein the enemy cannot ſpeak. Thus feeling the Birth of Life in his heart, the Seed which is of the Father, which hath an ear that knows the voice of the Shepherd, and ſinking into this, and liſtning in this (out of his own thoughts, reaſonings and whole courſe of his own Wiſdom) he alſo hath his ear opened to hear the true voice, and findeth ability here to diſtinguiſh it from the voice of the ſtranger, let him counterfeit never ſo deceitfully. For the eye of the Lord, the eye of Truth, the eye of Life, the eye of the Spirit pierceththrough and diſcovereth all deceits to the Soul, that feareth before him, diligently waiteth upon him, in his ſeed, and deſireth to walk faithfully therein.

2. Want

2. Want of acquaintance of Gods truth in the Love, Life and Power of it. For he that knows truth, that hath received from God the thing, the Scriptures speak of, how easie is it to him to understand the words that speak of that thing? But he who hath the knowledge of the thing but from the words, how easy is it for him to misunderstand the words? as for instance. He whom God hath justified, he who hath received the righteousness of the Son, he who daily feeleth the blood of sprinkling, &c. How easie and natural is it unto him, to understand the Words of Scripture, which speak of these things? But he that hath not received this, nor thus knoweth the thing; how easie is it for him to misunderstand the words; and so from his misunderstanding of the words, to set up another righteousness for the righteousness of Christ, then that which the Spirit of God intendeth in the Scriptures.

3. The opinions, apprehensions, waies and practices of men, which they have taken up in the dark, and in which their minds are engaged, are a great lett in their way from the right understanding of Scriptures, or the testimony of truth from others according to the Scriptures. For there hath been a cloudy and dark day, or a great night of darkness upon the earth, wherein the light (which leadeth to the souls rest) hath not shined clearly in mens spirits; and so in this cloudy darkness, men have wandered from Mountain to Hill, seeking their resting place. Now some have fixed and pitched on one Mountain, some on another: some on one Hill, some on another, saying, here is the resting place. So when the Spirit of the Lord comes and cries, *Depart ye, depart ye, this is not your rest: for it is polluted*; They cannot hear. Why so? Becaufe they have already believed otherwise, and in that belief took it up for their rest; and so cannot rightly understand or believe those Scriptures, or those living testimonies from the Spirit of the Lord, which declare it not to be so; but are ready to wrest the one, and reproach the other.

Some Questions, Answers and Queries concerning Deceit and Deceivers; as what they are, what discovers them, how man may come out of them, and be preserved from them? &c.

IN the Truth there is no deceit; and they that are in the truth, are out of deceit, and abiding there, are out of the reach of deceivers: but they that are out of the truth, are in the deceit already, and are liable daily more and more both to be further deceived, and to help to deceive others.

Queft. 1. *What is deceit, and who are deceivers?*

Anfw. That which appeareth like Truth, but is not; that is deceit: and they which are in a form of Godlineſs, but are without the Spirit, Life and Power of it, they are deceivers.

Queft. 2. *Who are moſt liable to deceit?*

Anfw. The Simple, the Heedleſs, the Careleſs, the Credulous; thoſe that wait not upon the Lord in the Light, Power and Demonſtration of his Spirit to try things, theſe (with good words, and fair Speeches and appearances of things) are eaſily led aſide from the truth it ſelf, into ſome likeneſs or reſemblance of it.

Queft. 3. *Which is the time of deceit?*

Anfw. The Night; the Cloudy, the dark Time, when the enemy hath raiſed his Fogs and Miſts in the minds of men, then is his time of deceiving their hearts.

Queft. 4. *Is it now Night or Day?*

Anfw. It is Night with ſome, Day with others. Where the light is ariſen, there it is day: where the darkneſs covereth and poſſeſſeth the minds of men, there it is Night.

Queft. 5. *How may a man know, Whether it be Night or Day with him?*

Anfw.

Anſw. By waiting to feel ſomewhat of the Life of God ariſing in him, by turning and harkening to his witneſs. That will faithfully diſcover how it is with him, and where he is.

Queſt. 6. *How may a man come out of the darkneſs of the night, into the light and brightneſs of the Day?*

Anſw. By joyning to the firſt glimmerings, and breakings forth thereof upon him. The leaſt light of truth hath the ſame nature, vertue and properties with the greateſt. Though not the ſame in degree, yet the ſame in kind: and he that will come to the greateſt, muſt begin with the leaſt; Light makes manifeſt; the day diſcovers both the things of the night and of the day. Haſt thou any diſcovery of either kind? either of that which is Good, or of that which is Evil? either of that which is of this worldly nature, and the evil one, or of what is of the heavenly nature and the holy one? Joyn in immediately in the vertue, ſtrength and Power of that which makes the diſcovery, and thy Spirit therein will find an entrance into the Light of the day; and going on faithfully thus, it will daily more and more break in upon thee, even until it hath gathered thy Spirit out of the blackneſs, darkneſs and deceit of the night, into the beauty, brightneſs and truth of the day?

Queſt. 7. *How may a man be preſerved from deceit and deceivers?*

Anſw. By abiding in that, which diſcovers them to him; and preſerveth out of them; by dwelling in that light, in that Life, in that power, in that truth, into which they cannot enter; by keeping to and in the elect of God, which never was deceived, nor can be deceived: for it is of God, it is his ſeed, of his nature, in which the wicked one (the deceiver) finds nothing, hath nothing in him to enter at: and he that abides in him, is ſafe in him. But he that goes forth out of the life, out of the Light, out of the Seed, out of the Power which preſerves, out of the holy anointing, which keeps the eye open; he eaſily runs into, and is entangled in the deceivableneſs of unrighteouſneſs, judging it (for want of a true diſcerning) righteouſneſs: and then, having judged that to be righteouſneſs, which is in its own nature but unrighteouſneſs, he muſt needs alſo judge that which is the true righteouſneſs, to be but unrighteouſneſs: and then (having paſſed this judgment in himſelf) he grows wiſe, confident and ſtrong in his deceit, both believing himſelf, and alſo endeavouring to convince and perſwade others that it is the Truth. O who knoweth the ſecurity of the little ones of God, who have a being and ſtanding in his truth! The arm of his Power is ſtretched round about them, and he is a defence and ſtrength unto them, againſt all that would break in upon them, (to make a prey of their life, or to ſhake their ſtanding in his truth) either inwardly or outwardly. O bleſs his name, ſing high praiſes to him, ye that feel it, over all deceit and deceivables, over all the devices of the dark Spirit, which entangleth others, and would alſo entangle you, but that his goodneſs, mercy, tender love and powerful arm is ſtretched out over you. So to him be the praiſe, and the bowings of that Soul, which feels his powerful and merciful preſervation, for ever and ever.

Now it is in my heart to add four Queries, which rightly weighed and reſolved, in and according to Truth, may further open mens minds into the true ſenſe and right underſtanding of this thing.

Quer. 1. *Have not the laſt dayes, the perilous times* (the times foretold of by Chriſt and his Apoſtles) *been a long while upon the earth, wherein iniquity hath abounded, and the love of many waxed cold, wherein men have been lovers of themſelves, covetous, boaſters, proud, &c. Hath there not been a long night of darkneſs, wherein theſe things* (with many other fruits and effects of the night) *have hid and covered themſelves almoſt in all ſorts of Profeſſors of Chriſtianity, under a form of Godlineſs?*

Quer. 2. *Is not their time expiring already, and in ſome degree expired? Was it not to have an end, when the Light and Power of Truth which at firſt kept it back, did ſpring and ariſe again?*

Quer. 3. *Is not the day ariſen? is not the darkneſs already paſt, and doth not the true light now ſhine* (*and the true power of Life now appear*) *in many veſſels?* Let the Souls, that deſire to know the truth of this, wait to feel that which is of God anſwer in them.

Quer.

Quer. 4. *Where are the deceivers, and where is the deceit? Is it among thoſe that have embraced the light of life? or among thoſe who abide in their old darkneſs, and whoſe eyes are not yet opened to ſee the light and beauty of the day, which is ariſen in the hearts of thoſe that are quickened and raiſed by the power of the Lord?*

That the Way of Life, and Salvation is freely held forth by God to all, and there is nothing in him to lett, ſtop or diſcourage any man from receiving his truth, and giving up to him in the Faith and Obedience of it, but very much to invite and incourage.

IT hath pleaſed the Lord, who is over all, and good unto all, to provide a remedy for the ſin and tranſgreſſion of the creature: for as ſin hath abounded unto death, ſo he hath cauſed Righteouſneſs to abounod unto life: Yea the free gift, which is as large and univerſal, as ever ſin was, hath more power in it to ſave, than ſin hath to deſtroy. And there is no ground of diſcouragement for any (who hath not out-ſinned the day of his viſitation, and ſo the offer of mercy is over, as to him) in reference to God; though the enemy of the ſoul ſtrives to raiſe up many Diſcouragements and Objections in the minds of many, to keep them from hoping in the Lord, and from giving up to his Truth, which ſaveth all that receive it, and abide in it. Now it is in my heart at this time, from a true ſenſe, to ſignify ſomewhat concerning the nature of the Lord (and his real deſire to ſave, even thoſe that periſh) which may conduce towards the removing of Objections, and Lets of this nature out of the minds of men.

1. God is Sweetneſs, Meekneſs, Gentleneſs, Tenderneſs, Abounding in Mercy and Loving-kindneſs, pitying the miſerable, and naturally holding forth an helping hand towards them. Yea, he is univerſally thus. There is not one miſerable ſoul, not one periſhing creature upon the face of the earth, but as he hath Wiſdom and Power to help it, ſo he hath tender bowels, and an heart thereunto. And it is not for want of ſomewhat to be done on his part, that ſouls periſh, but the failing alwaies was, and ſtill is on the Creatures part.

2. God loveth all his Creatures, and cannot but be good to them. He is outwardly good, he is inwardly good to them all. He can do nothing againſt any one of them, but what ſtands with his love and mercy. He doth not forget himſelf, he doth not loſe his nature in the manifeſting of his righteouſneſs, wrath and ſeverity againſt ſin and ſinners.

3. He deſires not the death of a ſinner, nay not of the wicked. How mercifully did he walk with the *Jews* in the firſt covenant? Did he ever deſire their miſcarriages, and the miſeries which came upon them thereby? Nay, did he not deſire their good, and their obedient walking with him therein for their good. O (ſaid he) *that there were ſuch an heart in them, that they would fear me, and keep my Commandments alwaies, that it might be well with them*, &c. *Deut.* 5. 29. How mercifully doth he walk with all in the ſecond Covenant, that are in any meaſure drawn within the limits and compaſs thereof! He is a Saviour, that is his nature; and he ſeeketh the Salvation of his Creatures with his whole heart, and with all his ſoul. And when he bringeth any to Repentance, there is joy in his boſome: and when the enemy breaketh in upon any of his, or by any ſubtilty draweth them into that which deſtroyeth, his pure, tender ſpirit is grieved therewith, and mourneth becauſe of it. O *Jeruſalem, Jeruſalem* (ſaid his true living Image with tears) *How often would I have gathered thee!*

4. He would have all men to be ſaved, and come to the knowledge of the Truth. God ſends his truth, his powerful truth to ſave: and he ſhuts not any one out of it, but ſeeks (in the way he hath appointed) to gather all into it that they might be ſaved by it.

5. He

5. He is very patient, and long-ſuffering, waits long, tries long, invites often, touches often, draws often: Yea, the very veſſels of wrath fitted to deſtruction, there is much patience and long-ſuffering exerciſed towards them, before the Lord can caſt them off and give them up utterly to deſtruction. For mark, deſtruction is not his work or delight; it is the work of a Spirit and Nature contrary to his. *I came not* (ſaith Chriſt) *to deſtroy mens lives, but to ſave*; to give life to them. And this is the proper end of God in every miniſtration: his end is not death, deſtruction, increaſing of the condemnation of the creature, *&c.* but to bring it to life thereby, out of that which leadeth into the condemnation and deſtruction. Did he not for this end bear with the old World? was not this the end of *Noah's* preaching to them and warning of them? Did he not for this end bear with the *Jews* in *Egypt*, in the Wilderneſs, in *Canaan*, &c. Is not this the proper intent of the goodneſs, forbearance and longſuffering of God, that it ſhould lead to repentance? (*Rom.* 2. 4.) And Repentance leads to Mercy, Remiſſion and Life.

6. The Sacrifice of Chriſt had relation to all men. He was ſent out of Gods univerſal love to mankind, to the whole World, and was made a propitiation by God for the Sins of the whole World.

7. There is no man periſheth for want of Power: for there is Power in the free-gift which comes upon all. There is power in it to quicken, to give faith, to preſerve in the Faith, to do all that is to be done in the Soul: and it doth all every where, as it findeth place and entertainment in the Soul. But man refuſeth, man loveth the darkneſs, hateth the light, ſhutteth his eyes againſt it, withdraweth his heart from it, and ſo beateth back the purpoſe and counſel of Gods love and good will towards him. For as the *Jews* outwardly in that outward Covenant, almoſt alwaies rebelled, reſiſted and brought wrath upon themſelves, to the grief of Gods heart and of his holy Prophets: So do men in reference to the inward Covenant (in that nature and ſpirit) exceedingly provoking the Lord, until his Spirit (in its holy jealouſy and indignation) turn from them, and give them up to hardneſs, ſenſleſſneſs and impenitency, which Sealeth up to deſtruction. But as *Iſrael*, in that firſt Covenant, could never juſtly lay the cauſe of their deſtruction on God: but God did moſt juſtly lay it on them (*O Iſrael, thy deſtruction is of thy ſelf: but in me is thy help*:) So neither can any blame the Lord, who periſh from, and fall ſhort of the vertue of the ſecond Covenant: for he faileth not in doing his part therein, no more then he did fail in the Firſt. But man turneth from the power which ſaves, from the light which makes manifeſt, from the life which quickens: and this is his condemnation, and the cauſe of his periſhing. So that God will be juſt and clear of the blood of all men, and the blood of them that periſh will lye upon their own heads. Had there not been ſomewhat near every man, which had more power in it then ſin had, they might have had ſome plea before the Lord: but the preſence of this, the power of this, the working of this in every heart more or leſs, leaves all men without excuſe, and clears the freegiver and his free gift in the Ballance of righteouſneſs. For this gift of his is faithful to every man upon the face of the earth, never conſenting to his iniquities and tranſgreſſions in any kind, but ſtill teſtifying againſt them as the Lord pleaſeth to open its mouth. But who hath believed its report? and to whom hath the arm of the Lord been revealed? Yet greater will the condemnation be upon them, upon whom the Lord hath more abundantly ſhined; and many will have a plea in reſpect of them, which the Lord will hear and conſider, and ſo they ſhall not enter into that depth of judgment and condemnation, which will light on ſuch as have reſiſted the Light and power of Life, in its more glorious and bright appearances and ſtrivings with them, even as Chriſt ſaid, It ſhall be eaſier for *Tire* and *Sidon*, *Sodom* and *Gomorrah* in the day of Judgment, then for *Chorazin* and *Bethſaida*, *Capernaum* and *Jeruſalem*.

Therefore O all men upon the earth, know the day of your viſitation. Make peace with the Lord, O Tranſgreſſors, lay hold on his ſtrength, that ye may make peace with him. Believe not the Liar, who would put you out of hope but believe the voice of his Love and tender Spirit. Turn in, liſten after him, watch if he do not call, mind if he do not draw: and do not ſay, I want power; but wait in humility, meekneſs and fear, until his power ariſe. Bear his judgments, wait upon him in the way of his judgments. Do not fly from him becauſe thereof: for therein is the mercy, life and ſalvation. Be not haſty, but wait long, believe long, hope long, feel the patience

tience of the Lamb, learn the mysterious path of Life from the inward teacher, that ye may certainly know it, and find your feet guided by his Spirit into it.

Is not the voice gone forth from him that is true? *Ho every one that thirsteth, come ye to the waters* &c. *and whosoever will, let him take the Water of Life freely.* And is not he near, who causeth the thirst and giveth the will? Whom hath the Lord excluded? why should any man exclude himself? The Call is universal, the way is set open to all. That is at hand which hath Life and Power in it, and is ready to work in all. This Commandment hath it received of its Father: and it is faithfull which hath received it. And all that come to the Father here, in this gathering of Life, the Father is ready to receive. Thy Soul, O man, is the Lords. It is very pretious in his eye: He seeks to save it, and hath sent somewhat into thy heart to gather thee from that which would destroy it. And this, which he hath sent hath in it of the Fathers Love, of the Fathers Mercy, of the Fathers Power, of the Fathers Light, of the Fathers Life, of the Fathers Wisdom, Righteousness &c. and will gather thee out of the world into the Fathers Nature, and Spirit, if thou wilt hearken to him with the ear which he will create in thee, and receive him with the heart which he will give thee. Yea he will help thee to turn from and forsake thy own wickedness and the wicked Spirit, and to turn towards him who is Life, Righteousness and Peace to the Soul, that is gathered unto him; do but give up thy self (in the Faith and Obedience which he is creating in thee) in the way of his quickning and renewing Life.

Some Questions answered concerning the Spirit of Christ, and the Spirit of the Scribes and Pharisees.

Quest. 1. *What kind of Spirit was the Spirit of the Scribes and Pharisees?*

Answ. A Strict, Zealous, Righteous Spirit, according to their understanding and apprehensions of the Letter. They fasted much, they prayed much, they gave alms, they were great contenders for the Circumcision and Ordinances of *Moses*.

Quest. 2. What kind of Spirit was the Spirit of Christ?

Answ. A Righteous, strict and zealous Spirit according to the Power of the endless Life. He was in that, from which the Righteousness of the Law came, and which brought it forth and fulfilled it in his vessel.

Quest. 3. What did the *Scribes* and *Pharisees* Judge of Christ, according to their apprehensions and understanding of the Letter?

Answ. They Judged him a sinner and transgressor of the Law of *Moses*, a loose Person, an eater, a drinker, a friend of *Publicans* and *Sinners*, one who taught not his *Disciples* to fast and pray, but rather to break the Law of God, and transgress the *Sabbath*, yea one who was a Blasphemer, and a Deceiver of People, &c.

Quest. 4. How came the *Scribes* and *Pharisees* thus to Judge of Christ?

Answ. Because they were in that Spirit, Nature and Mind which giveth wrong Judgment; For it is not a gathered Knowledge from the Letter, which makes able to judg of Spirits, and above the things of God: but a receiving and being born of the Spirit. For from the Spirit alone is the right understanding of the Letter; which the Spirit hath to give, and giveth to the true Birth.

Quest. 5. What did Christ Judge of the *Scribes* and *Pharisees*, according to his knowledg of them from the Spirit and Power of Life?

Answ. That they were *Hypocrites*, *Painted-walls* and *Sepulchres*, which made a fair shew in the Flesh, but were not of, nor in the truth.

Quest. 6. *Is the Spirit of the* Scribes *and* Phatisees *to be found now in the World?*

Answ. There is nothing new under the Sun. The Spirit of wickedness and deceit is alwaies the same, in all Ages and Generations: and the Spirit of holiness and truth is the same also. So that *Cain*, *Ishmael*, *Esau*, the scoffer and persecuter of the Prophets (of Christ his Apostles and holy Martyrs) are to be found in every age: (The same in Spirit and Nature with them.) And so is *Abel*, *Enoch*, *Isaac*, *Jacob*, &c.

Queſt. 7. *Where is the Spirit of the* Scribes *and* Phariſees *now to be found?*

Anſw. They in all Profeſſions (gatherings and walkings) that are ſtrict, zealous and Righteous according to their own underſtandings and apprehenſions of the Letter, and not according to the Spirit and Power of the endleſs Life, they are of, and in that Spirit.

Queſt. 8. *How may a man come out of the Spirit of the* Scribes *and* Phariſees, *and into the Spirit of Chriſt?*

Anſw. By coming to the Power of the endleſs Life, wherein Chriſts miniſtry is: wherein his Spirit is felt and miniſtreth. This ſhuts out all the deceits and devices of that Spirit, which lieth in wait to deceive. He may entangle the mind about the Letter, about the underſtanding of Scriptures, and Practices and Ordinances there: but he that begins in the Spirit (in the Power of Life, in the living demonſtration of Truth) is out of his compaſs; and there abiding, groweth up and remaineth out of his reach.

Queſt. 9. *How may a man come to the Power of the endleſs Life?*

Anſw. By waiting to feel it. There is ſomewhat of God near every man: which, his Spirit retiring & waiting on the Lord, the Lord will give him to feel, in the ſeaſons of his good pleaſure. For it is near man, not as a Talent alwayes to lye dead & buried: but to work in him, & bring him out of his own ſinful corrupt Nature, into its holy pure Nature.

Queſt. 10. *How may a man feel and know the Power of this Life?*

Anſw. By its Nature, Properties, manner and end of working in the heart. It enlightens the Soul, it quickens to God, it draws the heart from that which is manifeſtly and ſenſibly evil without diſpute, it opens the eye to ſee and diſcern that which is holy and good, inflaming the mind with deſires after it. Now this is the appearance of the holy one, who thus appears and begins to work, to draw the mind from that which is ſinfull, and deſtroyeth to that which is holy and ſaveth: Happy, O happy is he, who thus feels the drawing, quickning Spirit, and in faithfulneſs gives up thereto: For he (by the Spirit and Power of Life) ſhall feel *Cain*, the Sacrificer according to the Fleſh, *Iſhmael* the Seed of *Abraham* after the Fleſh, *Eſau* the firſt Birth, whoſe mind is in the earth; he ſhall feel theſe, I ſay, caſt out: and *Abel* the Righteous Seed, who lives and Sacrifices in the true Faith; *Iſaac* the Seed of Promiſe, *Jacob* the wreſtler with God, in the Power and ſtrength of his own Spirit, with the tears and ſupplications which are from his own Life, he ſhall feel (I ſay) this Nature, Birth and Spirit raiſed in him, and his ſoul in it living to God, and increaſing in union and fellowſhip with him.

Some Queſtions Anſwered concerning Blaſphemy and Blaſphemers.

Queſt. 1. *What is Blaſphemy?*

Anſw. IT is the reproaching or ſpeaking ill of the Truths or Name of God, in any of their appearances, or of them whom he hath choſen to bear his Name, or hold forth his Truth. To reproach the Name, or Truths of God as they have been held forth in former Ages, or as they are held forth in this Age; or to ſpeak evil of the Inſtrument he then choſe, or now choſeth and maketh uſe of to hold them forth; This is Blaſphemy: and the Lord will not hold him guiltleſs who ſo doth, whatſoever he be.

Queſt. 2. *In which reſpect are men moſt liable to Blaſphemy? are they apteſt to reproach and ſpeak evil of Gods Truths, as they have been held forth in former Ages, and the Inſtruments by which God then held them forth? or are they apter to reproach and ſpeak evil of the Truths of God, as they are held forth in their Age, and the Inſtruments and miniſters who then hold them forth?*

Anſw. Men are not ſo liable to blaſpheme the truths (or Name) of God, as formerly held forth, or the meſſengers and miniſters of former Ages, as the preſent Truth and the preſent Miniſtry.

Queſt. 3. *How cometh that about, or why is it ſo?*

Anſw. Becauſe the Truths of former Ages, and the miniſtry therein, have wrought through

through the deceit and oppoſition, which withſtood them in their day, and have left a good Savour behind them; ſo that it would be hard, and diſadvantagious to the evil Spirit, to endeavour to bring a reproach over them. If men ſhould go about to revile *Moſes*, or the Prophets of old, Chriſt or his Apoſtles; who would give an ear to them? Surely very few, if any. But to cry up theſe and their Doctrine, and to endeavour to make the preſent diſpenſation of Truth appear to men, as if it were different from and contrary to theſe (of another nature, of another Spirit, tending to other ends, and towards the producing of other effects) This is a very ſubtile device, and an advantagious way of oppoſing the preſent truth and miniſtry with: and this way the Enemy hath taken all along. *Moſes*, in his day, had enemies and reſiſters: but after his death, we never hear him ſpoken againſt; but thoſe that withſtood the Prophets in after Ages, would honour the remembrance of *Moſes*. In Chriſts day, they would honour both *Moſes* and the Prophets: but Chriſt, and his Diſciples, and Apoſtles, were reproached as Blaſphemers and Deceivers. After that age, Chriſt and his Apoſtles were generally acknowledged, as well as *Moſes* and the Prophets: but yet they that were in the ſame Spirit, in the ſame Life, in the ſame Nature, have afterwards ſtill been perſecuted, and oppoſed by the preſent Age.

Queſt. 4. *Who are the great Blaſphemers in every Age?*

Anſw. They which profeſs Truth, but are not in the Power and Life of that which they profeſs. And among theſe, thoſe eſpecially, who have had any taſt of the Power: For if theſe turn from the Power, which it pleaſed God to give them ſome taſt of, they are given up by God to deluſion, deviliſhneſs, ſubtilty, and enmity, above all others. For as the Blaſphemy (which I am ſpeaking of) is above truth, and the Name of Chriſt: ſo it is chiefly to be found among thoſe who pretend to his Name. Thoſe that have the outward Name, Knowledge, and talke about the Name, about Chriſt, about the heavenly things; theſe Blaſpheme and Reproach thoſe who have and are in the thing it ſelf, who dwell in heaven, and worſhip in the heavenly place, even in the true Tabernacle which God hath pitched, and not man. Theſe bring their Knowledge, Wiſdom, Scriptures, Experiences, Obſervations, and all that ever they can reap and rend, againſt the preſent Power, and Life of Truth.

Queſt. 5. *How come men, who pretend to truth, and to ſeek after it, to run into this grievous and dangerous Blaſphemy?*

Anſw. By reaſon of their not being in that, which demonſtrateth the truth in the holy Power and Nature thereof. They want its Light and Demonſtration, and ſo underſtand things out of it: and in this their own miſunderſtanding turn againſt that, which ſhould enlighten, ſanctify and preſerve them, Now, not being in that (but in another thing) not being in the true Spirit, in the true Light, in the true Knowledge, in the true ſenſe and underſtanding, they muſt needs err and misjudge: and the greater their Knowledge, Ability, Wiſdom, and Zeal is, the more deſperate, and dangerous is their path of error, both to themſelves and others. Who erred ſo dangerouſly in that day, as the *Scribes and Phariſees*, which by their Wiſdom, knowledge and skill in the Scriptures, would diſpute againſt Chriſt, prove he was not (he could not be) the *Meſſiah*, according to the Scriptures (bidding men ſearch the Scriptures, and ſee if any Prophet came out of *Gallilee*, *Joh.* 7. 52.) judged him, who was indeed the holy one (who loved Righteouſneſs, and hated Iniquity) an unholy one, a Sinner and Companion of Sinners, a Blaſphemer, Deceiver *&c*? And in the ſame Spirit the ſtricter a man is, and the more he knows, and the more confident he is of his knowledge, and skill in the Scriptures, the more deſperately and dangerouſly will he venture, to oppoſe the appearance of the Spirit and Power of the Lord Jeſus in this day.

Queſt. 6. *How come they who have ſo much literal knowledge of Scriptures, and and have had a true ſenſe and experience (ſome of them) of the things of God, to be out of that which demonſtrateth the truth?*

Anſw. By their turning from it, and rejecting it. The *Scribes* and *Phariſees* rejected the counſel of God, againſt themſelves. There is but one thing can open the eyes, and the *Scribes* and *Phariſees* turned againſt it, believing that their eyes were

opened already, by the Light and knowledge which they had received from *Moſes*. *Moſes*, ſaid they, *we know God ſpeaks to: but as for this fellow, we know not from whence he is.* And juſt ſo is it now: O that ye could read, whoſe ſtate it is.

Queſt. *Why do they turn from it and reject it?*

Anſw. Becauſe it anſwers not their expectations. That appearance of Chriſt in Fleſh in that day, did not anſwer the expectations of the *Scribes* and *Phariſees*. And this appearance of Chriſt in his holy Spirit and Power after the Apoſtacy, doth not anſwer the expectations of many now. And ſo, not appearing as what they look for, as what they have expected, according to their apprehenſions and underſtanding of the Scriptures they cannot (ſo ſtanding and believing) wait, but turn from it, and turn the Scriptures againſt it, as the *Scribes* and *Phariſees* turned the Scriptures againſt that appearance of Chriſt.

Now, O that men, that have any deſires after truth, might not run into this kind of Blaſphemy, and ſo thereby provoke and turn that Spirit and Power of Life againſt them, which alone is able to ſave them. For the Spirit and Power of the Lord turneth againſt the other Spirit, in all its devices and tranſformings, and againſt them who are joyned to that Spirit. And as the eye of the Lord is chiefly upon his preſent miniſtration of truth in the preſent age to mind that, to bleſs that, to appear in that: ſo his Spirit moſt turneth againſt that which oppoſeth and ſeeketh to overturn it. Yea little do men know, what they have loſt from God, as to themſelves and their own ſtates, and what they are become in his Sight, by their oppoſing the preſent diſpenſation and miniſtration of truth; even as little do many know in this day, as the *Scribes* and *Phariſees* did, (in their day) what they brought upon themſelves and others, whom they infected (by their falſe knowledge and wrong expounding and managing of the Scriptures) with a prejudiced Spirit againſt Chriſt.

The Lord did promiſe that he would become the Shepherd, and gather his ſheep himſelf, after the cloudy and dark day. He is come to ſeek out, to gather, to heal, to bind up, to comfort, to preſerve *&c.* He is known, he is witneſſed, he is received; his Life, Vertue, Healing and Saving Power is felt. Let men reproach and revile it never ſo much, yet it is known to be the Thing, the Pearl, the Seed of the Kingdom *&c.* Yea and he that receiveth it, and is born of it, knoweth that he is of God, and hath the true nature of Life, and true language from God; which that, which knoweth God, heareth; but that which is not of God, cannot hear.

A Queſtion concerning Miracles Anſwered.

Queſt. 1. *IF this be a new diſpenſation of the life and power of God, even of the preaching of the everlaſting Goſpel again after the Apoſtacy, why is it not accompanied with outward miracles now, as formerly it was? I ſay outward miracles, becauſe it is accompanied with inward miracles. For the lame (that could never ſet Step in the path of life) do now walk: the eyes, that were blind, are opened and do now ſee: the ears that were deaf, have been unſtopped and do now hear: the Lepers inwardly (who were all overſpread with ſin and corruption) have been waſhed, cleanſed and healed by the pure power: yea the dead inwardly have been quickened, raiſed, turned to him that lives for evermore, have received life from him, and do live in him and with him. Now theſe are mighty things, wonderful miracles, even the ſubſtance of the miracles, which were wrought under the Law, and which Chriſt himſelf wrought outwardly. For it was not the outward healing, which is Salvation, Life and Power chiefly aimed at therein: but to point men by that, to the thing which was to work the inward; that they might take notice of it; know it, come to it, and wait upon it, to be made partakers of the inward health and ſalvation by it. Yet ſeeing in that day Chriſt did then pleaſe to put forth his power outwardly, to point to and witneſs of the inward, why doth he not do ſo now?*

Anſw.

Answ. The nature of the present dispensation doth not require it. For present dispensation of life, is to bring men to the principle of life which is within them (which is the sum and substance of all former dispensations :) and to bring them to this, there doth not need any thing of a miraculous nature outwardly; but the witness, demonstration and enlightening of the spirit inwardly. Now when the outward Law was to be received, then the Lord saw need of outward Miracles to confirm it: so also in the Prophets dayes, while that dispensation held, till towards the coming of Christ. And when Christ came, in the body prepared by the Father, it pleased the Lord to confirm (by outward visible demonstrations of his Power in him) that this was he. Likewise afterwards, the Apostles having the doctrine concerning that appearance to preach aud testify to the World, the Lord was also pleased and saw good to confirm it by Miracles. But now there is not any new doctrine to be preached. The doctrine concerning Christ is the same that it was, the very same that the Apostles preached. Neither is there any need of confirming it now: for it is generally believed among professors of all sorts: as Christs Birth, preaching, living holily, dying (offering himself up as a sacrifice for sin) rising, ascending, sitting at the right hand of the Father &c. who doubts of these things? But under all this Knowledge men hide their Sins, their lusts and corruptions, serving not the Lord (not truly fearing, believing in and obeying him) but his enemies, and are become corrupt like unto the Heathen; being in words Christians, but as to the holy conversation and Power of the endless Life, as far from it as the very Heathen Therefore hath the Lord visited the world in this state, and sent forth what he judged meet for it in this state, to wit, not a ministry to preach over that doctrine, under which the Christian world had corrupted themselves; but to point to the principle of Life, wherein is the Light and Power to discover, lead from and wash away this corruption. And with this ministry, there goeth a power, to reach the heart and raise the witness, in all that hear in fear and in the sense, and dread of God; so that the witness presently answers, and the mind is inwardly satisfied, knows the thing, and turns to it. Now this (and the effect of this) is beyond miracles, and the satisfaction or assurance which they can afford. For miracles leave a dispute in the mind, (Notwithstanding all the miracles Christ shewed, there was yet a dispute and disatisfaction in the minds of many concerning him) But he that feels the thing it self in the true principle, where the demonstration and certainty of the Spirits assurance is received; he is past dispute, and is gone a degree in the nature of things, beyond that satisfaction, which miracles can afford. He is out of that state and mind, which asketh a sign, or seeketh confirmation by a sign. So that men ought to take heed, how they expect or call for miracles now, as the *Jews* did to Christ for a sign of old: for that is not the temper of mind, which this dispensation is to answer, but rather to draw men out from thence into a principle, into the new Life and Spirit it self; where full demonstrations (of a deeper nature) are given to the Soul, there outward miracles are. Feel the Power that is revealed, feel the Life that is made manifest, let in the Light of the day which shines; This will scatter the darkness from thee, and clear up the things of the day unto thee. The pure ministration of Power, the pure ministration of Life, the Light of the everlasting day is come: O wait the opening of the he eye that sees it, and conceived and brought forth in the womb of it.

Some

Some further Queſtions Anſwered concerning the new Covenant.

Queſt. 1. *WHat were thoſe dayes, after which the new Covenant was to be made?*

Anſw. They were the days of the Law and Prophets, the dayes of the firſt Covenant, the dayes of God's exerciſing and making triall of that outward People the Jews, by his outward and literall Covenant. After the full expiring of thoſe dayes, another Covenant was to be made.

Queſt. *What are the dayes wherein the new Covenant is made?*

Anſw. They are the dayes of Chriſt, the dayes of his Power, the dayes of the miniſtration of his Spirit.

Queſt. 3. *What is the houſe of* Iſrael *and* Judah, *with which this new Covenant is to be made? is it the* Iſrael *and* Judah *according to the Fleſh? the* Iſrael *and* Judah *according to the old Covenant; or according to the new?*

Anſw. When the old Covenant is paſſed away, the conſideration of *Iſrael* and *Judah* (after the Fleſh) paſſed away alſo: and the new Covenant is fitted for and made with the new *Iſrael* and *Judah*: ſo that (as the Apoſtle ſaid) *He is not* (now, according to this Covenant) a *Jew, that is one outward; nor is that circumciſion, which is outward in the Fleſh: but he is a* Jew, *which is one inward* &c. The Goſpel breaks down the outward conſideration between *Jew* and *Gentile*, and brings up another conſideration in both: ſo that the Promiſes and bleſſings are not to either in their old ſtate, but as they are gathered into, and ſpring up in the new Seed.

Queſt. 4. *Is this Covenant faultleſs? doth it mend that which God found amiſs in the other? doth it keep more firmly to him, than the other did? is there no falling away from it?*

Anſw. Yes, it is faultleſs, it doth help the deceits of the other. It doth keep more firmly to God. There is no falling away from it by thoſe, with whom it is fully made, and who are eſtabliſhed in it. But in the paſſage and travel, there is danger to the Soul, which is not faithfull, and watchfull, leſt it be drawn from that, which gives it right to, and entrance into the Covenant. For as the beginning is in the Faith, and in the obedience: ſo is the continuance, growth and progreſs. Thus the Goſpel was preached, *He that believeth, and is Baptized, ſhall be ſaved*: which believing includes not only a beginning to believe, but a going on therein, and continuing to the end. For ſo is the Promiſe and word of Chriſt, *He that continueth to the end, ſhall be ſaved.* But if any man draw back from the Lord, from his Spirit, and return into the way of Death with the other Spirit, the Soul of the Lord will have no pleaſure in him.

Object. *But then this alſo is like the firſt Covenant, depending upon the Creature, and is defective as the other was.*

Anſw. No; This Covenant doth not depend upon the Creature: but upon Gods Love, Mercy and Power, which hath no limits in this Covenant, but may extend it ſelf as far and as long as it pleaſeth. It dependeth upon the principle of his Life, upon the Power of his Spirit freely diſpenſed to the Creature: yet the Creature that will reap and enjoy this, muſt come to it in the Faith and Power which is of the Principle, and in the ſame muſt abide with it. For God forceth none to come, but draweth and maketh willing: neither doth he force any to ſtay, but perſwadeth and maketh willing to ſtay. This is the manner of his working, the day of his Power. But now, if the ſoul hearken to the other Spirit and his drawings, and depart from the Lord, and will not hearken and be won again, the Love and Pleaſure of the Lord turns from it, even according to the Law of this Covenant. For there is a Law of this Covenant, according to the nature of it (according

cording to which the Lord works) as well as was in the other.

Now ſearch ye the Scriptures concerning this thing. Is there any Promiſe of Salvation, but upon coming to the Son, or to them that come, without abiding? Did not Chriſt tell his own diſciples, that as they were in the Vine, in his Love: So they muſt abide there? It was the Law his Father gave him: and the ſame Law he giveth them. It is natural to man to backſlide: and in his backſliding from that wherein is the Life and Vertue, how can he but miſs of the Life and Vertue of it? Therefore in this Covenant, the Lord hath provided that which will heal the backſlidings, which will work out all in man freely, which will powerfully preſerve him, &c. But he muſt come to it (he muſt come to the Son, he muſt come to the Waters) and he muſt alſo abide there. Yet this is not required of him to do of himſelf neither, according to the Law and courſe of the old Covenant: but of him in the new ability; which is in the new Principle of Life, wherein he is daily to receive it: yea it is with him and near him; as near him to be daily drawing him into and preſerving him in Life, and within the limits of the Covenant, as the Tempter is to be drawing him into ſinning againſt the Covenant, and ſo into death.

Queſt. 4. *What doth God promiſe to do, for the new houſe of* Iſrael *and* Judah, *in this new Covenant.*

Anſw. He Promiſeth to put his Laws into their mind, and write them in their Hearts. (O happy he that knoweth theſe Laws, this Mind, this Heart, this manner of writing.) He promiſeth to be their God, and that they ſhall be his People (This Covenant is a Powerfull Covenant, it will make ſo indeed.) He Promiſeth to become their Teacher, and ſuch a Teacher as all ſhall know him, from the leaſt to the greateſt, even ſo as they ſhall not need to ſeek out abroad after the Knowledge of him. (It is ſo, where this Covenant is made, even with the leaſt with whom it is compleated: but it is not ſo where it is only begun, or in ſome few degrees carried on.) He promiſeth to take away that, which alone is able to hinder the good things of the Covenant: for he will be mercifull to their unrighteouſneſs and their Sins and Iniquities will he remember no more. This alſo is witneſſed, according to the Souls growth in and receiving into it the ſtrength of the Covenant. For many find ſinning againſt the Covenant, and the remembring of their Iniquities, in their paſſage; yea Judgment doth continue in the refining time, till that be made to paſs away thereby which the Judgment is to: but in the Covenant it ſelf is Reſt, Joy, Peace, Satisfaction, Life and Powerful Redemption and Righteouſneſs for evermore.

Queſt. 5. *How is this Covenant made, and how doth the Soul enter into it, grow up in it, and reap and enjoy the Sweet bleſſings and Promiſes of it?*

Anſw. It is made in the Faith and Obedience of the Soul to the Goſpel, to the Power of the endleſs Life; It is made according to the Promiſe. The Promiſe is to him that believes and obeys the Goſpel. There is no other way into it but union with Chriſt in the Faith, from which flows Obedience to the holy commands and requirings of his Spirit. All unbelief and diſobedience is out of this holy, bleſſed Covenant. They are ſtops in the way, and hinder the Soul both from entring into, and from abiding in the Covenant; yea the Gates of Hell may eaſily prevail againſt them, who do not believe, obey, watch and pray, but enter into the Temptations of the enemy, which draw into death, as the motions and requirings of the Spirit lead into Life.

A brief Account concerning ſilent Meetings, the Nature, Uſe, Intent and Benefit of them.

This is a great myſtery, hid from the eye of man, who is run from the inward Life, into outward Obſervations. He connot ſee, either that this is required by the Lord of his People, or any Edification therein, or Benefit thereby; But to the mind that is drawn inward the thing is plain, and the building up hereby in the Life of God, and fellowſhip one with another therein, is ſweetly felt, and precious refreſhment from the Preſence of the Lord received by them, who ſingly herein wait upon him, according to the leadings and requirings of his holy Spirit. Now to open the thing a little to the upright hearted, if the Lord pleaſe.

After the mind is in ſome meaſure turned to the Lord, his quicknings felt, his ſeed beginning to ariſe and ſpring up in the heart, then the fleſh is to be ſilent before him, and the ſoul to wait upon him (and for his further appearings) in that meaſure of Life which is already revealed. Now this is a great thing to know fleſh ſilenced, to feel the reaſoning thoughts and diſcourſes of the fleſhly mind ſtilled, and the Wiſdom, Light and guidance of Gods Spirit waited for. For man is to come into the poverty of Self, into the abaſedneſs, into the nothingneſs, into the ſilence of his Spirit before the Lord, into the putting off of all his Knowledge, Wiſdom, Underſtanding, Abilities, all that he is, hath done or can do out of this meaſure of Life, into which he is to travel, that he may be clothed and filled with the Nature, Spirit and Power of the Lord.

Now in this meaſure of Life which is of Chriſt, (and in which Chriſt is in this and appears to the Soul) there is the Power of Life and Death: Power to kill to the fleſh, and Power to quicken to God: Power to cauſe the Soul to ceaſe from its own workings, and Power to work in, and for the Soul, what God requires, and what is acceptable in his Sight. And this God is to be Waited upon and Worſhiped continually (both in private and in publick) according as his Spirit draws and teaches.

For the Lord requireth of his People not only to worſhip him apart, but to meet together to Worſhip him, in the ſeaſons and according to the drawings of his Spirit: And they that are taught of him, dare not forſake the aſſembling of themſelves together, as the manner of ſome is, but watch againſt the temptations and ſnares, which the enemy layes to deceive them there-from, and to diſturb their ſenſe by, that they might not feel the drawings of the Father thereunto.

And this is the manner of their worſhip. They are to wait upon the Lord to meet in the ſilence of Fleſh, and to watch for the ſtirrings of his Life, and the breakings forth of his Power amongſt them. And in the breakings forth of that Power they may pray, ſpeak, exhort, rebuke, ſing or mourn, *&c.* according as the Spirit teaches, requires and gives utterance. But if the Spirit do not require to ſpeak and give to utter, then every one is to ſit ſtill in his place (in his heavenly place, I mean) feeling his own meaſure, feeding thereupon, receiving therefrom (into his Spirit) what the Lord giveth. Now in this is edifying, pure edifying, pretious edifying; his Soul who thus waits, is hereby particularly edified by the Spirit of the Lord at every meeting. And then alſo there is the Life of the whole felt, in every veſſel that is turned to its meaſure; inſomuch as the warmth of Life in each Veſſel, doth not only warm the particular, but they are like an heap of freſh and living coals, warming one another, inſomuch as a great ſtrength, freſhneſs, and vigour of Life flows into all. And if any be burthened, tempted, buffetted by Satan, bowed down, overborn, languiſhing, afflicted, diſtreſſed, *&c.* the eſtate of ſuch is felt in Spirit, and ſecret cries, or open (as the Lord

Lord pleaſeth) aſcend up to the Lord for them, and they many times find eaſe and relief, in a few words ſpoken, or without words, if it be the ſeaſon of their help and relief with the Lord.

For abſolutely ſilent meetings (wherein there is a reſolution not to ſpeak) we know not: but we wait on the Lord, either to feel him in words, or in ſilence of Spirit without words; as he pleaſeth. And that which we aim at, and are inſtructed to by the Spirit of the Lord as to ſilent meetings, is that the Fleſh in every one be kept ſilent, and that there be no building up, but in the Spirit and Power of the Lord.

Now there are ſeveral States of People. Some feel little of the Lords preſence; but feel temptations and thoughts, with many wandrings and roveings of mind. Theſe are not yet acquainted with the Power, or at leaſt know not its dominion, but rather feel dominion of the evil over the good in them. And this is a ſore travelling and mournfull State, and meetings to ſuch as theſe (many times) may ſeem, as to themſelves, rather for the worſe than for the better, Yet even theſe, turning (as much as may be) from ſuch things, and cleaving, (or at leaſt, in truth of heart deſiring to cleave) to that which diſliketh or witneſſeth againſt them, have aeceptance with the Lord herein: and continuing to wait in this trouble and diſtreſs (keeping cloſe to meetings, in fear and ſubjection to the Lord who requireth it, though with little appearing benefit) do reap an hidden benefit at preſent, and ſhall reap a more clear and manifeſt benefit afterwards, as the Lord waſteth and weareth out that in them, wherein the darkneſs hath its ſtrength. Now to evidence that the Lord doth require theſe ſilent meetings, or meetings after this manner ſilent, it may thus appear.

God is to be worſhiped in Spirit in his own Power and Life, and this is at his own diſpoſe. His Church is a gathering in the Spirit. If any man ſpeak there, he muſt ſpeak as the Oracle of God, as the veſſel out of which God ſpeaks; as the Trumpet out of which he gives the ſound. Therefore there is to be a waiting in ſilence, till the Spirit of the Lord move to ſpeak, and alſo gives words to ſpeak. For a man is not to ſpeak his own words, or in his own wiſdom or time: but the Spirits words, in the Spirits wiſdom and time, which is when he moves and gives to ſpeak. And ſeeing the Spirit inwardly nouriſheth, when he giveth not to ſpeak words, the inward ſenſe and nouriſhment is to be waited for, and received as it was given when there are no words. Yea the miniſtry of the Spirit and Life, is more cloſe and immediate when without words, then when with words, as have been often felt, and is faithfully teſtified by many witneſſes. Eye hath not ſeen nor ear heard, neither hath entred into the heart of man, how and what things God reveals to his Children by his Spirit, when they wait upon him in his pure fear, and worſhip and converſe with him in ſpirit: for then the Fountain of the great deep is unſealed, and the everlaſting ſprings ſurely give up the pure and Living Water.

THE END

Life and Immortality brought to Light through the Goſpel. Being a true diſcovery of the Nature and Ground of the *Religion* and *Kingdom* of CHRIST, In ſeveral weighty *Queries* propounded; and other ſerious *Matters* treated of, highly Importing the Eternal Salvation of Souls.

written by Iſaac Penington, *in the time of his Impriſonment at* Reading-Goal.

The Preface to the Reader.

THE Goſpel is the Power of God *unto Salvation. O bleſſed is he, who meets with that which Powerfully ſaves. Moſt Mens Religion is but a talk, and Profeſſion of that, which they have not: and what will ſuch a kind of Religion avail, when it comes to be tryed by the piercing Fire of the Spirit of burning, and pure (Impartial) judgment. Neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature. Alas, how few know that? And yet if any man be in Chriſt, he is a new Creature: old things are paſſed away, and all things become new there. Who can bear the deciſion of this Tryal? for many pretend to be in Chriſt, and yet they themſelves are ſtill in the old Nature and Spirit. Be not deceived, ſaith the Apoſtle, God is not mocked. Alas, how many are deceived about their Religion; Indeed it is impoſſible for a man not to be deceived, who knoweth not the anointing, nor is taught his Religion by the anointing. He is Truth and no Lye, and he teacheth Truth and no Lye: but mens apprehenſions and concealings, upon the holy Scriptures and Myſteries of God's Kingdom are but like themſelves: empty and vain. O that men could ſee with the true eye, hear with the true ear, underſtand with the true heart! Then might they know indeed, and come to witneſs the Ethiopian skin waſhed, and the Leopard Spots changed: but till then, they may change from one opinion to another, and from one Profeſſion and way of Religion to another, and yet in Nature, Spirit, Mind and heart, yea and in Converſation alſo, (as to the ſubſtance thereof) remain ſtill one and the ſame. And what will become of men, whoſe hope is in their Religion, in their knowledge of Chriſt, in their Faith, in their Worſhip, &c. if all theſe, when they come to be tryed ſhall be found wanting of the true Nature and Vertue, and condemned by the Lord for dead and dry! O that men knew what ſhould be yoaked down, what ſhould be turned from and denied, how glorioufly and takingly ſoever it appears! All fleſh is graſs, all fleſhly Knowledge and Religion muſt paſs away. That which the earthly man can comprehend in his underſtanding, is but the outward, the fleſhly part of Religion: the Spiritual Knowledge, the living Knowledge is reſerved for, and given to the Spiritual capacity and underſtanding, which the Children of the moſt high received in the new Birth, and holy Begettings of Life.*

Here are ſome queries held forth in love to thee, Reader, to bring thee to a true ſenſe in many weighty matters. They are not of a confounding (unleſs it be, to that part which is not to know) but of an opening Nature; they were ſweet to my taſte, which (as in Gods preſence, and by the Vertue of his Life and Spirit flowing in me) reliſhed the things queried of. I deſire they may be profitable to thee alſo, and that thou mayeſt witneſs the guidance of Gods Spirit, leading thee into and giving thee faithfully to walk in the way that leads to eternal reſt. For our dayes in this World are but for a moment, and then we muſt be Judged, and diſpoſed of by the Lord, for ever: each Perſon according to the Nature and Spirit he is of, and according to the deeds done in the Body, whether they have been good or evil. The Lord give thee ſo to conſider thy wayes, that thou mayeſt apply thy heart to true Wiſdom, which conſiſts

in

in fearing God, and departing from evil, which the leaſt child, that is taught of God, learns; and thoſe that are grown up in Holineſs and Righteouſneſs, are skilfull and perfect in; So that they cannot do any thing againſt the Truth, but in and for the Truth.

There are alſo ſome queſtions anſwered, one about Preaching the Goſpel after the Apoſtacy, another about the reaſon of Gods not teaching others what it pleaſeth him to teach us, and the way of his teaching us. There is likewiſe ſomewhat concerning the threefold appearance of Chriſt, and touching Mount Sinai, *from whence the Law of the Letter was given, and* Mount Sion, *from whence the Law of the Spirit goes forth; as likewiſe concerning the Temple and Sacrifices under the Goſpel, and of the way to know ones Election and to obtain full aſſurance thereof, &c. All theſe ſpring from Life in my Heart, for thy ſake who breatheſt after the Lord, and after his pure way and holy path of Life, and who Readeſt in humility, fear and uprightneſs: and my Prayers to the God of my Life goe along with them, that thy heart may be opened by* him, *in the Reading of them, and that thou mayeſt have the ſenſe of them in the ſhinings of* his Light *in thine own heart, whoſe work it is to cauſe it to ſhine out of the darkneſs that his Glorious Goſpel may not be hid from the Sons of men, but through the Virtue, Power and operation of the Spirit of Truth (which firſt convinceth of ſin, and then leadeth out of it, into that which is pure and holy, they may come to be acquainted with the myſtery of Life, which hath been hid from Ages and generations, but is now made manifeſt to Gods Children and Sanctified ones: which being made manifeſt to them, is revealed and known to be* Chriſt in them, *the hope of Glory. The Lord grant thou mayeſt know & experience him to be ſo to thee & in thee,* Amen.

A few Words in general, to thoſe that deſire the Knowledge of the True GOD.

The Inſpiration of the Almighty, giveth Underſtanding.
we know that the Son of God *is come, and hath given us an Underſtanding, that we may know him that is True.*

IT is a great Matter to receive an Underſtanding from the *Lord*; which, 'till a Man doth, his Knowledge is neither True, Living, nor Saving.

Now, he that would receive an Underſtanding from the *Lord*, muſt wait to know the Beginnings of the New and Holy Underſtanding; and what that Underſtanding and Knowledge is, which ſtands in the way thereof, and how to part therewith: And then he muſt faithfully loſe, and part with it, for the other; which is Pure, True, and Heavenly.

And when a Man hath received an Underſtanding from the *Lord*, then he may weigh, conſider, and come to know things aright: But till then, deceit will lodge in his Heart, and have Power over him; and his very Wiſdom and Knowledge will pervert him, and turn him aſide from the way of Life and Truth. The Wiſe profeſſing *Jews* were hindered from owning the *Meſſiah*, by the very Knowledge which they had gathered and comprehended out of the Letter of the Scriptures.

But if a Man hath received an Underſtanding from the *Lord*, in meaſure; yet it is an hard matter to keep to that Underſtanding; and he muſt lye very low and humble, who ſo doth. Oh, What a continual Watch hath my Soul had (and ſtill hath) againſt that Part wherein my Religion formerly ſtood! For, though the *Lord* had reached to the pure Seed of Life in me, and had quickned my Soul thereby; yet I knew not how to turn to the Seed, and abide in the Seed, and to hold my Knowledge and Life there: but was ſtill ſtriving to live and know (and

(comprehend and practiſe) in a part above the Seed: and there the enemy was ſtill too hard for me, and did often deprive me of the benefit or right uſe of what the Lord had wrought in me, and freely beſtowed upon me.

Alaſs, who can underſtand this voice! Surely it is very hard for any ſo to do, but ſuch who have had ſome ſenſible and lively experience thereof in themſelves: but for want of this Knowledge, Senſe and Experience, many are deeply deceived concerning the Lord Jeſus Chriſt, and the ſtate of their own Souls concerning Faith in him, Love to him, Pardon of Sin and Juſtification in and through him, Regeneration and Sanctification by his Spirit, and concerning walking in the way of Holineſs and obeying his commands; and ſo err in heart exceedingly (both in Doctrine and Practice) concerning the weighty things which appertain to Salvation.

Now I having erred in time paſt in my former Profeſſions, and been deeply perplexed and diſtreſſed, through my erring from the holy Seed, Spirit and Power of Life: bear with me, bear with me, yea I ſay again, bear with me if I pity others, and ſincerely deſire that their eyes may be opened to ſee the Pure, Living, Holy, Undefiled way, in which no defiled Spirit can walk; but a man muſt be truly made alive, and truly cleanſed in mind and Spirit, before he can walk in this way. Now, if we experimentally, moſt tenderly and in true Love witneſs, from the God of Life and Salvation, where the Life of the Lord Jeſus Chriſt, and the cleanſing of his blood and Spirit is met with; and that according to the plain Teſtimony of the Scriptures: why are ye offended with us for our Love, and for telling you the truth, as the Lord hath opened our eyes, and taught us to ſee, and read it in the Scriptures of truth, and as we have experimentally found it in Jeſus?

Well, The Lord knoweth how we are many times mourning and praying for you, while ye are reviling and backbiting us: for we know the way and courſe of that Spirit, wherein ye oppoſe us. And, O that ye your ſelves alſo did know what Spirit it is, which thus acts you! for then, ſurely, ye would confeſs it to be the very ſame which oppoſed Chriſt in the dayes of his Fleſh, having only a different cover and way of appearance; That, crying him up as to come, This, as, already come; but both denying him who is the *Meſſiah*. For, in that ye deny his Spirit, Life, Appearance and Power in the leaſt of his, ye deny him. O that ye could feel the tender bowels, truth of heart and true underſtanding from Gods holy Spirit, wherein this is written! O that ye could rightly diſtinguiſh between the pretious and the vile; and not call that vile, which in Gods ſight is pretious; nor that pretious, which in Gods ſight is vile. Ye muſt feel the Holy Seed, the Living of God Judge in you, and ye judge only in that, or ye will err in Judging according to the appearance, and not judge the righteous Judgment.

Reading-Goal, 26th.
of the 3d. *Month*
1671.

J. P.

Life

Life and Immortality brought to light by the Gospel, being a true Discovery of the Nature, and ground of the Religion, and Kingdom of Christ, &c.

I

Some Queries concerning the State of the Church, as it was in the Apostles dayes, and was to be afterwards.

Quer. 1. WAs not the Church exceeding Beautiful and in heavenly Glory, in the dayes of the Apostles? did she only travel after Life and Glory? did she not also bring forth? did she not witness the Kingdom come, the Power come, the Eternal Life come? and did she not partake thereof and dwell therein? Was she not a woman clothed with the Sun, and the Moon under her feet, and Crowned with a Crown of twelve Stars? yea did she not bring forth the man-Child, which was to rule all Nations with a rod of Iron? who can read this State who is not in some measure a partaker of the same Glory?

Quer. 2, Was not this Heaven afterwards wrapped up, rolled up, and did not this Glory pass away? did not the great red Dragon fight with the Woman? and did she not fly into the wilderness, and was not the man-Child caught up to God? & did not the remnant of her Seed (who had the testimony of Jesus, and who kept his Commandments) testifie and propheſie in sackcloth? Read the 11 and 12 Chapter of the *Revel.*

Quer. 3. Upon the flight of the true Church into the wilderness (when she was thus gone out of Sight) did not the false Church start up, which made a Glorious and taking appearance in the World, to the eye of mans Wisdom? did not shee sit upon a Scarlet coloured beast (Wise and strong) having Seaven heads and ten horns? Was she not arrayed in purple and scarlet colour, and decked with Gold and pretious stones and pearls, having a golden Cup in her hand making the Kings, Nations and Inhabitants of the earth drunk with the Wine of her fornication? What do those things mean? what did the Wisdom of God thus describe her for?

Quer. 4. What did the true Church carry into the Wilderness with her, & what did she leave behind her? did not the Temple, the Altar and the true Worshipers go along with her? did not the Gentiles, such as were not true *Jews*, such as could not come iuto the Temple (but only into the outward Court, and Worship there) did not these stay behind? and had not these Gentiles henceforth (from the true Church its flight into the Wilderness) the outward Court given to them, that they might make use of it (and worship in it) as much as they would? The Virtue, the Life, the Power, the Spirit being taken away, & removed with the true Church which fled into the Wilderness; what did God regard the outward? *leave it out of my Measure*, saith the Lord, *and give it to the Gentiles* Revel. 11 2.

Quer. 5. What is the Cup, the golden Cup, which this false Church hath in her hand, wherein are sorceries and witchcrafts, wherewith she bewitcheth People and maketh them drunk? Is it not a Glorious appearance of things, without the true Life and Power? Doctrines concerning God, Doctrines concerning Christ, Doctrines concerning Worship, Doctrines concerning Sanctity? &c. Yea, but the Spirit, the Life, the Power that was in the Apostles dayes is wanting. What remains of these, is to be found with the true Church in the wilderness (the Blood of whose seed she drinks) not with her.

Quer. 6. What will become of this great Woman in the end; this Rich, this Glorious

Glorious Church? ſhall ſhe continue ſo for ever? ſhall ſhe ſit as a Queen for ever, and never ſee ſorrow? ſhall the true Church never come out of the Wilderneſs, to be reſtored to her Beauty and Glory again? Nay, nay, in one day ſhall her plagues come, Death, and Mourning, and Famine. It is true ſhe is Wiſe and Strong (and a beaſt alſo on which ſhe ſits and rides, who is able to make war with, ſaith mans Wiſdom) but Wiſer and ſtronger is the Lord God Almighty who judgeth her, and who is taking and will take to him his great Power, wherewith he will Thunder againſt her, until he hath brought her down, and her fleſh be utterly burnt with Fire.

Quer. 7. What ſhall become of thoſe who drink of her Cup, and who believe and Worſhip as ſhe teacheth? ſhall they not all drink of the Wine of the Cup of the wrath of God almighty, poured out without mixture? ſhall they not partake of her dreadfull plagues, in the hour of her judgment? Read *Revel*, 14. 9, 10. 11. and Chap. 18. For theſe things are to come to paſs; as certainly as they were foretold: and when they do come to paſs, bleſſed ſhall the *Saints* be, who have ſuffered with patience, keeping the Commandments and the faith of Jeſus; and Wo will be to them, who have perſecuted them, and drunk their Blood, Read 13. 14. 17. and 19. Chap. of the *Revel.* which ſignifie of and teſtifie to theſe things.

Now whereas many ſay, that the Book of the *Revel.* is ſuch a myſtical book, that it is not to be underſtood: to what end then was it written? It was the Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his Servants things which muſt ſhortly come to paſs, Chap 1 8. 1. and would Chriſt give them forth in ſuch words, as could not be underſtood; Again it is ſaid *ver.* 5. Bleſſed is he that Readeth, and they *that hear the Words of his Propheſie*, and keep thoſe things which are *written therein*: for the *time is at hand.* How can any be bleſſed in reading, or how can any keep what is written therein, without underſtanding the things contained in it? How can any follow the true Church into the Wilderneſs, or avoid being taken with the Golden Cup of fornications of the falſe Church, or refuſe the mark of the Beaſt (that he take it neither on his fore-head nor hand, nor have the name of the Beaſt upon him, nor ſo much as the number of his name) unleſs he truly & rightly underſtand theſe warnings and deſcriptions of the holy Spirit of God, given forth in the Book, to preſerve in the way of Truth, in the way of Life, (though through great ſufferings and tribulations) out of the way of Spiritual whoredom and death? For, Myſtical *Babylon*, the Nations of the earth and great ones (generally) commit fornication with, *Revel.* 17. 2. and 18. 3. Indeed this Book is a myſtery to mans wiſdom: for it was not given to the wiſdom of this world, but is hid from that; but God gave it Chriſt to give to his ſervants, and it is not a myſtery (but opened and revealed by the Fathers Spirit) to the Children of the true wiſdom, who are inſtructed and taught of God to eſcape that bed of whoredom, and ſpirittual fornication, which the earthly wiſdom (in the wiſeſt men of this world) is intangled in.

II.

Some Queries on Chap. 29, and 30. of Deut. compared with Rom. 10

Quer. 1. DId not God Command *Moſes*? to make a Covenant with the Children of *Iſrael*, in the land of *Moab*, beſides the Covenant he made with them in *Horeb*, *Deut.* 29. 1.

Queſt. 2. What was this Covenant? was it of the ſame Nature with the former? or was it of a different Nature; was not the former the Covenant of the Law? and was not this the Covenant of the Goſpel? did not this Covenant contain the promiſe of Circumciſing the Heart, *Deut.* 30. *ver.* 6. Whereas under the other Covenant, notwithſtanding all the temptations, ſigns and miracles which they had ſeen in *Egypt*, and in the Wilderneſs about the ſpace of Forty years: yet the Lord had not given them an Heart to perceive: and eyes to ſee and ears to hear unto,

unto that day. But *Moſes* and *Aaron*, with *Caleb*, and *Joſhuah*, who know and partooke of the other Covenant, they were of a better Spirit, and underſtood the leadings and commands of God, and followed afterhim

Quer. 3. Had the *Jews* minded this Covenant, might they not have been able to keep the other alſo? Did any fail in Sacrifices or outward Obedience to the Law, who kept to this Covenant? what an holy man was *Samuel*, who did not ſo much as err in Government, but could plead with the people, whoſe Oxe or Aſs have I taken? or whom have I defrauded or oppreſſed. *Zacharias* and *Elizabeth* his wife walked in all the Commadments and Ordinances of the Lord blamleſs. And ſo the Children of God in the Goſpel, who have a new Heart and a new Spirit, and walk not after the fleſh, but after the Spirit, and Law of Life in Chriſt Jeſus, they alſo fulfill the Righteouſneſs of the Law declared in the Letter, *Rom.* 8, 4.

Quer. 4. What is the Commandment of this Covenant, and where is it written? the Commandments of the other Covenant were written in the Law of *Moſes*, and in Tables of Stone: but where is this Commandment written? or where is it to be found; Is it in heaven above to be fetched down from thence? or is it beyond the Sea, *&c.* Nay, is it not very nigh? is not the word of this Commandment nigh in the mouth and in the heart? and is it not there placed by the Lord for this very end, that men might hear it and do it?

Quer. 5. Was not this the word or Commandment of Life and good, or of death and evil to the *Jews* (ſee Chap. 30. 14, 15.) and is it not ſo alſo to mankind? He that hears and obeys the word of this Commandment, doth he not live and partake of good? he that diſobeys it, doth he not dye and undergo wrath and evil, tribulation and anguiſh upon his Soul from the hand of the Lord, either poured out upon him at preſent, or treaſured up for him againſt hereafter? Read *Rom.* 2. 5. 6. *&c.*

Quer. 6. Was not this other Covenant, this ſecond Covenant, this new Covenant, which God bid *Moſes* make with them then, the ſame which God makes with believers in the dayes of the Goſpel; The old Covenant had been made with the *Jews* before: was not this the new? They had had the Law in the letter before, wherein the Commandment was afar of: but is not the Commandment of the new Covenant (the Law of the Spirit of Life) nigh; and had not that People of the *Jews* the Spirit of the Lord nigh to inſtruct them, by vertue of this Covenant; That they had ſo, is plain, *Nehem.* 9. 20. and *Iſa.* 63. 10. but whether they had the Spirit nigh to them by vertue of the old Covenant, or by vertue of the new (which *Moſes* was appointed by God to make with them, as is afore expreſſed) let the wiſe in heart conſider: and whether the tender mercies, which God all along expreſſed to them (as is mentioned *Iſa.* 63. 7.) were by vertue of that Covenant wherein God had continual advantages, and provocations againſt them, or by vertue of this Covenant, from which mercy and redemption is continually ſpringing freely towards the *Iſrael* of God.

Quer. 7. whether the word of faith which the Apoſtles preached, was not the ſame word nigh in the mouth and heart which *Moſes* Preached? Is not the word of Life, the word of Faith, the word of the new Covenant one and the ſame in all ages and generations; Indeed there are outward ſayings and teſtimonies after divers manners: but Chriſt is the ſame yeſterday, to day, and for ever, and the Commandment of Life in the mouth and heart changeth not, but is always one and the ſame.

Quer. 8. What is the juſtification under this Covenant, or what is that which God hath an eye to in juſtifying any perſon here? is it not the obedience of faith? What doth God condemn, but unbelief? and will he not juſtifie Faith? for Faith flows from Life, and Life from Chriſt. So that indeed here the holy root makes all that are of it holy, and the Righteous root makes all that are of it Righteous; and he that doth Righteouſneſs is Righteous, even as he is Righteous, 1 *John*, 3, 7. and Chriſt is here indeed made unto the Soul, that thus receives him, and obeys him, as the word and Commandment of Life. I ſay, he is indeed made unto ſuch an one of God, Wiſdom, Righteouſneſs, Sanctification, and Redemption:

demption: and bleſſed are they that do not miſtake about this, but come truly to witneſs it.

III.

Some Queries concerning Deſtruction and Salvation.

Quer. 1. WHether there be not ſomewhat which deſtroyes, which hath the Nature of Death and Deſtruction in it, and which leaveneth with Death and Deſtruction, as it is let in and received.

Quer. 2. Whether there be not ſomewhat alſo which ſaves, which hath the Nature of Life and Salvation in it, and which leaveneth with Life and Salvation as it is let in and received?

Quer. 3. Whether that which deſtroyes be not near, and whether that which ſaves be not near alſo; (doth not Chriſt ſtand at the door and knock? and may not he be heard and let in. ſee *Revel.* 3. 20.)

Quer. 4. Whether this which is ſo near and ſo able to ſave, was not that which ſaved in all ages and generations, even before Chriſt appeared in a Body of Fleſh, and the ſhedding his bloud?

Quer. 5. Whether after Chriſt appeared in a Body of fleſh, and ſhedding his bloud, any can be ſaved thereby? or by any believing on Chriſt whatſoever, without letting in or receiving that Life and Power which ſaves? Be not deceived, God is not mocked: He that believeth in the Power which raiſed our Lord Jeſus Chriſt from the dead, and is ſubject to the Power, ſhall be redeemed and ſaved thereby: For Death came by the Souls Separation from the Power which gave Life; and Chriſt ſaves by bringing to the Power again (ſo that he that would indeed be ſaved by Chriſt, muſt believe in God through him, and feel the Power which redeems.) But let a man believe never ſo much concerning God and Chriſt; until he feel this and be changed by the vertue and operation of this, he cannot be ſaved; but is ſtill in his Sins, and under condemnation and wrath; becauſe of Sin, whatever he think of himſelf.

Quer. 6. Whether Chriſt was not the ſame yeſterday, to day and for ever: even before he took up the Body of Fleſh, while he was in the Body, after he laid down the Body; and after he took it up again and appeared in it to his Diſciples?

Quer. 7. Whether Chriſt, where he inwardly and Spiritually appears and is received, doth not diſcover, ſhake, diſſettle, and remove that Nature, which cannot receive the Law, and ſo bring up and bring forth the Heavely ſeed, which was afore the Law (which is appointed by God for a Generation to himſelf) which alwayes doth the will of him who quickens it, and who fills it with Life and Power from an high?

IV.

Some Queries on Coloſs. 1. 27, 28, 29. (*obſerve, that in* ver. 27. *whereas it is in our common Tranſlation rendred, this Myſtery among the Gentiles; and it is by ſome other Tranſlations rendred, This Myſtery in the Gentiles; and ſo it is in the Greek*)

Quer. 1. WHether there be not a Myſtery of Light, a Myſtery of Life: ſomewhat of true Light hidden, ſomewhat of true Life hidden in the Gentiles? Whatſoever makes manifeſt, is Light, ſaith the Apoſtle, *Epheſ.* 5. 13, 14. And that which may be known of God is manifeſt in them, *Rom.* 1. Is there not ſomewhat in the Gentiles, which in ſome meaſure diſcovers ſomewhat contrary to God in them, and is many times working in their minds againſt it? Is not this of a Pretious Nature? and hath it not Pretious Vertue and Power in it, though it be little tooke notice of by them?

Quer.

Quer. 2. Do not the *Saints* know what this myſtery is? do they not know what is the Riches and Glory of it? Indeed it hath been hid from Ages and Generations; ſo that they knew it not: but is it hid from the *Saints* alſo, in the day of the Goſpel? is it not revealed in them, and to them?

Quer. 3 What is this Myſtery in them in whom it is revealed? Is it not Chriſt in them? Is it not the hope of Glory in them? Do they not know it to be Chriſt? Do they not know it to be the hope of Glory? Who can damp the Faith or darken the Knowledge of thoſe, who feel the Myſtery of Life revealed in them? who feel Chriſt the (hope of Glory) Living, Dwelling, and Reigning, in the Authority and Power of the Father, in their own hearts?

Quer. 4. Did not the Apoſtles preach this Myſtery? did they not Preach the Word of Faith *within in the Heart*? the Kingdom *within*? Chriſt, the hope of Glory *within*? Did they not Preach this Meſſage of the Goſpel (which they had from Chriſt to carry to men) that *God is Light, and in him is no darkneſs at all*? And did they not Preach it to this very end, to turn men and bring men, from the *Darkneſs within* to the *Light within*? That in it they might have Union and Fellowſhip with God, who is Light. Can any have fellowſhip with God, who is Light, but as his Spirit is brought out of the inward darkneſs, into the inward Light?

Quer. 5. What did the Apoſtle *Paul*, and the other Apoſtles aim at, in their warning men and teaching them in all Wiſdom? Was it not to perfect the work of God in them, and that they might preſent every man perfect in Chriſt Jeſus.

Quer. 6. Did not the Grace and Power of God go along with the Apoſtles, and work in them mightily to this end, even for the perfecting the Saints? And the Grace and Power of God, working mightily againſt ſin, and the power of *Satan*, is it not able to conquer Satan, and to make him fall like Lightning, and to trample him under feet? conſider *ver.* 19, & 2 *Theſ* 1. 11, 12.

Quer. 7. Did the Apoſtles ever preach ſuch a Doctrine, that no man could be perfected in this Life; but man muſt alwayes, (every day) be committing ſin? Nay, did they not ſpeak Wiſdom among them that were perfect, and ſay, let as many of us as be perfect, be thus minded? Did they not diſtinguiſh between the weak, and between the ſtrong and perfect? Do they not ſpeak of ſome that had overcome the wicked one, and were born of God, and did not ſin? It is a pretious thing to feel the Power of God regenerating the mind: But it is much more pretious to witneſs it regenerared. But that ſtate none know, but they that are in it: but this is moſt certain, that ſin is ſhut out of it, and that all things are new there.

Quer. 8. Will the Myſtery of Life, where it is received and turned to, ever ceaſe working againſt the Myſtery of Death, untill it hath wrought it out of the mind? ſhall Judgment never be brought forth unto victory over ſin in the Heart? ſhall there never be pure and full Communion with the Lord here in this world, without the interruption of ſin? Theſe things, ſaith *John*, *I write to you, that your Joy may be full.* Shall the Joy never be full in any? How can the Joy be full, where ſin hath power and breaks in upon the ſoul, and prevaileth upon the mind, even to the committing of it daily? The ſoul that is weary of ſin, and grieved at its grieving Gods Spirit thereby, can never come to full union and fellowſhip with the Lord, nor to have its joy full while it doth that which grieves Gods Spirit: for it is impoſſible but it ſhould grieve the Soul alſo, and weaken its joy and rejoycing in the Lord.

Some Queries concerning the Way of Life, and Myſtery of the Goſpel,

Quer. 1. IS not the way of Life, the way of Holineſs, the way of Truth, the way of Peace one and the ſame, in all Ages and Generations? was there ever or ſhall there ever be another, than that which was from the begining?

Quer. 2. Is not this way a pure way, a clean way? Can any impure thing walk in it? Is not the Gate ſtraight, and the way narrow that leadeth unto Life? is it eaſy finding it? or is it eaſy entring into it and walking in it? Doth not the Corruption and Unholineſs of the hearts of many hinder them, from walking in the holy way of Life and Peace?

Quer. 3. Is not this way a Myſtery? Can any learn it, but thoſe, whoſe eyes are opened by the Lord, and to whom the Myſtery is revealed by him? Can any diſcern or underſtand it, but the Children of the Pure, Heavenly Wiſdom, whom the Lord teacheth, and whoſe eyes he openeth, to ſee and juſtifie it in every Age?

Quer. 5. Is not the whole Viſion of God, the whole Viſion of Life, the whole Viſion of Peace, a Book ſealed to all ſorts (both learned and unlearned in every Age and Generation) but thoſe to whom the Lord unſeals it?

Quer. 4. May not ſuch, as are not at all acquainted with the Myſtery of Godlineſs, the Myſtery of Life, the Myſtery of Redemption; read what the Scriptures ſay concerning theſe things, and get a great deal of knowledge (from the Letter of the Scriptures) into thier minds, and be able to raiſe Doctrines, Reaſons, Uſes, *&c.* And back all by Scriptures very plentifully? But are not thoſe, who teach not from the Myſtery of Life and gift of the Spirit, but only what they have gathered and formed from the Letter; I ſay, are not ſuch blind leaders of the blind? and is it poſſible, but that they themſelves and ſuch as follow them ſhould fall into the ditch? For it is only the Myſtery of Life, and Redemption (not a litteral Knowledge and Wiſdom, though with an endeavour to practiſe according thereto) which preſerves out of the ditch. O that this were duly conſidered of! for it is tenderly and weightily propoſed.

Quer. 6. What is the Knowledge of Chriſt which ſaves? Is it a Knowledge of him after the Letter, or a Knowledge of him in the Spirit and Power of the endleſs Life? Can he be known truly, livingly, and ſavingly, without the Fathers revealing him in man? or can any truly call him Lord, but they that are firſt taught by the father to diſcern his Spiritual and heavenly Glory, and to receive him and bow to him in Spirit?

Quer. 7. What is it to kiſs the Son? Can any do ſo, but thoſe who diſcern and receive the Light of his Spirit.

Quer. 8. Can any truly know the Father, unleſs the Son reveal him? or can any know the Son, unleſs the Father reveal him? I know men may get Notions out of the Scriptures, concerning God the Father and his Son: but can they get true Knowledge of either, without the inſpiration of the Almighty which giveth underſtanding?

Quer. 9. Can any perſon fear God and depart from Evil, (any where upon the face of the earth) without ſome viſit of the Lord Jeſus Chriſt to his ſoul, and without receiving ſomewhat of Life and Power from him? He is the Wiſdom of God, he can teach this, but can any elſe teach it? If none elſe can teach it; then he that learn'd it, muſt needs learn it of him. Is not this (to wit, to fear God and depart from Evil) the path of Wiſdom, which is hid from all living, but ſuch as are taught by Chriſt, who is the Wiſdom of God. Read *Job*, 28. 12. to the end of the *Chap.* and conſider. For doth not the Spirit of Chriſt, which convinceth of ſin, Reach to all men and Miniſter to all men inwardly and ſpiritually, in ſome days of inſtruction about fearing God and departing from Evil?

Quer. 10. Can any be acquainted with the fear of God, and be ſenſible of the hour of his Judgment, and give Glory to him and worſhip him, but they muſt know and receive the everlaſting Goſpel? They that are ſent to preach this after the Apoſtacy, are they not ſent to preach it as the everlaſting Goſpel; read *Revel.* 14. 6, 7. and conſider. For, come to Life and Power in any Doctrine, which Chriſt ſends his meſſengers to preach towards the ſalvation of mens ſouls, a man comes to the Goſpel preſently: but read and aſſent to, and practiſe all the things (as well as men can) related in the Scriptures without the Life and Power, and ſo acknowledge and believe all that is ſaid concerning Chriſt: yet for all this

this, and in the midſt of all this, a man may miſs of the Goſpel: for the Goſpel is an hidden Myſtery of the Life and Power, ſee *Coloſ.* 1. 26, 27

Quer. 11. Is not the meſſage of the Goſpel, That God is Light, and in him is no darkneſs at all? doth not the Spirit of Chriſt Preach this, more or leſs, to all people under heaven? Yea, is not the Goſpel preached in every Creature, and hid in thoſe that are loſt, whom the God of this world blindeth? for is not the Spirit of God, in ſome meaſure, every where convincing men of Sin, and drawing them out of Darkneſs, into the ſenſe and obedience of Light? and will not this be the generall and univerſal condemnation of the world, that they did not bring their deeds to the Light, but turned from it and hated it, loving the darkneſs more than it, becauſe their deeds were evil, and they had not a mind to part with them, but to remain and abide in them?

Alas, alas! Men ſhould paſs through the Knowledge of things after the Letter, into the Knowledge of things after the Spirit and Power of the endleſs Life; but, inſtead thereof, men ſtick in their apprehenſions of the Letter: and if any man be taught of God, and have the things of his Kingdom, and the Myſtery of the Scriptures revealed to him in the Spirit, and ſo ſignifie of them, in the words which Gods Wiſdom teacheth; yet ſo men know them not, but oppoſe and reſiſt the Miniſtration of Life and Power in their day and generation! and this will be bitterneſs in the latter end, even as bitter to the profeſſors of this age, as the former denying of Chriſts appearance in the Fleſh was to the profeſſors of that Age.

VI.

Some Queries concerning Righteouſneſs or Juſtification.

Quer. 1. IS there not a new Covenant under the Goſpel, as well as there was an old Covenant under the Law.

Quer. 2. What did the old Covenant require? Did it not require Obedience to the Law of *Moſes*? What doth the new Covenant require? doth it not require Faith in Chriſt and Obedience to his Spirit,? Doth it not require Faith in the Grace, and Obedience to the Grace which bringeth Salvation, teaching to deny ungodlineſs and Worldly luſts *&c.*

Quer. 3. What is the Righteouſneſs or Juſtification in the Old Covenant? what doth God Juſtifie in the old Covenant? doth he not Juſtifie the Obedience thereto, and condemn all diſobedience? what is the Righteouſneſs or Juſtification of the new Covenant? what doth God juſtifie in men under the new Covenant? Doth he not Juſtifie their Faith in Crriſt, and their Obedience to the Law of his Spirit? is not whatſoever is not of Faith ſin and condemned, and whatſoever is of Faith holy, and juſtified?

Quer. 4. What is Faith? is it not the gift of God? What is Obedience? doth it not flow from faith? is it not performed by the Power and in the newneſs of the Spirit? and is not that juſtifiable, and always juſtified in the ſight of God? Doth it not ſpring from the new Tree, from the holy root of Life in the Heart? and whatſoever ſprings therefrom, is it not holy and righteous? and is not whatſoever is truly Holy and Righteous, juſtified, and accounted Righteous by the holy and Righteous God?

Quer. 5. To what end was Chriſt made under the Law, and did fulfill the righteouſneſs of the Law? was it not that he might accompliſh and fulfill that Righteouſneſs, and ſo make way for the bringing in of the everlaſting Righteouſneſs, even of the Righteouſneſs of his own Nature and Spirit, which is everlaſting? is not this the righteouſneſs, which the Children of the new Covenant experience in the new and living way? is not this far beyond the Righteouſneſs of the Law, if they could fulfill it never ſo exactly from the Letter! For I feel a vaſt difference between that righteouſneſs which would belong to me from the Law, and the righteouſneſs which flows into my heart from the Nature and Spirit of Chriſt

revealed in me, and which floweth up in me from my Union with him: for this is absolutely a Righteousness of another Nature, of another Kind, of another Root.

Quer. 6. If Christ fulfilling the Law of *Moses*, the Law of the first Covenant, were imputed to us as our Righteousness, and we justifyed in the Sight of God thereby; were not then our righteousness the Righteousness of the First Covenant in Nature, and our justification a justification by the Righteousness of the first Covenant? For Christ was made under the Law, made under the first Covenant, and fulfilled the Righteousness of the first Covenant: so that if that be imputed to us for Righteousness, then the Righteousness of the first Covenant is imputed to us for Righteousness, and is our Righteousness.

Quer. 7. Was not Faith imputed to *Abraham* for Righteousness? What was his Righteousness? was it not the Faith which he had from Christ, whereby and wherewith he believed God? Is not Faith of the Nature of Christ? Is not true Faith Justified for ever, and doth it not Justifie him in whom it is found? And doth not Gospel Obedience flow from Faith? and hath it not of the Nature of Faith in it? O how pure and pretious was it in the eye of God, that *Abraham* reasoned not, consulted not with Flesh and Blood, but retired into Faith in the pure Power! *He believed* God, saith the Scriptures, *and it was accounted to him for Righteousness:* and shall it not be Imputed to us also, if we have the same Faith, and believe in the same Power?

VII.

Some Queries about being under the Law, and being under Grace.

Quer. 1. WHether they that have received the Spirit of Grace, and are under the Spirit of Grace; I say, whether they were under the Law also, or witness freedom therefrom?

Quer. 2. What is the Law? is it not a Ministration of Death, of Bondage, of Condemnation? What is the Spirit of the Lord, the Spirit of Grace?—is it not a Spirit of Life, a Spirit of liberty, a Spirit that frees from Bondage? They that have received it, and are in subjection to it, do they not partake of its liberty, and through it come into dominion over Sin and Death?

Quer. 3. Is the Law to the Righteous or Unrighteous? whom was it made for? He that cometh into the Holy and Righteous Nature of the Seed, doth he not come from under the Law? Doth he not come into the Nature, State and Spirit, which is free from the Law?

Quer. 4. What is it to come through the Law into the Liberty and Redemption of Sons? What is it to know the Seed free in the particular, and to come into the freedom of the Seed? Doth not the Son make free, the truth of God make free, all that come to it and dwell in it; and are not they that are made free by it, free indeed? O *Sion*, thy Children are all free born! *Jerusalem* which is above is free, which is the Mother of us all: and she bringeth forth none but free Children. They that dwell in the height of notion, they are not free: but they that dwell in the Power of Life, know that which makes free, and witness freedom by it.

VIII.

Some Queries for the Professors of Christianity to Consider of, and try their States by: For it is good for every one to know and Understand his Estate aright (what it is in the sight of the Lord) and not to be mistaken in a matter of so great Concernment.

Quer. 1. IS thy Spirit, Heart, Mind, Soul and Body, a Temple for God to dwell in? Who dwells in thy Heart? Doth the Holy Spirit or the Unclean Spirit? Is that dislodged and purged out of thee, with which God will not dwell? Is that discovered and taken away, in which the wicked one dwelleth? O

Jerusa-

Jeruſalem, waſh thine Heart from Wickedneſs, how long ſhall thy vain Thoughts lodge within thee! O *Jeruſalem*, wilt thou not be made Clean? When ſhall it once be? Is not forbearing to touch every unclean thing, and cleanſing from all filthineſs of Fleſh and Spirit, more neceſſary to the State of a Son and Daughter of the moſt High, than moſt people are aware of? read 2. *Cor.* 6. 16, 17. and *Chap.* 7. 1.

Quer. Is Chriſt Revealed in thee? Doth God dwell any where, in any heart, but where Chriſt is, but where he is inwardly and Spiritually Revealed? *Know ye not that Chriſt is in you except ye be Reprobates?* And can any know Chriſt in them, who have not had him Revealed there by the Father? Almoſt all ſorts of Pretenders to Chriſt, own him as ſpoken of without; but the true Chriſtian witneſſeth him Revealed within: for it pleaſeth the Father to Reveal the Son in ſuch, and none can be truly Ingrafted into Chriſt, but as Chriſt is in ſome meaſure made manifeſt within.

Quer. 3. How doſt thou Confeſs *Jeſus* to be the Lord? Is it by Notions from the Letter, or by feeling his Spirit and Power Revealed within, and thy heart made ſubject to his Spirit and Power inwardly Revealed? For there is a Confeſſing Chriſt in and by the Spirit, and a confeſſing him without the Spirit, according as men can read, conceive, and apprehend of him from the Letter: Conſider which of theſe thine is.

Quer. 4. Art thou come out of the Apoſtacy and Spirit of Darkneſs, into the Light and Spirit of Chriſt? What was the Apoſtacy from? Was it not from the Spirit, from the Anointing? Wherein did it Conſiſt? Did it conſiſt in holding a knowledge of Chriſt, and form of Godlineſs out of the Power? Art thou returned to the Anointing? To the Holy Spirit of the Father? Haſt thou received it? Doſt thou Live and Walk in it, and not fulfill he Luſts of the Fleſh?

Quer. 5. Doſt thou know the Tree of Righteouſneſs, and the Tree of Unrighteouſneſs, inwardly? Haſt thou felt the Axe laid to the Root of the corrupt Tree, and it cut down; and the holy Plant of God (the Plant of his Renown) planted in thy Heart, and bringing forth Fruit to him? Can the fruit ever become good in thee, till the Tree be made good? Can the corrupt Tree ever bring forth the Holy *Fruit* of Righteouſneſs to the Lord? O mind thy growth, I mean, from what thou groweſt, and from what thy *Fruit* proceedeth: for all the Knowledge, *Faith*, Love, Zeal, Practices, &c. which proceed not from the renewed Spirit and Nature, is not the good Fruit which God calls for, and accepts: but the denying the leaſt cuſtom or faſhion of this world, from a renewed Nature, and from the drawings and teachings of Gods Spirit, is good Fruit, and accepted by him.

Quer. 6. Can any be Redeemed to God, but by his judgment and Righteouſneſs Revealed in them? Is the Soul redeemed from its Enemies, while its Enemies remain in ſtrength, and have the Dominion over it? Where Grace is received, and the Soul taught by it, and ſubject to it; Doth it not break the Dominion of Sin? As the Spirit of judgment and burning is felt in any Heart, doth it not cut down, and burn up Sin there? And as the righteous Spirit is turned to, is not his righteous Nature received, and doth not the Holy and Righteous Seed ſpring up in the Heart? And as it ſpringeth up, Doth it not Redeem and Deliver that which is joyned to it? Can any be Redeemed by a Righteouſneſs at a diſtance, without partaking of the new and holy and righteous Image of the Son? And he that is the righteous in meaſure, he may do Righteouſneſs: But no man can do Righteouſneſs, until he become Righteous, by being joyned to, Changed by, and in ſome meaſure brought forth a new Plant to God, in the new Righteous and Holy Seed; ſee 1 *Joh.* 3. 7.

Quer. 7. Do ye indeed know the new Covenant? Was it ever inwardly revealed in you? Do ye know the difference between reading the holy Directions given forth in the Scriptures, and ſo getting them into your minds and practiſing them, as well as you can; I ſay, do ye know the difference between this, and Gods writing them in your Hearts, and cauſing you to walk in his Ways? Do ye know the difference between reading in the Letter, and in the Spirit: and between walking according to the oldneſs of the Letter, and according to the newneſs of the ſpirit? O that ye might not be deceived about theſe things, but might know the Truth, as it

is

is in *Jeſus*, and come into fellowſhip with us therein: For truly our fellowſhip is with the Father and the Son, in that which changeth not, but is one and the ſame for ever: yea the Lord our God hath Redeemed us out of all the changeable Ways, Religions and Worſhips, into the one pure way of Life, and into the Worſhip in the one Spirit and Truth, which changeth not, but is ſtill what it was, even one and the ſame before the Law of *Moſes*, or Writings of the Prophets, all the time of the Law, while Chriſt was in the fleſh, afterwards when he was Revealed in Spirit, and all the time of the Apoſtacy, and after the Apoſtacy, and ſo for ever.

IX.

A Queſtion Anſwered about Preaching the Goſpel after the Apoſtacy.

Queſt. WHy doth God after the Apoſtacy, ſend an Angel to Preach the everlaſting Goſpel, after a manner different from what it was Preached before the Apoſtacy? How was it Preached before the Apoſtacy? Was it not Preached thus, that in Chriſt alone is Remiſſion of Sins, and Salvation through faith in his Blood? How is it to be Preached after the Apoſtacy? Is not an Angel from God, ſent to preach it thus; fear God and give glory to him; for the hour of his judgment is come: And Worſhip him that made Heaven and Earth, and the Sea, and the Fountains of Waters? Is this the ſame Goſpel that was Preached before? How different is the ſound thereof! Surely this would ſeem not the ſame, but rather another Goſpel, to any man who is not taught of God, and hath not received of him the true Underſtanding to obſerve and diſcern the nature of things.

Anſw. The Goſpel is the ſame in ſubſtance, though differing in ſound and manner of appearance; and they that judge not according to appearance, but judge righteous judgment, experience it to be the ſame: for whoever receives the Goſpel thus preached, receives the power of God unto ſalvation, which goeth along with his fear, and with the hour of judgment, and with the true Worſhip.

And this is the Reaſon why the Lord ſends his Angel thus to Preach it; that he might ſhut out the Birth of the falſe Wiſdom, and convey it to the Children of the true Wiſdom. For in the Apoſtacy, the Doctrines of the Knowledge of Chriſt had been Corrupted, and held in the wrong part; and men had got a wrong knowledge, and a dead belief concerning Chriſt, and his Blood, &c.

Therefore, to ſhut out theſe, God ſo orders his Goſpel to be Preached, as theſe cannot underſtand it, nor know it to be the Goſpel, nor come into this ſpiritual Miniſtration of it; but thoſe whom the Lord toucheth, whoſe hearts he openeth and quickneth, they (in the Demonſtration of his Spirit) have the ſenſe and obedience of it; for men had got a form of Religion, a form of Knowledg, a form of Doctrine, a form of Worſhip out of the Power: Therefore the Lord comes with the light of his Spirit, to ſever between that which was known and held out of the power, and that which was received and held in the power, and ſo Preached the Truth, that none but thoſe that are of the Truth, can Own and Receive it.

Had he ſent an Angel to Preach the Birth of Chriſt, the Death of Chriſt, his Reſurrection, &c. all the Dead would receive this: but to Preach thus; *Fear God, Come to the Spirit of judgment and Burning, Worſhip Him that made the Heaven, the Earth, the Sea, and Fountains of Waters*; Who can underſtand what this means? Who can know this to be the Everlaſting Goſpel, but he that is taught of God?

This is to Preach God *the Creator*, ſaith the Wiſe Profeſſor; *this is not to Preach Chriſt the Redeemer: This is not to Preach the Everlaſting Goſpel*, will they readily ſay. Yes, but God who is Wiſe, and knows what the Goſpel is, and ſends his Angel to Preach

Preach it after the Apostacy, sends it thus to be Preached to every Nation, Kindred, Tongue and People: Read *Rev.* 14. 6, 7. and consider seriously, and spurn not against the way of Gods Preaching his Everlasting Truth, wherein is wrapped up the Eternal Salvation and happiness of Mankind, yea more especially of this Age, who ought to bow to God in this his way of dispersing his Truth, which he himself hath Chosen.

Now, consider this one thing, Was ever the Gospel thus Preached before this Age? The same Gospel was preached from the beginning: but was it ever thus preaced before? *The Seed of the Womam, shall bruise the Serpents Head:* So it was Preached to Adam; *In thy Seed shall all the Families of the Earth be Blessed:* So it was preached to Abraham; *To us a Child is Born, to us a Son is given,* &c. So it was preached in the days of the Prophets; *By this Man, every one that believeth in his Name, shall receive Remission of sins.* So it was preached in the Apostles Days.

And in the Reformation from Popery, some of the Doctrines about *Free Justification by Grace,* and of *Remission of Sins by Faith in Christ,* &c. were revived: But, was it ever thus preached before our Age? Did Persons ever come forth in the Power and Authority of God, bidding Men fear him, and be sensible of the hour of his judgment, even of his mighty day which was at hand; and come out of all false Ways and Worships, into the Worship of him, who made Heaven and Earth, and the Sea, and Fountains of Waters? I say, Did persons ever come forth thus, and preach the Everlasting Gospel thus, preach these Doctrines to Men, as the Gospel of God, before this day? And let Men well consider, whether it be not indeed, of of God, and by his Command and Power thus preached; and take heed of opposing his Message, lest they be found Fighters against him.

For mind: Was not this always the sum and substance in every Dispensation? could men be saved by believing that the *Seed of the Woman should bruise the Serpent's Head?* Or that in *Abraham's seed all the Families of the Earth should be blessed?* Or, *that a Child should be Born, and a Son given?* Or that, *through Christ's Name, Remission of sins was to be had,* &c. Without coming into the true Fear, which teacheth and causeth to depart from Evil; and without giving Glory to God, in bowing to his Spirits Instructions, and Teachings; and without worshiping him, who made Heaven and Earth, and Sea, and fountains of Water? Or, Could any fear the Lord, and give Glory to him, and come under the hour of his Judgment, and Worship him, who made Heaven, and Earth, and Sea, and fountains of Waters; but they must first feel the Power of the Gospel overcoming their Spirits, and leading them thither.

X.

Two Questions answered; one concerning others not learning what God teacheth us; the other concerning the way of his teaching us.

Quest. 1. WHat *is the reason, that others cannot learn nor become subject to the same spiritual Truths, which* God *makes manifest to us and subjecteth our Spirits to?*

Answ. The reason is, Because they do not learn the same way that God teacheth us; and so, though they have many advantages above us of Parts, Learning, &c. and studdy hard to know much; yet not coming into the right way, wherein God's Spirit teacheth, they never come to learn the Truth, as it is there taught.

Quest. 2. *But What is the Way, wherein* God *teacheth you,* may some say.

Answ. Thus God teacheth us, by giving us an understanding to know him that is true, and by opening an ear in us to hear his Voice; and so, being kept within the Limits of that Understanding and Ear, we come to hear and know aright.

Take heed (said *Christ*), *how ye hear.* Oh! the Lord hath made us sensible of the weight of that Scripture; and we have often experienced, that it is easy to hear amiss, and read amiss, and pray amiss, and believe amiss, and hope amiss; but hard to do any of these aright. Therefore, we are taught still to wait for the stirring of the Waters, for the moving of Gods Holy Spirit upon our Spirits; and then Healing, Vertue, and Ability is felt and received from him, to perform what he requires.

Thus

Thus, when we read the Scriptures, our eyes are towards him, and we watch against our own Understandings, against what they could gather, or comprehend of themselves, and wait to feel, how he will open our Spirits, and what he will make manifest to them, being opened: and if he drop down nothing, we gather nothing; but if he give Light, then in his Light we see and receive Light. So in praying, we wait to feel the Birth of Life (which is of the the *Father* and which the *Father* hears) breath in us; and so far as the spirit of the *Father* breaths upon it, and it breaths to the *Father*, so far we Pray: And when Life stops, we stop, and dare not offer up to God any Sacrifice of our own, but what the *Father* prepares and gives us. So in eating and drinking, and what ever we do, our heart is retired to the Lord, and we wait to feel every thing sanctified by his Presence and Blessing: And indeed, here every thing is sweet unto us. And in what ever God enables us to do, we narrowly watch to that direction of Christ, *not to let the left hand know, what the right hand doth.* For we are nothing of our selves, nor can do any thing of our selves: therefore whatever is done in us, as we feel the Grace of God, the Vertue and Power of his Life working all in us; so it is still given us to attribute all the Honour and Glory thereto.

And in this Temper of Spirit, we find nothing too hard for us: for the strength of Christ is still at hand, even in the midst of our weakness, and the Riches of the Kingdom is still at hand in the midst of our Poverty and Nothingness: and his strength works, and our Weakness doth not hinder the Glory of him that works through it. So being beaten to it, by constant sense, and dayly experience, that it is not by our Willing or Running, according to our Wisdom and Strength, that we can attain any thing; but by God's shewing Mercy to us in Christ; we therefore daily wait at the Posts of God's Heavenly Wisdom, to feel the gate of Mercy and tender Love opened to us, and Mercy & Love flow in upon us; whereby we may, and daily do obtain what our Hearts desire and seek after, blessed be the Lord, for ever.

And truly here, the Springings of Love, and Openings of Mercy from our God, we have fellowship and Converse with the Father and Son, and one with another, in the Holy Spirit of Life; and we testify of these things to others, that they also might come into the same fellowship, and be of the same Faith which flows from, and abides in, and makes living, in the Power and Life Eternal.

The Lord guide all Tender, Breathing, Panting Spirits hither; that they may be satisfied in the Goodness, and loving Kindness of the Lord, and may Eat abundantly of the Fatness of his House, and Drink of the Rivers of his Pleasures, and not wander up and down any longer in their own barren Thoughts, Apprehensions, and Conceivings upon the Scriptures.

XI.

Of the threefold appearance of Christ, to wit, under the Law in a Body of Flesh, and in his Spirit and Power.

First UNder the Law, various were the appearances of *Christ*: Sometimes as an Angel, in the likeness of a Man; So to *Abraham*, and so to *Jacob*, when *Jacob* wrestled with him, and prevailed, and had overcome God: So to *Joshuah*, or the Captain of the Lords Host, at his besieging *Jericho*: So to *Moses*, in the Bush, he appeared as an Angel, *Acts.* 7. 35. So likewise in Visions: Those Glorious Appearances of God to the Prophets in Visions, were the appearances of *Christ*; as particularly, that Glorious appearance of God sitting upon a Throne, and his Train filling the Temple, and the *Seraphims* crying *Holy, Holy, Holy is the Lord of Hosts; his Glory is the fulness of the whole earth,* Isa. 6. This was an Appearance of Christ to *Isaiah*, as is manifest, *John.* 12 41. where the *Evangelists* (relating to that Place) useth this expression: *These things said Isaiah when he saw his Glory, and spake of him.* So he was the Angel of God's Presence, which went before the *Jews*, in all their Journeyings and Travels out of *Egypt*, through the

the *Sea*, and in the Wildernes, and in the time of the *Judges*; and wrought all their Deliverances for them, as is signified, *Isa.* 63. 9. *In all their afflictions he was afflicted; and the Angel of his Presence saved them*, &c. So with the *Three Children* He appeared in the midst of the fiery Furnace, *in a form like the Son of God*, as *Nebuchadnezzar* judged, *Dan.* 3. 25.

Now indeed, the whole Law was a Shadow of him, who was to come to be the substance of it, and to perform that inwardly in the Hearts of his, which the Law figured forth, and represented outwardly. Thus *Moses*, and all the Prophets, were fore-runners of him, the great Prophet of the Spiritual *Israel* of God; All the Priests, especially the High Priest, were *Types*, and fore-runners of him, and to end in him, who is the high Priest over the Houshold of God for ever. The *Judges* and *Saviours* were *Types* of him, the great Saviour and Redeemer: For they saved not by their own strength, but by his Spirit and Power coming upon them; so that the Yoak (which was made, and brought upon them, by their Rebellion against the Lord, and Disobedience to his Law) was still broken, because of the Anointing.

David, *Solomon*, and the good Kings, were Types of him: *David* of his conquest over his Spiritual Enemies; *Solomon* of his Ruling his *Israel* in Peace, after he had Conquered their Enemies.

Circumcision was a Type of his Circumcising the Heart, that his Children (his holy Seed) might Love the *Lord* their *God*, with all their heart, and live.

The *Passover*, and Blood of the Lamb, was a Type of his Blood, and sprinkled upon the Conscience, which preserveth against the stroak and Power of the Destroyer; and so God passeth over all such, when he visits for Sin and Transgression.

The *outward Sabbath* was a Type of the Pure Rest, which Christ gives to those that believe in his Name: for indeed, they that truly believe in him, do enter into Rest, and cease from their own Labours and Workings of themselves, and witness Gods Working in them, both *to will and to do of his good Pleasure*.

The *outward Law*, in the Letter, written in Tables of Stone, was a shadow of the Inward, Living, Pure, Powerful, Spiritual Law of Love and Life, which God writes in the Hearts of his Children; which constrains them to Obedience, and enables them to do all that God requires of them, with Ease and Delight: For truly the Yoak of his Law is Easy, and the burthen of his Commandments is Light; so that, they are not at all grievous to them that are under, and in subjection to his Spirit.

When the Mind is gathered, and brought from under the Spirit and Power of darkness, into his Spirit and Power; Oh, how easy is it to Believe, to Love, to Obey, *&c.* Indeed, there is nothing but Love, and Faith, and Obedience, and Life, and Righteousness, and Holiness, and pure Power, and Peace, and Joy here. *For the old things are passed away, and all things are become new in Christ*, to them that are in the new Creation in him.

So *Canaan*, the Holy Land, represented the Land of Life, or Country of Life, into which God gathers, and in which he feeds and preserves all the Living, whom he gathers out of the Territories of Death and Darkness. And the Plenty and Fulness of the Land of *Canaan*, and the sweet Rivers therein, signified the Abundance of Rich Things, and the Rivers of God's Pleasure, whereof his Redeemed ones Drink, as they come to live, and dwell, and walk and sup in, and with him.

Jerusalem, the Holy City, was a figure of the New *Jerusalem*, the Spiritual *Jerusalem*, the Heavenly *Jerusalem*, which is the Mother of all them that are born of the spirit; and the Hill, whereon *Jerusalem* was built, signified God's Holy Mountain, whereon this his City is built; and the Inhabitants of the outward *Jerusalem*, signified the Inhabiters of the new and inward *Jerusalem*, and the *Temple* signified Christ's Body, and the Bodyes of the Saints, which are Temples, which the Holy ones dwell in the midst of. And that Altar, in the outward Temple, signified the Altar in this inward Temple; which all the True, Inward, Spiritual *Jews* have right to Partake of, and none else: The fire in the outward Temple, and the Candlesticks, and the Lights which were ne-

ver to go out, signified the Holy fire in the spiritual Temple, which comes from Heaven, wherewith all the spiritual sacrifices are to be offered up, and the Candlestick is to hold the Light (and the Priests to keep the Lamps burning) or God will remove it out of its Place. So the Holy Garments of the Priests, signified the tables of Righteousness, Innocency and Purity, wherewith the People of God under the Gospel (who are a Royal Priest-hood to him) are to be cloathed.

And the *Ark* signified that, which holds the Law of the New Covenant; and the Pot of *Manna*, with which kind of Food God fed and nourished the soul in the Wilderness, before he brought it into the Holy Land, must be for an everlasting Memorial in the Land of the Living. For indeed Christ appeared to, and was with that People in the Wilderness, in a Cloud, by day, and in a Pillar of fire, by night; which signified the Leadings of Gods spirit, in the day of the Gospel, *Isa.* 4. 5. And she was the Rock that followed them; and he was the *Manna* of which they did eat, and the Water of which they did drink; for they did eat and drink of the Heavenly things, in a figure, and (as their spirits were at any time opened) had a taste and sense of the True food, in and through the figure; yea, doubtless, at some times, they had all some sense, and did all eat of the same spiritual Meat, as we now eat of, *and did all drink of the same Spiritual Drink*, as we now drink of, 1 *Cor.* 10. 3, 4. for they were not only all under the Cloud, and did not only all pass through the *Sea*; but they were also all Baptized in the Cloud and in the *Sea*, having a sense of the Pure Power of the Lord, and of his outstretched Arm made bare for them; in which sense they sang his Praise, though they soon afterwards forgat his Works, *Psal.* 106. 11, 12. So likewise, there was *Aaron's Rod* that budded laid up in the *Ark*; which is the evidence of the true Priest-hood and Ministry for ever; and that which is so, is not to be spurned against; but still to be acknowledged, and Honoured as of God.

In it also were the Tables of the Law, in the Representative *Ark*: in the true *Ark*, are the Tables of the Law of Life, which God writes by the finger of his Spirit, and appoints to be kept in the spiritual *Ark* for ever.

Above the Ark was the Mercy-seat, with *two Cherubims* of Glory, one at each end of it, spreading their wings on high over the Mercy-seat, between whom God dwelt or sate, where God met with, and Communed with *Moses*, and the Priests, under the Law, when they came to Worship him, and enquire of him: which figured out the true Mercy-seat, under the Gospel, where the true Priests (the true Circumcision, the spiritual *Israel* of God) have Access with Boldness to the Throne of Grace; that (through the High-Priest of their Profession) they may obtain Mercy and Grace, to help in time of need.

So under the Law, all the Sacrifices (the Sin-offering, the Peace-offering, the Thank-offering, the Heave-offering, the Wave-offering, the whole burnt-offering, the meat-offering, the drink offering, *&c.*) signified Christ the one Offering, who comprehends them all; and the Holy, Spiritual, Heavenly Offerings, which the Spiritual People (the Priests of the Gospel) are dayly to offer up to God: and the sweet Spices, Frankinsence, and Odours signified the sweet seasonings of the Gospel-Sacrifices, with Grace, with Salt, with the Spirit, with the fresh breathings of Life, with Innocency, with Meekness, with Tenderness, with Zeal, with Faith, with Love, *&c.* which yields a most Pleasant scent in the Nostrils of the Lord.

Now, in the *Bullock* and *Goat* for the Sin-offering, the Blood was to be brought into the Holy Place, to make Atonement; and the Fat and Inwards burnt on the Altar; and the Flesh, Skin, and Dung, carried forth and burnt, without the Camp. What means this? O how Pretious is it to Read the figures of the Heavenly things with true understanding; but to read through the figures (with the eye of Life, with the eye of the Spirit) into the invisible substance; this is sweet, pretious and Heavenly indeed.

Secondly

Secondly, *Concerning Christs appearance in a Body of Flesh.*

When the time of these shadows drew towards an end, and the fulness of time was come; he who thus appeared in several Types and Shadows, among that People of the *Jews* under the Law, he now came down from the Father, debased himself and cloathed himself like a man, partaking of Flesh and Blood; and was in all things made like unto us (excepting Sin; for he was the Lamb without spot) humbling himself to come under the Law, and under the Curse, that he might Redeem those that are under the Law, (and under the Curse) by fulfilling the Righteousness thereof, and bringing themselves through into the Righteousness everlasting.

Now, while he was in the Body, his Glory did shine to the eye of the Children of the true Wisdom: his Disciples (to whom not flesh and blood, nor the Wisdom and Knowledge which they could get from the Letter, but his Father revealed him) they saw the hidden Glory? they saw through the Vail of his flesh, and beheld him as the only begotten of the Father, full of Grace and Truth,

Now in this Body he finished the Work which his Father gave him to do, he fulfilled all Righteousness (the Righteousness of the Letter, the Righteousness of the Spirit) that he might bring *his* through the Righteousness of the Law, or Letter, into the Righteousness of the Spirit and Power, into the Righteousness of the New Life; and here that Scripture is read and fulfilled, *I through the Law am dead to the Law, that I might live to* God. So his whole Life was a doing the will of the Father, which sent him.

When he was but twelve years old, he disputed with the Doctors and teachers of the Law, hearing and asking them Questions, (discovering the pure Wisdom of the Father which dwelt in him) because it was his Fathers business, which he was to be about, as he told his Mother, *Luke.* 2. 49. And when the Lord led him into the Wilderness to be tryed, he went and was Tempted, that he might fight the Battle against his great Adversary. And when the Spirit of the Lord was upon him, moving him to Preach the Gospel, he Preached the Gospel in the Spirit and Power of the Father, and went about doing good, and healing all that were oppressed of the Devil, as his Fathers Spirit led and guided him: for he did nothing of himself, or in his own Will, or for himself: but all in the Will and Time of the Father.

Mine hour is not yet come, said he to his Mother, when she was hasty to have him do that Miracle of turning Water into Wine, *John.* 2. 4. And so when his Brethren urged him to go up to the feast, *John.* 7. 3, 4. *My time,* said he *is not yet come: your time is alwayes ready, ver.* 5.

Thus he did alwayes please his Father, and seek the honour of him that sent him, and was Obedient unto Death, even the Death of the Cross, being willing to drink of the Cup, which his Father gave him to drink: and so, having finished his work, he returned from whence he came, and sate down at the right hand of the Majesty on high, being exalted above all Principalities and Powers, and Dominions, both in this world, and in that which is to come.

Thirdly, Now the Third Appearance of Christ, which these two outward Appearances made way for, was his appearance *in Spirit,* even his Pure, *Inward, Heavenly* Appearance in the Hearts of his Children. This he bids his Disciples wait for; telling them, *that he would not leave them Comfortless, but would come again to them.* They had had the Appearance of the Bridegroome in the flesh; and he was to go away. It could not be helped; it was necessary for them, that he should go away: but (saith he) *I will come again.* The same Power and Presence that is now with you in a Body of Flesh, shall visit you in Spirit, and so abide with you for ever: For he that is now with you shall be in you; Till that time ye shall have Sorrow, and be like a travelling Woman, but the World in the mean time shall rejoyce: *but I will see you again, and your Heart shall re-*

joyce, *and your joy no man takes from you.* And was it not so? Did not Christ send the Spirit, the Comforter? did he not come in the Spirit and Power of the most high, to be with them alwaies to the *end of the World?* Did he not bid them, *stay and wait at Jerusalem*, for that Appearance of him in his Spirit; and not go about his work and message, till he came in the Power and Authority of his Father, to go along with them? And did not their Hearts rejoyce, when he came, with joy unspeakable, and full of Glory? had they not then the Joy and Peace, which passed all the understanding of man? which *joy and Peace none could take from them?* which Joy they were not Promised, that they should receive, till he came, and saw them again. Yea truly, in the Kingdom, Spirit and Power of our *Lord Jesus Christ*, there is a *seeing eye to eye* yea it was so, in some measure, with some Pretious ones, in the dayes of old, which that Promise, *Psal.* 32. 8. *(I will guide thee with mine eye)* intimates; for the eye of the Soul must be upon Gods Eye, and observe the Motion thereof, if it be guided thereby.

And truly, this Administration of the Spirit and Power of the Gospel, is exceeding Glorious; and they that come into it, come into the Glory and Heavenly Dominion, and Authority of the Lord Jesus Christ (and so are made Kings by him, and wear Crowns in his Presence, though they still cast them at his feet,) and are changed from Glory to Glory: and behold as in a Mirror, the Glory of the Lord, which none can do, but with the eye which is in some measure changed and Glorified.

Now, this Dispensation (of the Gospel, Spirit, and Power) began in the Apostles dayes; and the Church was exceeding chast, pure, and beautifull then, without spot or wrinkle; though there were some crept into the outward Court, which were spots among them, but that did not Marr the beauty of the rest; but they could bring Victory and Dominion to him, that sate on the Throne, and witnessed that Salvation and Strength, and the Kingdom of our God, and the Power of his Christ was come. For the Man-Child was born, and was among them; and the Glorious Woman, (the Church, the Spouse of Christ) *Was clothed with the Sun*, &c. And had both her Husband (her Lord and Head) and the Man-Child, (the pure Birth of Life) with her. But there was a falling away after this, and a thick dark Night, and a very great and Universal Apostacy from the Spirit and Power of the Apostles; many departing out of the Fear, into the High mindedness, and not keeping their standing in the Faith and Love, and Obedience of the Truth, but holding a form of Godliness out of the Power.

But God, in his tender Mercies, determined to send an Angel to Preach his everlasting Gospel again; and in due time so did, as is expressed, *Revel.* 14. 6, 7. (Mark, None could Preach the everlasting Gospel after the Apostacy, by any Ordination, or succession of ministry left amongst Men; but there must be a new receiving of the Gospel, by a new Message and Commission from on High:) And God likewise sent forth his Spirit of Judgment and Burning, to Consume the Whore (the false Church) which was grown very great, sitting over Peoples, Multitudes, Nations and Tongues; and to bring the true Church out of the Wilderness, into the injoyment of her Beauty and Glory again. And when she comes again, she comes as a morning without clouds; without any Vail, without any outward Types, or Shadows of the Glory to be revealed, even in the pure and Heavenly Glory it self.

He that hath a true eye, let him read this; and he that hath an heart opened by the Lord, let him acknowledge it: For the Name of the Lord Jesus Christ, is exalted, and the knees of his redeemed ones bow to him, and acknowledge him the only Anointed one, the only Lord and King over all, to the Glory of God, the Father, *Amen.*

Concerning

XII.

Concerning Mount Sinai, *and Mount* Sion.

WAs not *Sinai*, the Mount that might be touched, an earthly Mount, from whence was the Miniſtration of the Law outward, or in the Letter, which gendred to Bondage, Condemnation and Death? Doth not the Apoſtle *Peter*, ſay concerning the law, as ſo adminiſtred, *That it was a Yoak too heavy for them, or their Fathers to bear?* Acts. 15. 10.

Is not the Goſpel *Sion*, A Spiritual mount, an Heavenly mount, a mount that cannot be touched by humane ſenſes? a Mount from whence is the Miniſtration of the ſpirit, the miniſtration of liberty, the miniſtration of life, the miniſtration of the Glory that excelleth? Is it not the holy mountain, whereon the holy City (the *new Jeruſalem*) is built, and where the King of Righteouſneſs rules in Righteouſneſs and Peace, over all his ſubjects? where he makes to them the feaſt of fat things, and of wines on the Lees well refreſhed? where *he and his* ſup together; eating and drinking the bread and wine of the Kingdom, even the living bread, and the fruit of the living Vine?

Is not the whole miniſtration of Life, from the beginning to the end, from mount *Sion?* Is it, any of it, from mount *Sinai*?

Is not *Sion* to be redeemed with Judgment, and her converts with Righteouſneſs? Doth either the judgment, or the Righteouſneſs, wherewith *Sion*, and her converts are to be redeemed, come from mount *Sinai*? Do they not both come from mount *Sion*?

Out of *Sion ſhall go forth the Law, and the word of the Lord from* Jeruſalem, *Iſa.* 2. He that underſtandeth this ſcripture knoweth the Goſpel ſtate.

Ye are not come, (ſaid the Apoſtle) *to the Mount that might be touched, and that burned with Fire; nor unto blackneſs, and darkneſs, and Tempeſt, and the ſound of a Trumpet, and the voice of Words*, &c. *but ye are come to mount* Sion, *and unto the City of the Living* God, *the Heavenly* Jeruſalem. &c. Heb. 12.

Now they that are come thither, they witneſs the Law of the ſpirit of life in Chriſt Jeſus, which maketh free from the Law of Sin and death, and the pure word of eternal Life iſſuing thence, even from that *Sion*, and *Jeruſalem*.

Mind that Scripture, *Gal.* 4. 25, 26 *For this* Agar *is mount* Sinai *in Arabia, and anſwereth to* Jeruſalem; *which now is and is in bondage with her Children: but* Jeruſalem *which is above, is free, which is the Mother of us all?*

We read, *Revel.* 11. 19. *that the Temple of God was opened in Heaven; and there was ſeen in his Temple the* Ark *of his Teſtament; and there were Lightnings and Voices, and Thunderings, and an Earthquake, and great Hail.* Whence did thoſe Lightnings, Voices, Thunderings, *&c.* iſſue? out of *Sinai*, or out of *Sion*; Doth not the Lyon of the tribe of *Judah* roar out of *Sion*, againſt his Enemies, and ſhoot the arrows of his Judgments from thence? and if he judge his Enemies from thence, doth he not judge his People from thence alſo? Is not his fire in *Sion*, and his furnace in *Jeruſalem*? and doth not the ſpirit of judgment, and burning (by which he waſheth and purgeth away the blood and filth of the Daughter of *Sion*) Iſſue forth from thence? O, that men had a true and ſpiritual underſtanding of theſe things, and were taught of God to know and diſtinguiſh concerning the things of his Kingdom.

XIII.

Of the Signification of Mount Sinai, *and Mount* Sion.

MOunt *Sinai* was that Mount of earth, which the voice and preſence of the Lord ſhook, at the Miniſtration of the Law outward.

Now, there is an inward earth, which is to be ſhaken alſo, even the Nature which tranſgreſſed, the Nature which was ſubject to Sin, and under the Curſe, the

the earth which brings forth Briars and Thornes. Into the earth, the Plough of the Lord is to go, to break it up, and overturn it, that there may be a new earth formed, fit to receive the heavenly ſeed; out of which it may ſpring, and bring forth fruit to *God*: yea, not only the Earth, but alſo the Heavens are to be ſhaken, yea, and removed too; though the ſhaking of Mount *Sinai* did not ſignifie that, but only the ſhaking of the earth. *But yet once more* (ſaith the Lord) *I ſhake not Earth only, but alſo Heaven*: which ſignifieth, the removing of thoſe things, that may be ſhaken; that thoſe things which cannot be ſhaken, may remain.

There is that which is changeable, and there is that which is unchangeable: the old Earth and the old Heavens are changeable; the new Heavens and the new Earth are unchangeable. There is a changeable mind, a changeable ſpirit, a changeabe nature, a changeable will, a changeable wiſdom, a changeable reaſon and underſtanding (which one while goeth this way, and another while that way) a changeable knowledge of God: which man learns not of the Spirit of the Lord, but after a traditional way, and by the ſearch of his own hunting mind, and drinks into that part which is old and earthly. There is mans kindling a fire there, a beating out ſparks there, with which he compaſſeth about and warmeth himſelf, getting unto himſelf Peace and Joy, Hope and Confidence, *&c.* But when the Lord appears and his voice is heard (when he ariſeth to ſhake terribly the earth, yea and the Heavens alſo) all theſe will be ſhaken, and fall like untimely Figgs at the ruſhing of a mighty wind, and terrible tempeſt.

For the day of the Lord, the day of his pure appearance, the day of the brightneſs of his riſing will be upon all that is high and lofty, upon all that is proud and lifted up above the pure Seed. Every Cedar of *Lebanon*, and Oake of *Baſhan*, that is high and lifted up; every high Mountain and Hills that are liſted up, every high Tower and fenced Wall, every ſhip *of Tarſhiſh* and pleaſant picture, *&c.* Shall all feel the terror of his Majeſty: and that alone which is of the pure ſeed, gathered into the ſeed, and changed into the nature of the ſeed, that alone ſhall ſtand Nothing elſe ſhall be able to dwell with the devouring fire and everlaſting burnings: So that it may be very well ſaid, *Who may abide the day of his coming? and who ſhall ſtand when he appeareth?* For he is like a refiners fire, and like fullers ſope: and he cometh with his Fan in his hand, to fan away the chaff; and ſhall ſit as a Refiner and purifier of Silver, to purifie the Sons of *Levi*, and purge them as Gold and Silver, that they may offer unto the Lord an offering in Righteouſneſs, Pleaſant to the Lord; which none can do, but thoſe that are purified by him.

And happy will they be, whoſe Religion and Worſhip in that day, will ſtand the Tryal and bear the fire. And, Oh bleſſed for ever be the *Lord*, who is come near to Judgment, and is a ſwift Witneſs againſt all deceit and unrighteouſneſs; but a Juſtifier of them, whoſe conſciences he hath ſprinkled with the blood of *Jeſus*.

But now, as the *Lord* taketh away the Old; ſo he bringeth in the New: As he removeth the Old Earth, and the Old Heavens, wherein dwelt Unrighteouſneſs; ſo he formeth and bringeth forth the New Heavens, and the New Earth, wherein dwels Righteouſneſs.

And here the Kingdom is known and received, which can never be ſhaken: Here is the Mount *Sion*, which ſhall never be removed; and the *Jeruſalem*, one of whoſe ſtakes or cords ſhall never be plucked up, nor broken. Here is the City which hath everlaſting Foundations, whoſe Builder and Maker is God.

Bleſſed are they that are come hither, and dwell here; who are not come to the Mount that may be touched and ſhaken, and removed, (read inwardly:) but to the holy Mount of God, and whereon all the Buildings of Life are raiſed, and whereon they ſtand firm for ever.

And all that are herein built up, and eſtabliſhed, can truly ſay, and ſing in ſpirit; *Bleſſed be the* Lord God *of* Iſrael; *and bleſſed by him ſhall be the Habitation of Juſtice, and Mountain of Holineſs, from this time forth for evermore.* For *Jeruſalem* is now become a quiet Habitation, and the King of Glory reigneth therein: for the Lord of Hoſts who hath created the New Heavens, and the New Earth, hath created

created *Jeruſalem* a Rejoycing, and her People a Joy; and they ſhall be glad and rejoyce, and bleſs themſelves in him, for ever and ever. *Amen, Amen.*

XVI.

Concerning the Temple, and Sacrifices under the Goſpel.

God's Temple, under the Goſpel, is the Light of his Son, the Spirit of his Son; and thoſe ſouls which are renewed, and built up an Habitation for him, in the ſpirit of his Son; and thoſe bodies, in which renewed minds and ſpirits dwell. *God* is Light, and he dwelleth in Light: *God* is Spirit, and his building is holy and ſpiritual; for he dwelleth in nothing that is dark, or corrupt, or unclean.

And that which is Sacrificed or offered up to *God* muſt be clean and pure. No unclean thought, no unclean deſire, nothing that is earthly, or fleſhly, or ſelfiſh, muſt be offered up to *God*; but the pure breathings of his own ſpirit: For whatſoever is of him, and comes from him, is accepted with him; but whatever man can invent, or form, or offer up of his own, or of himſelf (though it be never ſo glorious and taking in mans eye, yet) it is but Abomination in the Sight of the Lord.

Thus all the Sacrifices of the *Gepziles* (or Heathenish Nature) are rejected: thus all the Sacrifices of the *Jews* outward (or of the profeſſing mind and nature, without the true Life) are rejected alſo.

Wherewith ſhall I come before the Lord, (ſaid the Prophet of the Lord of Old,) *and bow my ſelf before the High God? Shall I come before him with Burnt-Offerings; with Calves of a Year Old? Will the Lord be pleaſed with Thouſands of Rams, with ten thouſands of Rivers of Oyl? Shall I give my firſt-born for my tranſgreſſion, the Fruit of my Body, for the Sin of my Soul?* Mic. 6. 6, 7.

What ſaith the Anſwer of *God*? No, no: This is not the way to come to Pardon of Sin, or to acceptance with the Lord: But come to that, which teacheth what is good, and what the *Lord requires of thee, O man; which is to do Juſtly, and to love Mercy, and to walk Humbly with the Lord*: Come thither in the teachings of *God*'s Spirit, and worſhip there, and there thou ſhalt witneſs Forgiveneſs of ſins, and acceptance with the Lord, *Mic.* 6. 7, 8. and *Iſa* 1. 16, 17, 18. For it was not offering Sacrifices of old (appointed under the Law) that would do the thing, nor mens pleading the Sacrifice of *Chriſt* under the Goſpel: But coming to that Spirit, which teacheth holyneſs, and being ſubject to that ſpirit, and offering in that Spirit, (to the Father) what proceeds there-from. So that his building in the ſpirit, is the only Temple, and the Sacrifices or Offerings in the Spirit, are the only Offerings of the *New Teſtament.*

And here, every Groan, or Sigh towards the *Lord*, after that which is pure, every Supplication in the Spirit, every acknowledgement of the Goodneſs of the *Lord*, in a true and pure ſenſe, are of a ſweet ſavour in the Noſtrils of the *Lord*: Yea, uſing Hoſpitality, relieving the Poor, or doing any thing that is good, from the good and holy root, are Sacrifices acceptable to the *Lord.* Read theſe Scriptures following, (and if the Lord open thine eyes, thou mayeſt thereby come to ſee, both what the Temple and Sacrifices are) 1 *Cor.* 3. 16. and 2 *Cor.* 6. 16. *Iſa.* 5. 7, 15. *Epheſ.* 2. 21, 22. *Heb.* 3. 6. *Rev.* 21. 22. *Joh.* 4. 23. *Pſal.* 90. 1. Theſe places foregoing are for the Temple: Then for the Sacrifices, *Pſal.* 50. 14, 15. and 51. 16, 17. and 141. 2. *Mal.* 1. 11. *Heb.* 10. 8, 9. *Rom.* 12. 1. 1 *Cor.* 6. 19, 20. 1 *Pet.* 2. 5. *Heb.* 13. 15. *Philip.* 4. 18.

Some

XV.

Some Questions concerning the Light of Christ's *Spirit answered, according to the Testimony of the Scriptures of Truth, and according to Experience.*

Quest. 1. *What is the Message, which Christ sent his Apostles to declare; whom he sent to preach the Gospel.*

Answ. This is the Message, which they heard of him, and which they declared unto others; *That* God *is Light, and in him is no Darkness at all.*

Quest. 2. *What was* Christ's *Intent, in sending them with this Message? And for what end were they to declare it to others?*

Answ. For the opening of Mens Eyes and Hearts, that Men might come to a Sight and Sense of the Darkness, and to a Sight and Sense of the Light; and might be turned from Darkness to Light, (and so from *Satan's* Power, to *God*,) and might come out of the one, into the other (that is, out of the Darkness, into the Light) and so might walk in the Light, as *God* is in the Light.

Quest. 3. *What is the Danger of Abiding in darkness?*

Answ. In the Darkness is Sin, Death, Condemnation, and Destruction of the Soul, and Separation from *God* and *Christ* for ever.

Quest. 4. *What is the Benefit of being turned to the Light, and of coming into the Light, and walking in the Light, as God is in the Light?*

Answ. The Benefits are great and many; three whereof I may now mention, which comprehend and contain in them many more.

First, In the Light, Remission of Sins is received; For there is the Blood of Sprinkling, wherewith those are sprinkled that come thither: and indeed none can walk and abide there, but they come to witness the Blood of *Jesus Christ*, God's Son, cleansing them from all Sin; and true, real cleansing, is no where else witnessed.

Secondly, They have Fellowship with the Father, and the Son, and come also into Fellowship with the Saints in Light: which are great Mysteries, and none knows what they mean, but such as are in that Holy Fellowship.

Thirdly, They there receive the Earnest of the Everlasting Inheritance, and the Sealing up by God's Holy Spirit, unto the Day of full Redemption.

Quest. 5. *Where is the Darkness, which men are to be turned from?*

Answ. It is Within, chiefly Within; there is Satans Kingdom; there is the House, which the *Strong Man armed* keepeth, where his Goods are in Peace, till a *Stronger* than he commeth to trouble, and dispossess him.

Quest. 6. *How, or where is the Light to be met with, which Man is to be turned to?*

Answ. It appears Within also; it shines in the darkness: For thither *Christ* (the Stronger) comes, with the Light of his Spirit, to overcome, and dispossess the Strong Man of his House, and Kingdom.

Quest. 7. *When doth the Light of* Christ's *Spirit shine in the Darkness of Man's Heart?*

Answ. When, and as *God* pleaseth. For the Light is his, and he causeth it to shine (in the Hearts of the Sons and Daughters of Men) according to his Pleasure: And therefore men are to wait for the shining of this Pure, Heavenly Light in their hearts, that with it the Darkness may be resisted, overcome, and subdued in them, and scattered and dispelled from them, and their Hearts filled with the Light and Power of Life.

Quest. 8. *How may a Man perceive, or know the Light, when it shines?*

Answ. By its shining: For Light (both outward and inward) manifests both it self, and other things by its own shining. And as there is no discerning the things of this World, but by the Light of the World: So there is no discerning the things of the other World, but by the Light of the other World; That is, there is no discerning Spiritual Things, but by the Light of the Spirit of our *Lord Jesus Christ*, which

which *God* causeth to shine in the Heart; which Light searcheth the Heart and tryeth the Reins, and discovereth the most hidden things there.

Object. *But the Heart is deceitful above all things, and* Satan *can transform himself into the Likeness of an Angel of Light; so that he shines inwardly too, by his feigned appearances: how then may I know the shinings of the true Light of* Christ's *Spirit in my Heart, from his false Shinings and Transformings?*

Answ. *God* hath a Witness in Mens Consciences: For, as *God* hath not left himself without Witness outwardly, but all his Works testifie of him (his Works of Goodness, Love, Mercy, Power, *&c.* Testifie of his Goodness, Love, Mercy, Power, *&c.*) So he hath not left himself without Witness, inwardly; but there is somewhat in Men to testifie of *God* and for *God*, and against his Enemy, and all deceitful appearances: Which Witness alwaies speaketh faithfully, and testifieth Truth.

Therefore, He that cometh to discern that, and mind that, shall find that near him, which will alwayes Witness for *God* upon every occasion, and against all the appearances and devices of the Enemy.

Now, no Man can come to discern or distinguish in Cases of this Nature, but as that which is of *God*, and *for God*, gives the Judgment in him; and he that judgeth thus, shall never judge according to the Shews and Appearances of things; but shall still judge the true and righteous Judgment.

Quest. 9. *What is the Nature and Properties of the Light of Christ's Spirit, and What will it do in the Hearts of those that turn to it, receive it, and walk in it?*

Answ. It hath a most excellent Nature and Properties, and it will work wonderfully, in the hearts of those, that receive it, and walk in it towards the redeeming and saving them from Sin, and the Powers of Darkness: So that, following this Light, and abiding and walking in it, they cannot be overcome by the Enemy of their Souls, but must needs conquer and overcome him. To instance in some,

First, It hath an inlightening or manifesting Property. It will discover all that is of *God*, and likewise all that is against him; It will discover the very Mystery of Death, and the most subtile Workings of the Enemy in the Mystery of Darkness, and Deceivableness of Unrighteousness: And it will discover the Mystery of Life, and the Mystery of the Way of Holiness. So that not only the Precepts of Holiness, but the Way of the Precepts, the Way of Obeying the holy Will and Spirit of *God* in every thing, is here learned.

Secondly, It hath an awakening Property. This Light will not let a man sleep in sin, or grow heavy and dull, (if he hearken to it) but it awakens him that sleeps: And whoever is truly awakned at any time, is awakened by this Light; by the shining thereof in his Heart, by the Manifestation of *God* to his Spirit by it. This testimony *Paul* gives, *Ephes.* 5. 13, 14. *Whatsoever doth make manifest is Light.* Wherefore, he saith; *Awake thou that sleepest*, &c.

Thirdly, It hath a quickening Property: For it is the Light of Life, the Light of *Christ*'s Spirit, which is living and powerful: and it hath Life and Power in it, and quickeneth and raiseth the man, to whom it reacheth, and giveth him Ability to arise from the Dead.

Fourthly, It hath a Cleansing, a Sanctifying, a Purifying Property. O how clean it makes within. The Light is pure, and it maketh pure. All the Defilement and Corruption, is in the Darkness: None of it is in the Light; but the Light purgeth it away, where it findeth Entertainment.

Fifthly, It hath an uniting, and separating Property. It unites to *God*, it unites to that which is pure; and it separates from Sin, *Satan*, Darkness, and whatever is impure.

Sixthly, It hath a preserving Nature and Property. It preserves the man in whom it dwels, and where it hath power, and rules, it keeps out the darkness; so that darkness cannot break in, where it hath place, and is kept to: Nor can the mind break

out from the *Lord*, which keeps in the ſenſe, ſavour and ſeaſoning of the Light of his Spirit.

Indeed time would fail me, to ſpeak of the excellent Nature, Vertues and Properties thereof: But, come taſt and ſee, how ſweet the Light is, and what a pleaſant thing it is to behold the ſhinings of this *Son*.

Queſt. 10. *Doth God viſit all Men with this Light?*

Anſw. Yes, As *God* loveth all Men, and would have all men ſaved; ſo he viſiteth all men (more or leſs) with that which is able to diſcover the darkneſs to them, and to ſave them therefrom.

Queſt. 11. *What is the Reaſon then, that all Men are not ſaved by it?*

Anſw. Becauſe they do not receive it, and joyn to it againſt the darkneſs; but joyn to the darkneſs, and hearken to the Wiſdom and Reaſonings thereof againſt the appearances and diſcoveries of the Light.

Queſt. 12. *How comes it that Men do ſo?*

Anſw. From their Love to the Darkneſs, and to the Deeds of Darkneſs; which they know, they ſhould not love; becauſe they have ſomewhat near them, which often ſhews them the evil, both of the Darkneſs that is in them, and of the Deeds that come from it. So that, this is the Condemnation, that men love the Darkneſs, cleave to the Darkneſs, and follow the Darkneſs; but hate the Light, and turn from the Light, which in the Love, and Mercy of *God* follows them, to bring them out of Love with the Darkneſs, and to bring them into the ſenſe of, and Fellowſhip with him in the Light.

Queſt. 13. *How come ſome to love the Light?*

Anſw. God affordes a Capacity therein to all, and *God is Love*; and from the Flowings of his Love, and aboundings of his Mercy to all, are Men begotten to him; and the Obedient are kept by him in Subjection to that, which many Reſiſting the ſtrivings of his Spirit with them, are finally given up to hardneſs of heart, who turn from, and hate the Light. So that to God, and his Grace is to be Attributed the Salvation of all that are ſaved; and to man, his own Deſtruction, and periſhing from the Way of Life, notwithſtanding the tender Viſitations of *God*, to recover and reconcile Man to himſelf, through the blood of his *Son*.

Queſt. 14. *Againſt whom do they rebel, that rebel againſt the Light?*

Anſw. They rebel againſt *Chriſt*, from whom the Light comes; and Will *Chriſt* ſave ſuch as rebel againſt him? O that Men did aright conſider this thing: For it is a greater matter to know, and be ſubject to the Light of *Chriſt*'s Spirit, as it ſhines from him in the Heart, then men are aware of: Now that which diſcovers the hidden things of darkneſs in the heart, and reproves for it, is the Light of *Chriſt*'s Spirit, and not another. O that all that deſire to know what, and where the true Light is, did underſtand ſo!

Queſt. 15. *What do they miſs of, who do not know, nor heed the Light of Chriſt's Spirit, nor mind the reproofs thereof in their hearts; but look on it, as inferior in kind and nature, to what it is?*

Anſw. They miſs of many great and precious priviledges, which they that know it, and have received it, and ſo walk in it, and are ſubject to it, do experience, and are acquainted with.

Firſt, They miſs of knowing the wayes of it: For, in this Light, there are Wayes or Paths of Holineſs, Paths of Life, Paths of Righteouſneſs, Paths of Peace, Paths of Joy, Paths of Refreſhment, and Conſolation; wherein all theſe things are daily met with, by thoſe that walk there; which they that know not the Light, (or rebel againſt the Light) are not acquainted with. See *Job* 24. 13.

Secondly, They miſs of the lighting of their Candle by it: For *God* lights his Candle in the Heart by this Light, and by no other thing; ſo that, in this his Light, they whoſe Candle is lighted by him, See Light.

David had experience of this, and from that experience ſpake; *Thou wilt light my Candle; the Lord my God, will enlighten my Darkneſs*, Pſal. 18. 28. And *Job* had experience of this alſo, as thoſe words of his plainly ſignifie, *Job* 29. 2, *&c.* where he ſaith; *O that I were, as in the dayes paſt, when his Candle ſhined upon my Head, and by his Light I walked through Darkneſs.* And all the Children of *God*, who

who in this day wait for the shinings of the Light of his Spirit in their hearts, and are subject to him therein, they experience the same, and know the Word of Life (which is nigh in the Mouth and Heart) to be *a Lanthorn to the Feet, and a Light to the Paths* of the lowest and meanest here.

Thirdly, They miss of sending forth, or Revelation of that from God, which leads to his holy Hill, and to his Tabernacles, which *David* experienced, and desired more of, *Psal.* 43. 3. For, *Who shall dwell in* God's *holy Hill, or abide in his Tabernacle?* Psal. 15. 1. *He that walketh uprightly, and worketh Righteousness, and speaketh the Truth in his heart, &c. he shall never be moved; ver.* 2. to the end, & *Isa.* 33. 15. *&c.* But how shall any come thither? Surely by *God*'s Light and Truth sent forth from his Spirit into their Spirits; this is the way of ascending thither in all Ages and Generations.

Fourthly, They slight that measure of Light given them, and despise the day of small things; and therefore miss of the pouring forth of *God*'s Spirit upon them, which is plentifully poured forth upon the Sons and Daughters of the spiritual and heavenly *Jerusalem*, in this day of *God*'s visiting the Earth again, after the Apostacy; blessed be the Name of the Lord. And how comes it to be poured forth upon them? How comes wisdom to pour out her spirit unto them? Why, they hearken to her reproofs, turning thereat, and forsaking that which they are reproved for, and so come into Wisdom, Fear: and then Wisdom opens her secrets, and pours out her Spirit, and makes known her words to those that are subject to her reproofs and learn her *Fear*, which is the *Fear* of the New Covenant. See *Prov.* 1. 23. He that receiveth the convincer of Sin, and followeth his leadings, out of the sins he is convinced of (and into the paths of Righteousness and holyness, into which he is the leader) cannot miss of the Comforter, or of his Comforts; for he is one and the same with the Convincer, or Reprover.

XVII.

The Way to know one's Election, *and to be fully assured of it: As also, concerning* Election *it self.*

David saith, *The Lord hath set apart him that is godly for himself*, Psal. 4. This is *God*'s choice. *God* is the great Potter, who formeth Vessels upon the Wheel of his power: some to honour, some to dishonour; but not before they were. Some he melteth and tendereth for salvation, who hearken to his voice: others he hardeneth and giveth up for destruction, who rebel against his spirit. O, how should all fear before him, who hath power over them, as the Potter over the Clay, that they should reverence and obey him, lest his power break them to pieces!

Now this is most certain: The holy man, the righteous man, the godly man, he that is renewed in the spirit of his mind; this is a Vessel of Honour, fitted and chosen by *God* unto honour: but he that is corrupt, dead, filthy, polluted, *&c.* This is the Vessel, which *God* rejects. For the Righteous *God* loveth Righteousness for ever, and the holy *God* loveth holiness for ever; and he that is holy and righteous, is of him, and chosen by him: But all that is unholy and unrighteous, is of another nature and spirit; and so rejected, and cast out by his pure nature and spirit.

Therefore, every one that would be accepted of the Lord and witness his Choice, is to mind that, and be subject to that, whereby God fitteth Vessels for himself; which is the holy Spirit, Nature, and Life of his Son, wherein every man is accepted (as he is called thither, gathered thither, and found there) and none Rejected: But out of this every man is Rejected, but none Accepted; *For* God *is no Respecter of Persons.*

He carrieth himself equally to every Jew, under the old Covenant: And he carrieth himself equally towards all, who obey the Call of his spirit, into the new and living Covenant: so that the Truth standeth for ever, that in every Nation, Tongue and People, he that feareth God, and worketh Righteousness is accepted of him, and none else. And this is the great mercy and tender love of God to all Men, that

which bringeth into his Fear, and teacheth and enableth to work Righteousness, is near every man, which is the word of Faith, the word of Life, the word of Power, the word of Reconciliation: So that no man need go far to seek out Salvation; for Christ the Saviour and Salvation of God is nigh to every man, in the Light of that Holy Spirit of Truth, wherewith God visiteth Mankind, and wherein he speaketh Peace and Reconciliation, both to them that are nigh, and to them that are afar off, as they hear the Voice of the Spirit of the Lord Jesus Christ, and learn subjection to it.

Give all diligence to make your *Calling and Election sure*, said the Apostle *Peter*, 2 *Pet.* 1. 10. How shall we do that, may some say? *Why, give all diligence to add to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly-kindness, and to Brotherly-kindness Love. For if these things be in you and Abound, ye cannot be barren in the knowledge of Christ, but must needs be Fruitful.* Well, but what then? What if they be Fruitful? Why, If they be Fruitful, then (to be sure) they are Chosen Branches: For God casts off none, but that which is Dry, Barren, Dead, and Unfruitful. Feel Life, which is active and bears Fruit, thou feelest the Choice of God, thou answerest the end of thy Call, &c. and herein as thou comest to settlement and establishment, thou wilt find thy *Calling and Election* made sure to thee, and an entrance ministered to thee abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. For Christ hath the Key of the Kingdom: and shutteth out no such as these, but giveth them further Admittance day by day. And so by this means, thou wilt witness Translation further and further out of the Kingdom of Darkness, into the Kingdom of Gods dear Son, and an Inheritance and Possession of Life and Glory in measure, which will be an earnest to thee of the full Inheritance in due time, and a Seal upon thy Heart unto the day of full Redemption. Yea, thou may'st then also come to see, how thou wast Loved and Chosen in Christ *before the Foundation of the World*, through Obedience unto, and Sanctification of the Spirit, manifested in time, 2 *Thes.* 2. 13. (For known unto God are all his Works from the Beginning, before ever any of them were wrought:) If thou feel that which cometh forth from the Lord to call, and gather to him, and to renew and Sanctify, and make fit for him, and to make thee fruitful (from the Holy Root and Power of Life) in that which is good; this is enough for thee, and thy soul is safe and blessed here: for here thou knowest that, and art in that blessed seed of Promise, into which all that are gathered, and abide, are blessed in and with it.

Now, as concerning Election it self, observe this; that it is in Christ, and not out of him. For it was the intent of God to Honour his Son, even as his Son Honoured him: and this was the Honour which God gave him, *That he should be his Salvation to the ends of the Earth: that whosoever believed on Him should not Perish, but have Everlasting Life*; That he should be the way for all Mankind to come to the Father, through Faith in him; *that as in* Adam *all died, so in Christ all might be made alive*; and as in *Adam* all Men were shut up in Death and Condemnation, so the free Gift might come upon all, and the way of Life and Redemption be opened to all, in Him.

Mind the Figure, the Brazen-serpent, which was not lifted up, that a certain Number might be Healed, and no more; but that every one that was Wounded, every one that was stung with Serpents, might look up, and be Healed.

So was *Christ* lifted up, that every Sinner that was stung with Sin, and the Serpent, might look up to the Physitian of Souls, and receive Vertue and Healing from him, according to that precious Scripture; *Look unto me, and be ye Saved, All the Ends of the Earth: And, Whoever is a Thirst, let him come; and whosoever will, let him come, and Drink of the Waters of Life freely.* Yea, God stands ready, by his holy Spirit, and quickning Power, which is near Men, to kindle the true Thirst in them, and to make them truly willing. To open it yet further;

There is *Predestination, Election, Calling, Justifying, Glorifying.* *Predestination* unto

unto Holiness, *Election* in that which is Holy, *Calling* out of Darkness into Light, *Justifying* and *Glorifying* in the Light, *Through the renewing, and Sanctification of the Spirit.* All these God ordereth, and manageth according to his good Will, and according as he hath purposed in himself; although he be not the Decreer, nor Author of Sin, or Rebellion against himself, which is the cause of the Creatures Condemnation.

Thus all things are as present with God, before they were; for God did foreknow *Adam's* Fall (though he was not therefore the Author of it) before it came to pass; and he fore-knew how his Power, and Love, and Mercy should work towards Men, and for Men, in, and through *Christ*; and how far he would visit Men therewith, and how far Men would resist and strive against his Holy, and Good Spirit; and he determined how long his Spirit should strive with Nations, and Persons: for with some, he would long wait to be Gracious, with others he would be quicker, and more severe, according to their Provocations.

Now, his Love, his Mercy, his Power, his Good Spirit are his own; and he may shew forth the Operations of them towards Men, according to his Pleasure: And who may say unto him, *What dost thou?* May he not do with his own what he pleaseth (who is *Good and Righteous in all his Wayes?*) And because he may shew Mercy as long as he will, and Harden as soon as he will (as he sees Cause.) May it not be truly said; *That he hath Mercy, on whom he will have Mercy; and whom he will, he hardeneth?* But, that he hardeneth any, without first giving them a Day of Mercy, and Visitations of Mercy, following them with Mercy, and forbearing them in Mercy, and so by the Riches of his Goodness, Forbearance, and long Suffering, leading them to Repentance, that they might escape his Wrath, and the Dread of his powerful Vengeance, because of Sin: I say, that God hardens any, before he hath dealt thus with them, from a *Meer Will* in himself; because he would Destroy the most, and far greatest part of Men: This the Scriptures no where testify to, but abundantly testify against: For, How long did God strive with the Old World even to have Saved them, whom afterwards he did Destroy? And, How did he strive with that People of the *Jews*, (yea, and with other Nations also, though they might seem cast off?) *As I Live, saith the* Lord, (and he speaketh his Heart) *I desire not the Death of the Wicked; but rather that they might return and Live.* I am not the Destroyer, I am the Saviour; and *My Delight is not to Destroy, but to Save. O* Israel! *thy Destruction is of thy self; but in Me is thy Help:* And no Man's Blood will lye at God's Door, but at his Own.

Therefore, as God hath prepared a Saviour; so there is no want of Love, or Mercy, or Power on his part to draw Men to the Saviour; but this is the Condemnation, that Men harden themselves against the drawings of his Spirit, and against the Operation of his holy Light and Power, when it appeareth, and is willing to work in and upon their hearts. This is not the condemnation of Men: that Light doth not shine in their hearts, but that they love the darkness more then the light, which appears and shines in them, and is there witnessing against a drawing from the darkness. And so when it shall at last be made manifest, how Light hath appeared to all Men, and Gods Spirit therein, and thereby striven with all men, and how they have refused, and would not be turned from their darkness to the light of the *Lord*: every mouth will be stopped before him, and all men that perish, justly condemned, for refusing and neglecting so great *Salvation*: for the light of the Sun of God's everlasting day, and the sound of his Spirit of life, visiting dark man, reacheth throughout all the Earth, and his voice, and words to the ends of the World.

XVII.

Some Observations concerning the Priest-Hood of Christ, from several Passages in the Epistle to the Hebrews

Obs. 1. WHo is the Apostle, and High Priest of our Profession? It is Jesus Christ, the Son of God, whom God hath appointed Heir of all things, by whom he made the Worlds; and who is the express Image of his Fathers substance, *&c. Heb.* 1. and *Chap.* 3. 1.

Obs. 2. Why this High Priest was to suffer Death? which was, that he might taste Death for every man, and so, through suffering become a Perfect Saviour, or Perfect Captain of Salvation, to all the Sons, that were to be brought by him to Glory, *Chap.* 2. 9, 10.

Obs. 3. Why he partooke of Flesh and Blood? one reason whereof was; because the Children (and that therein he might shew them an example of Righteousness, that he might condemn himself in the Flesh) were partakers of Flesh and Blood; for that was the very Ground or Reason, that he took part of the same. Another Reason was that, which was mentioned before; that he might taste Death, and through Death destroy him, who had the Power of Death, and so break open the Prison doors, and deliver those who were Captives under him; *Chap.* 2. 14, 15.

Obs. 4. Why he was tempted, and why in all things it behoved him to be made like unto his Brethren? which was, *that he might be a Merciful and Faithful High Priest, in things pertaining to God, to make Reconciliation for the sins of the People:* For his own suffering under Temptations (even the sense thereof) renders him Merciful, Tender, Faithful, and ready to help and succour *his* in all their Temptations *Chap.* 2. 17, 18.

Mark, Christ was not only to Die, and so offer up a Sacrifice of Attonement; but he was also to make Reconciliation by it ever afterwards for his Children, (in case of transgression) when ever occasion should be. So saith *John*, *If any man sin, we have an Advocate with the Father*, (to plead for the forgiving and blotting out of the Sin) *and he is the Propitiation (or Reconciliation) for our Sins*; as the old translation renders it, 1 *John.* 2. 1, 2.

Obs. 5. Christ, our Apostle, and High-Priest, is as Faithful over all his house, as *Moses* was over his. There is not one of the Children, not one of his family, but he will teach: not one Soul belonging to him, but he will succour, being tempted; nor any one, but he will be an Advocate, and Reconciliation for (in case of Sin) in, and according to the way that God hath appointed, *Heb.* 3. 2.

Obs. 6. Who are Christ's House? over whom is he, an Apostle, and High-Priest? It is over his own house, whose house are all such as are called by him, if they receive and hold fast that which gives a Right to him, and interest in him, *Chap.* 3. 6, and *ver.* 14. For as under the Law, the High-Priest was Priest only over the outward *Israel*, the *Jews* Natural; so under the Gospel Christ is appointed of God High-Priest over the inward *Jews*, the *Jews* spiritual.

Obs. 7. How this Apostle, or High-Priest of our profession, doth work in the hearts of his family, or household? which is by the word of Life, by the Word of his own eternal power, which pierceth deep, and divideth between soul and spirit, joynts and marrow, discerning and judging every thought and intent, and bringing every high reasoning, and imagination into captivity, that the Heart, Soul, Mind and Spirit, with all the thoughts and intents thereof, may become subject to his Spirit and Power, *chap.* 4. 12.

Obs. 8.

Obser. 8. What an Advantage we have by having such an High-Priest (as was tempted like us, and touched with the sense of our infirmities) of coming boldly to the Throne of Grace, that we may obtain Mercy, and find grace to help in time of need. For he who experimentally knew, what the weakness of our flesh is, and what it was to be tempted therein, and how needful and seasonable help from his Father then was; surely he cannot but be ready to give out, and multiply Grace and Mercy to his in the time of their need, *chap.* 4. 15, 16.

Obser. 9. How *Christ* came to be an High-Priest, which was not by his own taking the honour to himself, but by Gods glorifying him with the Call thereto; 5. 4, 5.

Obser. 10. How God fitted Christ, and made him a perfect High-Priest? which was by preparing for him a body of flesh, and exercising him in the dayes of his flesh, with many tryals and temptations, and at last with a bitter Baptism, and Cup of Death, in which he felt, and bare the griefs and sorrows of his People, and cryed mightily to his Father, and was heard in that he feared: And so having himself perfectly learned Obedience to his Father, he knows how to become the Author of eternal Salvation to all that obey him. For Christ, who was heard and saved from Death in his Obedience to his Father, is appoynted to be the Leader, and Saviour of his People, to save and redeem them in their Obedience unto him, the Leader into, and in the Way and paths of Life, *chap.* 5. 7, 8, 9.

Obser. 11. Where Christ mediates for his People? which is within the Vail, in the heavenly place, in the holiest of all, where the Author of our Hope reacheth to him, and fasteneth upon him, and there remains sure and stedfast: so that, we are staid upon him, the Rock of Life and Power, against all the storms and tempests of the Powers of Darkness, both inward and outward, *chap.* 6. 19, 20.

Obser. 12. After what Order *Christ* was made an High-Priest? which was, after the Order of *Melchizedeck*, who was King of Righteousness, and King of Peace: even after an Holy and Heavenly Order. Not after the Order of the earthly Priest-Hood, the High-Priests whereof were taken from amongst Men: but after his Order, who was made mention of without Father, without Mother, without Descent, (for who can declare his Generation?) without beginning of Dayes, or end of Life, *chap.* 7. 1, 2, 3, and 15.

Obser. 13. That this Priest put an end to, and changed the Laws of the other, earthly, shadowy Priest-Hood of *Levi*, by which, Perfection was not; that he might bring in that Priest-Hood of his own, by which, perfection was to be; *chap.* 7. *ver.* 11, *&c.*

Obser. 14. How Christ was made Priest after a different manner from the Priests of the Law: For they were made Priests after the Law of a carnall Commandment; but Christ was not made *Priest* so, but after the power of an endless Life, *Chap.* 7. 16.

Obser. 15. That the work of Christ's Priesthood continueth untill it be finished; that is, till this high Priest hath saved all whom he is to save which is thus: As in all ages the Father draweth souls to him, so he is to save them; to destroy their Enemies, to blot out their sins, to break down what stands between God and them, and so to bring them into the true oneness; for God will never be reconciled to his enemy, the Devil, nor to man while in union with him, *Chap.* 7. 24, 25.

Obser. 16. That this High-Priest needeth not to offer many Sacrifices to attone by, as the Priests under the Law needed to do often: for he was a perfect Priest, and

and offered up one perfect, spotless Sacrifice, and is a propitiation for the sins of the whole World, *Chap.* 7. 27, 28.

Obs. 17. What Sanctuary is Christ the high Priest and Minister of? which is of that Sanctuary and true Tabernacle, which the Lord pitcheth and not man, *Chap.* 8. 2.

Obs. 18. What he hath to offer: for every high Priest was ordained to offer both Gifts and Sacrifices? He hath the heavenly Gifts and Sacrifices to offer; even all the gifts and spiritual Sacrifices that are revived and brought forth by him in the holy Place, even in his Temple or Spiritual House within the Vail; he is to offer them all up to his Father, *ver.* 3, &c.

Obs. 19. What Covenant he is Mediator of? even a better Covenant than the Priests under the Law were Mediators of, which is established upon better promises; a Covenant, wherein there is no Defectiveness or imperfection, wherein all shall certainly be redeemed and saved by him, who come to him in the drawing of the Father and abide with him: For in such, *God* will put his Laws into their minds, and write them in their Hearts, and *will be their God, and they shall be his People*; and will so teach them, that they shall need no other teacher; but shall all know him from the least to the greatest; For as men come into this Covenant, God will be merciful to their Unrighteousness, and their Sins, and their Iniquities will he remember no more, *ver.* 6. to the end.

Obs. 20. That *Christ* is not an High-Priest of the figures of things, but of the good things themselves (which came in the time of reformation) even of the perfect Covenant, the perfect Tabernacle, and of the Worship and Service in Spirit and Truth: where the perfect Refiner (by his Spirit of Judgment and Burning) purifieth the Sons of *Levi*, that they may offer to God an offering in Righteousness, *chap.* 9. 9, 10, 11. and *Mal.* 3. 3.

So that, there is a different state witnessed, by the People of God, in this Covenant, from what was witnessed by the *Jews* in the other Covenant: For what was amiss *there*, is reformed *here* by the Spirit and Power of our God, in all those that abide and walk in this Covenant: who live in the Spirit, and walk in the Spirit and do not fulfil the Lusts of the Flesh, which grive and provoke God's holy Spirit.

Obs. 21. How *Christ* came to obtain Eternal Redemption for all his? which was by his Blood. For as the High Priest under the Law, entered into the Holy Place of that Tabernacle *made with hands*, by the Blood of Goates and Calves, and so obtained Remission for the sins of that outward People the *Jews*: So Christ entered into the truly holy Place, into the greater and more perfect *Tabernacle*, and there by his Blood obtained remission, for all that should receive Repentance from him, and believe in him; *ver* 11. 12.

Obs. 22. How Christ purifieth, purgeth, and sanctifieth the people with his Blood? which is, by sprinkling it upon them. For under the Law, in that outward Covenant, the unclean were sprinkled with the Blood of the Sacrifice, that they might be Sanctified to the purifying of the flesh: And under the Gospel, in this inward Covenant, believers are sprinkled with the Blood of the Lamb, that their Consciences might be purged from dead Works, to serve the Living God, as his cleansed, holy, renewed People? *ver.* 13, 14.

Obs. 23. For what cause Christ was Mediator of the new Testament? which was, that by meanes of Death, for the Redemption of the Transgressions under the first Testament, they which are called might receive the promise of Eternal Inheritance, *ver.* 15. For God hath made Christ a Propitiation for all men, both *Jews*, and *Gentiles*, that through Faith in his Blood, his Righteousness might be declared for the remission of Sins, that are past, through the forbearance of God,

that

that he might be Juſt, and a Juſtifier of him, who is of the Faith of Jeſus, *Rom.* 3. 15, 16. So that they that were under the firſt Covenant, hearkening unto him, and believing in him, were Juſtified from all things; from which they could not be Juſtified by the Law of *Moſes*, *Acts.* 13. 39.

Obſ. 24 The neceſſity of Chriſts Death, which was, becauſe he was to make way by his own Blood into the Holyeſt, to appear before God for us; and to ſprinkle the Heavenly things with the Blood of a Sacrifice, of an higher and better Nature than the Blood of Bulls and Goats was: for that was the Blood of the Covenant, which was to paſs away, but he was to ſprinkle *his*, with the Blood of the everlaſting Covenant; And by this his Death and Blood, (ſprinkled upon the Hearts of his) his Covenant, comes to be of force, *ver.* 16. to 25, and *Chap.* 13. 20, 21.

Obſ. 25. That this High-Prieſt need not often Offer Sacrifices, to put away Sin, as the Prieſts of the Law did; becauſe this one Offering is ſufficient, and the Blood thereof ſprinkled upon the Conſcience, is able to purge away Dead works, wherever it is ſprinkled. There needeth not any other Offering, nor any other Blood to do it: but all that is now further needed, or to be expected by *his*, is his appearing the *ſecond* time, without Sin unto Salvation, in the pure Vertue, Power, and Life of his own Spirit, *ver.* 25. to the end.

Obſ. 26. What it was, that was the thing of great Value with the Father, in Chriſt giving up himſelf to Death? It was his Obedience. He did Obey his Father in all things, not doing his own Will, but the Will of him that ſent him. *He was obedient to Death, even the Death of the Croſs*: and ſo, as by one mans Diſobedience, Death came upon all; ſo by the Obedience of *one*, the free gift came upon all; which free gift is unto Life: for Life comes upon all, that come to him, and believe in him, through the free gift, which is freely tendred to, and come upon all; *Chap.* 10. 7. *Rom.* 5.

Obſ. 27. That God took away Sacrifices, and burnt Offerings, which were appointed by the Old Covenant, that he might eſtabliſh this Obedience among all his Children. *Chriſt* lead the way, and all are to follow him in the New Obedience, and to walk in newneſs of Spirit before the *Lord*, *ver.* 9.

Obſer. 28. That we are Sanctified by the ſame Will, by which Chriſt was ſanctified, or ſanctifieth himſelf. In ſubjection to the ſame Will, which the Head obeyed (even in denying themſelves, taking up the Croſs to their own Wills, and ſubmitting to God's) are the members ſanctified. The Spirit of God works them into Holineſs by this Will of God, and through the offering of the Body of *Jeſus Chriſt* once, *ver.* 10. and *Joh.* 17. 19.

So mark: There's the Will of *God*, the offering up the Body of *Jeſus*, the pouring out the Spirit of Grace, the New Covenant, and Faith in Chriſt, *&c.* All theſe tend to work out one and the ſame thing, and they all concur thereto, in their ſeveral Orders and Places.

Obſer. 29. That as this High Prieſt ſanctifies Men, ſo he perfects them, and when they are fully ſactified, then they are forever perfected: But till then, *Chriſt* the High-Prieſt of our Profeſſion, hath ſomewhat to do upon them towards the perfecting of them, that he may preſent them ſpotleſs, and blameleſs to his Father *ver.* 14, 15.

Obſer. 30. How the Apoſtle proves, *That by this one offering, Chriſt hath for ever perfected them that are ſanctified.* He proves it thus: By this offering the Covenant is eſtabliſhed, wherein is the putting and writing Gods Law in the heart and mind, the remiſſion of ſins.

So, come into this Covenant, come under this High-Prieſt; there is no more remembring of ſin there, but perfect forgiveneſs through this one offering, and ſo no

more need of any more Sacrificing or Offering for Sins to such, *ver.* 15, *to* 19. For *he shall sprinkle many Nations with the Blood of this one Offering, Isa.* 52. 15.

Obser. 31. *The great priviledge of those, who do indeed believe in Christ, and are sprinkled with the blood, and how they are to improve and make use of that Priviledge.*

First, They have Liberty, Confidence, or Boldness to enter into the holyest by the Blood of *Jesus*, *ver.* 19. What is more holy, then *God*'s Spirit? Is not that the most holy place? Why, there *they* are to worship; for they that worship the Father in the New Covenant, or according to the New Covenant, must worship him in the Spirit, and in the Truth; yea, and must also live in the Spirit, and walk in the Spirit, which is the place of everlasting Rest, and Land of the living.

Secondly, Take notice how they come into the holyest, which is by the new and living way, which *Christ* hath prepared, or consecrated through his Flesh, *ver.* 20.

Thirdly, They have an high Priest there over the House of God, who appears before God in the Holiest, and stands ready there to perform all the Offices of Priest-Hood for his household, *ver.* 21.

Fourthly, There is an orderly Way of drawing nigh to God, and worshiping him in the Holyest? there is a certain manner, after which Believers are to approach, and draw nigh to God; which is, 1. With a true Heart. 2. In fullness of Faith, or in full Assurance of Faith; not waveringly, but as those that are called of God, and shall be helped by him, and accepted of him through their High-Priest. 3. In Purity of Conscience and Conversation, having their Hearts sprinkled from an evil Conscience, and their Bodies washed with pure Water, *ver.* 22, 23. and *Psal.* 26. 6. *Christ came by Water and Blood:* So here's both the Water, and the Blood, according to the *Figures* thereof, under the Law.

Obser. 32. Whither they came in the Apostles Days, who knew Christ as their High-Priest, and Mediator, and who partook of the Blood of Sprinkling? They came to spiritual Mount *Sion*, and to the City of the Living God, the Heavenly *Jerusalem*, *Heb.* 12. 22.

Observe likewise, where they walked, who felt the Vertue of *Christ's* Blood cleansing them; which was *in the Light, as God is in the Light*, 1 John 1. 7.

Now, what Light is that which the Redeemed are to walk in? Is it not the Light of the Lambs City, the new *Jerusalem?* Is it not the Light thereof, that the Nations of them that are Saved must walk in? *Rev.* 21. 24. Yea, this Light, this City and the holy Waters of the Sanctuary, which flow and stream from the River of Life there, were in measure known and experienced in the Days of old, which *David* prayed for, and experienced a sense of, *Psal.* 43. 3. and 46. 4. Yea, he knew also the Blood of the Everlasting Covenant, praying and waiting to be sprinkled and cleansed therewith, *Psal.* 51. 6. For he looked through the outward Figure, to what his Soul needed to Purge, and wash it inwardly: which outward Hyssop, or outward Water of Purification (he knew) would not do; For he that saw through the Outward Sacrifices to the inward, could not chuse, but see through these also.

But that Power, Vertue, and Life of Gods Spirit, which could *create a clean Heart, and renue a right Spirit in him*, and bring him into Gods Presence, where he might feel the upholdings of his free Spirit, and partake of the Joy of Gods Salvation, and deliverance from that which had defiled him; this was it he prayed for; knowing assuredly, he should here meet with the true Hyssop, and Water of Life, and Blood of the Covenant, which purgeth the heart and conscience from dead works and maketh it whiter than the Snow in God's sight, *ver.* 10, 11, 12. For he that delighted not in sacrifice, nor burnt-offerings neither could he delight in Hyssop, or Water or blood, outward or natural; but in that which melteth the heart and purifieth the conscience from that which is dead and unclean, in that is Gods delight; and in that which is melted, broken, and purified by it, *ver.* 16. 17.

Obs-

Obſ. Laſtly, That there is a ſin unto death, a kind of ſinning for which there is no Sacrifice (but a certain fearful looking for of Judgment and Fiery Indignation, to deſtroy and devour the Adverſaries, *ver.* 26, 27.) which is a wilful deſpiſing this Covenant; which he that doth muſt die without mercy; as he that deſpiſed *Moſes*'s Law did: *ver.* 28, 29. For the Lord will revenge this ſin, whereſoever he finds it: and ſuch ſhall know, that it is a *fearful thing to fall into the hands of the living God*, when he comes to Judge them, *ver.* 30, 31.

XVIII.

A Brief Relation of the Eſtate or Condition the Lord *found many of us in, when he came to viſit us, and make known to us the bleſſed Miniſtration of his Spirit and Power, and of ſome of his dealings with us, in inſtructing and nurturing us up therein; with a few words of Exhortation.*

THere are Chambers of Imagery in many people, and ſtrong Holds, and reaſonings, and Imaginations, and high thoughts, exalted above the pure ſeed and meaſure of Life in their hearts. For every true Chriſtian (every true Believer) hath received ſomewhat of *Chriſt*'s Spirit, ſome proportion of Grace and Truth from the fulneſs of Chriſt, which is as Leaven and Salt, to leaven the heart, and ſeaſon the mind, and ſpirit with.

But all do not diſtinctly know this, nor are all that do know it, ſubject to it; ſo that this doth not lead, and command, and rule in all: but there is ſomewhat which holds Captive, and the Enemy of the Soul hath the Rule and Dominion in many Mens Spirits, profeſſing godlineſs: whereby the ſeed is kept under in them, and their ſouls kept back from that redemption and deliverance, which they ſhould partake of in, and with the ſeed. So many talk of the Goſpel, (and ſpeak great words of Chriſt, and Redemption by him) who know not *Immortality brought to Light*, nor the Dead raiſed by it, to live to God and praiſe his Name.

Now in theſe Chambers of Imagery, in theſe ſtrong Holds, there are many pleaſant Pictures, many Images of the Heavenly things, which men form in their minds, from their own apprehendings, and conceivings upon the Scriptures. For men reading the Scriptures, not in the Life, Spirit, and Power which gave them Faith; but with that which is Natural, they come not to the True, Pure, Heavenly, Living Knowledge; but only obtain a Natural Knowledge, according to which they Believe and Worſhip; and ſo, fall down before, and according to the apprehenſions, and imaginations of their own minds: and ſo, one believes and Worſhips one way, another Believes and Worſhips another way. And truly, here men worſhip they know not what; but they that are the true *Jews*, know what they worſhip; for Salvation is of the true *Jews*, who worſhip neither at this Mountain, nor at the other Mountain; but only in Spirit, and in Truth, even in the Life and Power of our Lord Jeſus Chriſt.

Thus it is with all men in their ſeveral profeſſions of Religion in the Darkneſs, in the Apoſtacy from the true Life and Power, which all ſorts have erred, and wandered from, but few have returned to: Ah! few have found the Pearl of Price, which hath been long loſt; but have contented themſelves with a litteral Relation and Knowledge concerning the Pearl, without knowing and Poſſeſſing the Pearl it ſelf. Yea indeed, this was the ſtate of darkneſs the Lord found us all in, when he came to viſit us: For the ſtrong man armed, had his ſtrong Holds in us, whereby he held us in the Bands of Death, and kept us captive and free from that righteous Life, and Power, which we thirſted after. But when the ſtronger then he came, he battered his ſtrength, he aſſaulted and took his ſtrong-Holds; he brake all his Reaſonings, Knowledge, Wiſdom, and Subtilty, wherein he truſted, and made ſpoil of his Goods, and delivered the Captives from under his hand.

For indeed, when the Mighty day of the Lord came upon us, and his pure

Heavenly Light ſhone in our hearts, God ſearched *Jeruſalem* as with Candles diſcovering the moſt hidden things of *Eſau's* Nature inwardly; and then all the Knowledge and Wiſdom, all the underſtanding and experiences, which were treaſured up in us out of the pure Life, out of the Truth, which lives and abides, they were found Dead, and condemned as Dead in us, and to caſt forth, as the treaſures of *Egypt* and *Babylon*, and thrown to the *Batts* and *Moles*; who either creep up and down in the earthly Nature, or ſoar aloft in the dark Dreams and imaginations of the Night of Darkneſs and Apoſtacy.

For when the true Light ſhines, it diſcovers what the Day is, and what the Night is; and the things which are of the Day, and the things alſo which are of the Night.

Now, when the Lord thus appeared unto us, and cauſed the Light of his Son to ſhine in us, many of us quickly came out of *Egypt*, turning our backs upon the Darkneſs; and went willingly into the Wilderneſs, to travel along with the Lord, and to be exerciſed and fitted there for the good Land, the Land of the redeemed, the Land of the Living, the Land which flows with Milk and Honey (which is Pure and Heavenly food) whither they that come, find the excellent Vine, which bears the Heavenly grapes, of which is the Wine of the Kingdom, and the true Olive, which yields ſweet Oyl, and Houſes which they built not; wherein are many Manſions, of Reſt, and pure Glory, and Vineyards, which they planted not, wherein the Living plants grow, and ſpring up in the preſence of the Lord; who dwells among his, and walks in the Gardens, and holy Plantations.

But there were others, who were loath to come out of *Egypt*, or to forſake the Idols, and way of worſhip in *Egypt* and *Babylon*, whom the Enemy long held Captive in their thoughts and reaſonings, and in the diſputings of their Minds.

Now, theſe ſuffered much, and felt many of their ſtrokes and dreadful Judgments of the Lord, poured out upon that Spirit in them, which held them Captive, and upon them for their hearknings and joynings to the ſubtil Twinings and Entangling reaſonings, and ſuggeſtions of that Spirit. For the Enemy uſeth all his ſtrength and ſubtilty, to the utmoſt, to hold his Captives in ſubjection to him, and under his Power, as long as ever he can. He keeps every Hold, he ſtrengthens every reaſoning, and every thought, and imagination of the Mind againſt Gods Call, againſt the appearances of his Spirit in the Heart. *Do not go yet, (ſaith the Enemy) thy way is not yet plain before thee, thy Light is not yet clear enough; the Reaſon or Conſideration which is objected, is not yet fully anſwered. Thou art to try all things; but there is this, or that, or the other Conſideration, which thou haſt not yet tryed, or conſidered of fully, and Satisfactorily to thy own Heart.*

Thus many pure drawings of the Father, (in which their was Light ſufficient for the Soul to follow) have been loſt, and the Soul thereby hath miſſed of the Hand, which was put forth (in the tender Love of the Lord) to help, and ſave it.

Queſt, But ſome may ſay; *What have ye learned of the Lord more than we, or more than ye knew before, when ye walked among us, and practiſed the Ordinances, which we practiſe? Have not we good directions from the Scriptures? Do not we practiſe them? and is not the Spirit of God in the Scriptures? are they not joyned together: and ſo, having the Scriptures, we have the Spirit of* God *too?*

Anſw. It is not in my heart to enter into diſpute now, though I am ſenſible of the darkneſs, from whence this *Objection* ariſeth: And Oh! that it were removed from their Hearts in whom it is; for truly, we our ſelves were once there, and when we were there, we knew not the Scriptures aright, as we ought to know, nor the Power of God. But to anſwer plainly and directly to the thing it ſelf.

There are *three* things I ſhall mention (beſides many others, which might be mentioned) which the Lord hath taught us, ſince his Spirit and Power hath appeared to us, and led us out of the Darkneſs, towards, and into the Land of Light: which are theſe. He hath taught us to Believe, he hath taught us to Obey,

Obey, and he hath taught us to Pray to him in the Name of his Son.

Object. *Why, Did ye never learn theſe before?*

Anſw. No, not ſo as the *Lord* hath now taught us. There was indeed, ſome true Faith from the true Seed in us, and ſome true Obedience, and ſome pure Breathings to the Father, in the dayes of our former Profeſſion: But we knew not the Root from whence they came, ſo as to turn to it, and abide in it; and ſo the holy Deſires, and true Senſe in us, were often made a Prey of, and we ſtill in Want and Penury in a ſtrange Land, and could not enjoy (Poſſeſs or retain) what was freely given us of our God, and Father in Chriſt: but ſtill a fleſhly Wiſdom, a fleſhly Comprehenſion, a fleſhly Nature, Mind and Knowledge (which in that day went with us for Spiritual, as well as it doth ſo with others now) pecked up over it; and ſo *Hagar*, was in the Houſe, and would be Miſtreſs there; but was not caſt out with her Seed: Oh, who can read, and truly underſtand this! But when the Lord turned us to the Light of his Spirit, and by the Light and Power of his Spirit, brake the bonds and chains of darkneſs in us; then we would believe in him who appeared, and (in the Strength and Vertue received from him) we could obey him, yielding our Members Inſtruments of Righteouſneſs to do his Will; and in the Spirit of the Son (which we then received in the Faith, even the Heavenly Spirit, the moſt excellent Spirit) we could pray to the Father; Firſt, ſighing and groaning before him, afterwards pouring out our Requeſts and Supplications to him, with giving of thanks.

Queſt. *How did the Lord teach you to believe? or what did he teach you to believe now, more than before?*

Anſw. It is written in the Prophets, *all thy Children ſhall be taught of the Lord*; and in the new Covenant it is promiſed, *They ſhall all know me, from the leaſt to the greateſt.*

Now, as we were brought by the Lord into the Light of this Covenant, we were taught thus to know him, and to believe in him, and his *Son*, as thus made known. So that we knew the Father revealing the Son, and the Son revealing the Father; and our Hearts were drawn to believe in both, as they were both revealed in us, and to us, and the revealing was in the ſpirit of both, in the Light of both, in the Life of both, in the Power of both; which Spirit, which Light, which Life, which Power is one; ſo that, he that indeed knows the Son, knows the Father alſo; and he that indeed knows the Father, knows the Son alſo.

Very deep and weighty was that anſwer of *Chriſt* to *Philip*, when *Philip* ſaid; *ſhew us the Father, and it ſufficeth. Haſt thou not ſeen me*, Philip, *ſaid Chriſt*; *how is it that thou ſayeſt, Shew us the Father? he that hath ſeen me, hath ſeen the Father alſo.* Are they not one Nature, one Wiſdom, one Power, one pure Eternal Being? Can the *one* poſſibly be ſeen, and not the *other*? though they may be diſtinguiſhed in manifeſtation in the Hearts, where they are received: Is it poſſible, they ſhould be divided, and ſeparated the one from the other?

Thoſe that thus apprehend, plainly manifeſt, that they never received the true Knowledge of the Father and Son: but have only Notions, and Apprehenſions of Man's Wiſdom concerning them.

So, now to us, there is but one *God* and Father, *Of whom are all things, and we in him*; and, *One Lord Jeſus Chriſt, by whom are all Things, and we by him*; and but one Spirit and Power of Life, which we have received of the Son and Father, through which we Believe, and lay hold on the pure Eternal Power, and Strength of the Almighty, which redeems and ſaves the Soul; and ſo believing on him, who raiſed up our Lord *Jeſus Chriſt* from the Dead, here we meet with Juſtification, and are at Peace with our *God*, laying hold on his Strength, and Being held by it.

And ſo here, in the New Covenant, under the Teachings of God's Spirit, we witneſs that Scripture fulfilled in our Hearts, *Iſa.* 27. 4, 5.

Queſt. *How did the* Lord *Teach you to Obey? ye do not obey the Ten Commandements; ye neither Learned, nor Teach them: But all that ye Obey, is all Light and Spirit within, which may be a Spirit of Deluſion, for ought we know; and we believe it is ſo, becauſe we do not find it agreeing with the Scriptures, nor you in the Pra-*

ctice

Etice of the Ordinances of Chriſt, *according to the Scriptures.*

Anſw. That Harſh Spirit which in this manner objecteth, is not very fit, nor likely to receive or embrace Information, from the meek and tender Spirit of the Lamb: but there are ſome, who are broken and tendred, and fit to receive Impreſſion and Information from the Holy Spirit, and Power of our *God*; and to them, and for their ſakes are my *Anſwers* given forth, and directed. So, for their ſakes I ſhall proceed in Plainneſs, and Evidence of Truth, Anſwering, as the Lord ſhall open my Heart.

Truly, the Lord hath taught us Obedience, ſo, as we never learned before, putting his Laws into our Minds, and Writing them in our Hearts, and giving us his good Spirit to dwell in us, to quicken and help us to obey, and perform his Holy Laws. And thoſe Two Commandements, (on which the whole Law and Prophets hang) to wit, *To Love* God *with all our Hearts*, and *Our Neighbours as our ſelves*, as Taught by *Moſes* and *Chriſt*; yea, the very Subſtance of the Law written in Tables of Stone, he hath inwardly Written in our Hearts, and Taught us to Obſerve, and Obey: So that, we have no other *God*, but *Him*, who brought us out of Spiritual *Egypt*, by his out-ſtretched Arm, and Holy Power, revealed inwardly for us, as it was outwardly for that People of the *Jews*, whom *God* redeemed out of outward *Egypt*.

Indeed before, other Lords had Rule over us, and ſomewhat ſtill got between us, and our *God*; ſo that, when we were without the Limits of the pure Power, we were Idolaters in *God*'s Sight, though we then knew it not; But now, we make mention of the *Lord*'s Name only.

So, the *Lord* hath Taught us not to make any Image, or Likeneſs of his Appearance, or of the Heavenly Things: not to form any thing in our Minds from the Scriptures; But to wait on *God*, to know his Truths revealed in their own pure Nature.

The *Lord* hath likewiſe Taught us to Sanctify his Name, which he hath made known to us, and not to take it in vain; but to reverence his Holy Power and Spirit, in every degree of its Appearance: For the Name of our God is Living, and is only Sanctified, and not taken in vain by thoſe that are Living.

Alſo, the *Lord* hath Taught us to obſerve, and keep his holy *Sabbath*, and Day of Reſt, (even the Day of the Goſpel-Reſt; for that is the *Sabbath* now) not doing our own Works, or thinking our own Thoughts, or kindling a Fire of our ſelves, on his Holy-Day; but ceaſing from our own Willing and Running, and from all the Works of the Fleſh, and waiting to feel him Work in us, both *to Will, and to Do of his good Pleaſure:* Which Works in the Spirit, (Works of Faith, of Love, of Mercy, *&c.*) Break not the Goſpel-Reſt, or *Sabbath*.

And having thus learned the Duties of the Firſt Table (the *Lord* having Circumciſed our Hearts, to *Love the* Lord *our* God, *with all our Hearts*, and to Exalt Him, his Spirit, his Nature, his Will, his Name, his Day in us) the Duties of the Second Table are eaſy, and natural to us, and we cannot but *Do to others, as we would be done unto*; and ſo Love, and Honour all Men in the *Lord*, as the *Lord* Teacheth us from the True and Holy Ballance. Therefore, we cannot *Kill*, or *Commit Adultery*, or *Steal*, or *Bear Falſe Witneſs*, or *Covet any thing that is our Neighbours*.

Then, for the Laws and Ordinances of the *New Teſtament*; The Miniſtration of the Goſpel, is a Miniſtration of Spirit and Power: even of the *Light* of the Everlaſting Day, which the true Miniſtry was ſent to turn Mens Minds from the *Darkneſs* to.

And here we ſee, what was taught and required before the Apoſtacy, while the Church was in its Firſt Glory; and what was permitted, and practiſed by Permiſſion: which were ſuch kind of Things, as were not of the Nature of the Kingdom, not of the Nature of the Light of the Goſpel-Day; but of a Lower Nature, of an Outward Nature, of an Earthly (Elementary) Nature, which were to be ſhaken in due time, that that which could not be ſhaken (which they ſignified of, and repreſented) might remain, and be Eſtabliſhed in the Spiritual and Heavenly *Jeruſalem* (which is the *Jeruſalem* of the Goſpel) without any ſuch thing

thing as could be ſhaken; as is Teſtified, *Heb.* 12. 22. to the end: And we underſtand alſo from *God's* Spirit, and from the Scriptures of Truth, that all ſuch kind of things were part of, or belonging to the Outward Court; which was ſhaken, and given to the *Gentiles*, when *God's* Spirit meaſured what he would have abide with his True, Inward, Spiritual *Jews*; and what he would leave to the Profeſſing World, who in Mind, Nature, and Spirit, and in *God's* Account alſo, are but *Gentiles*.

Queſt. *How did* God *teach you to Pray? Surely, ye never learned the* Lord's *Prayer; for ye do not practiſe that among you.*

Anſw. As *God* brought us into a ſenſible Condition, ſo we came to feel our Wants, and the Need of our Souls, Inwardly and Spiritually.

Now, waiting on the *Lord*, in this Sence, when we meet together, and when we are alone alſo, the *Lord* Breatheth upon us, and kindleth in us fervent Deſires and Longings of Soul after that which is Pure, and to be Delivered from that which is Impure, and that we might be Ingraffed more and more into *Chriſt*; and that Judgment, and Condemnation might paſs upon all, that is not of *God* in us, and that our Hearts might be ſo united to the *Lord*, as that we might Fear his Name fully. For we feel and obſerve, that all our Life and Strength flows from the Union of our Souls, with the *Lord*; and therefore, above all things, we cry for that, and for Separation from that Spirit, which Captivateth into the Things of the Earth, and in the Earthly Mind, and Nature.

So, we watch unto Prayer, and watch for help from *God* in our calling upon him; and are deeply ſenſible, that we have need both of Watching and Praying continually, the Enemy is ſo near, and the Soul's Snares and Dangers ſo many.

And truely, *Chriſt* our *Lord*, and Maſter, who taught his Diſciples to Pray formerly, hath taught us alſo to Pray that very Prayer; though not to ſay the Words outwardly in the Will of Men, or in our own Will; that he hath taught our Hearts to Breath after the ſame things, even that the Name of our Heavenly Father might be *Hallowed* or *Sanctified* more and more, among all that call upon his Name in Truth, and eſpecially in our own Hearts; and that his *Kingdom* might come more and more, that he might Reign more in Men's Spirits, and the Kingdom of *Sin* and *Satan* be thrown down; and that his *Will* might *be done*, even in our *Earth, as it is done in the Heavenly* Places, where all the Hoſts of *God* obey him; and that we might have every day a Proportion of the *Heavenly Bread*, whereby our Souls may Live to him; and Convenient Food and Proviſion outward alſo, according as he ſeeth Good, who careth for us.

Now, as we are kept in the Light, and watch to the Light which diſcovers things, we ſee what we are kept out of; and what we at any time are intangled in, and ſo *treſpaſs* againſt the Lord: and then we are taught to beg Pardon, and to wait where Pardon is to be received, through our Advocate, even as God hath taught us to *Forgive*.

Yet this doth not imbolden any of the little Ones to Sin; but they pray *that they may be led* (or fall) *into Temptation*; but may Witneſs deliverance from the *Evil*, which the Enemy watcheth to betray, and inſnare them with. And theſe Cries are put up to him, who is ready to hear, and who can anſwer and fulfill the deſires of them, that love and fear him: and indeed not only ſo, but they are alſo put up in Faith, that in the Way of God, the Soul ſhall obtain and receive what it Prayeth and Waiteth for.

Now, we witneſs this to be *true Religion, and undefiled before God*; and we are ſenſible, that the Lord hath taught us this, and is with us in our Faith, which he hath given us, in our Obedience, in our Praying to him in the Name of his Son, in our watching, in our waiting, in the ſilence of our Spirits, before his Mighty and Glorious Majeſty.

O that ye all knew our God, and his Chriſt, in the ſame Covenant, and Power of Life, wherein it hath pleaſed him to make himſelf manifeſt to us! Oh, awake, awake out of your Dreames, come out of the night of *Sin* and Darkneſs, into the Light of the day.

Be

Be not offended, that I call them *Dreames of the Night*, ; for they are no better before the Light of the day. O be not contented with Dreames concerning God, with Dreames concerning Fellowſhip, with *him*, and the Saints in Light, with Dreames concerning Remiſſion, concerning Juſtification, concerning Peace, concerning Sanctification, concerning the Help of God's Spirit in Prayer, *&c.*

All friends; dear friends (for ye, in whom there is any true breathings after the Lord, are ſo to me) Oh! let go the Dead for the Living; away with Dead Knowledge, Dead Faith, Dead Hope, Dead Prayers, Dead underſtanding of the Scriptures, Dead ſtrivings after Holineſs, which ſhall never obtain, but ye beſtill bowed down, under Corruption, when at any time truly ſenſible, notwithſtanding all theſe: (truly groaning and complaining is your beſt State here; for your Peace here is wrong:) and come to feel that raiſed in you, in the true, retired waiting upon the Lord, which ſhall certainly obtain in you, as your minds are united to it; and come into the true ſence and ſubjection under it; And then, ye ſhall obtain in it, and with it, what the Hearts of all the upright, (whether in Captivity, or out of Captivity) breath after.

O therefore, be not any longer prejudiced, by the ſubtile devices and deceits of the Enemy, againſt that in your Hearts, which reproves becauſe of Sin; and likewiſe, draws and leads into that which is Holy: for it is no leſs, then the Pure, Heavenly Light of *God*'s own Spirit, what ever ye, through miſtake, miſunderſtanding, or want of true experience, may judge of it.

XIX.

Concerning the Goſpel-State.

THe Goſpel is a Miniſtration of the new Covenant, or a Spiritual Miniſtration of the ſubſtance of all that was ſhadowed out under the Law. There were *many* things under the Law; but in the Goſpel, *God* hath gathered all into *one*; in *Chriſt* there is but one Seed, one Spirit, one Life, one Power, which Redeems, one Circumciſion, one Baptiſm, one Faith, *&c.*

The Law was given by Moſes, and the Miniſtration thereof continued through the Prophets, untill the Seed ſhould come, which was to put an end to the Law, and the Righteouſneſs thereof, (as in the Letter) and bring in the Righteouſneſs in the Spirit, which ſhould laſt for ever.

The Goſpel is By *Chriſt*, by whom God ſpake in the laſt dayes; who is the beloved *Son*, the Prophet and High-Prieſt of God, who is to be heard for ever; who taught his Diſciples while he was with them on Earth, in that Body of Fleſh, which his Father prepared for him; and afterwards by his Spirit (or Holy Anointing) whereby he continueth teaching his Children, and bringing them up in the Vertue, Life and Power of the new Covenant, giving them a new Heart and Spirit, and cauſing the old Nature of the earthly *Adam* to dye in them, and paſs away from them.

The Law was given to the *Jew* outward, and is againſt nature in man, which ſeems forward to obey, but will not.

The Law, alſo is given to check that Part (or nature in Man) which is above the Seed; to which were all the Shadows and Types outward.

But in the Goſpel, which is the Power of God, to the Redemption of the Soul, that part is done away, and the Seed raiſed, and comes to live in the Soul, and the Soul in the Power, which quickens it in, and through the Seed.

And ſo, here the Life, and Virtue, and Nature of the Seed overſhadows all, and changes all in the Goſpel-Miniſtration: So that here's a New Heaven, and a new Earth, wherein *God* reigns, and where Righteouſneſs dwells; and the old Things, wherein Unrighteouſneſs dwelt, and wherein the *Devil* reigned, are done away; and ſo, his Kingdom is deſtroyed, and laid Waſt in man, and the Kingdom of *Chriſt* ſet up, exalted and eſtabliſhed

Then cómes the Mountain of the *Lords* Houſe to be known on the toy, and above

Above all the Mountains and Hills; and then is the flowing of the enlightned Soul thither, to learn of the Lord in his Holy Sanctuary; that it may know his Wayes, and walk in his Paths. Then is the Voyce of the true Shepherd heard, and the Law known, (the Law of the Spirit of Life in Christ Jesus) which cometh out of *Sion, and the Word of the Lord,* (even the Holy One of *Israel*) *which cometh from* Jerusalem. Then is the Day of the Lord known, the Mighty terrible shaking Day of the Lord; which is then upon all flesh, silencing it in the dread and awe of him, who is Holy and Pure; and the Seed is then raised to Life, and in Life and Power, and the Lord alone exalted in that Soul. *For the Son exalted the Father only, in the dayes of his flesh*; and it is so now, wherever the same Seed and Power of Life is made manifest, and rules.

Then after this shaking, after the Work of this terrible day of the Lord in the Heart, when God hath purged away the Filth and Blood of the defiled Soul and Spirit, by his Spirit of Judgment, and Burning: Then that which is felt, shall be called Holy and dedicated to the Lord, even in every one that is written and reckoned by God among the Living, in his *Jerusalem.* And all God's Tabernacles, and Dwelling Places on his Holy Mountain, and in his Holy City, will he cover with the Glory of his Presence, and all their assemblies (by his Cloudy Pillar, and by his shining Flame) will God be a defence about; before which brightness (and the arising of his Life and Power, in the midst of his People) *Satan* with his devices and fiery Darts shall fall like flashes of Lightnings, and his Storms and Winds shall not be able to prevail, (against the Houses) or Dwelling-Places which God builds on this his Holy Mountain of Peace and Salvation.

Then the Rod of the Stem of *Jesse* is known, and the branch which groweth out of his Root, and the Spirit of the Lord resting upon him. *For Grace and Truth came by Jesus Christ*; and where the Grace, and Truth *which comes by Jesus Christ* is received and his everlasting Covenant entred into; there the same spirit is poured forth, and rests (even upon all the Sons) and true judgment is set up in the Heart, and the Soul established in the Righteousness and Peace of his Kingdom.

So if any want Wisdom, let him ask in Faith; it is presently given from the spirit of Wisdom, which is poured out upon the seed, which is a spirit of Understanding and Knowledge, and of pure Heavenly Fear, *&c.* which maketh quick in understanding the Fear of the Lord, which Fear (being uuderstood and observed) keepeth the Heart clean, teaching it to avoid, and keep out of all that defiles: so, that here is not so much as a touching the unclean thing, by any of the sons and daughters, who are led by God's Spirit, and live and walk in the spirit; but a following of the Law of the spirit of Life in Christ Jesus, fully and perfectly.

Let sin and imperfection be received back to *Sodom, Egypt,* and *Babylon,* from whence it came: but let Holiness and unstained Beauty dwell in *Sion*; yea, let *Urim* and *Thummim,* even God's Light and Perfection, be with his redeemed People for ever and ever.

Here the *Wolf* dwells with the *Lamb,* and the *Leopard* lyes down with the *Kid,* and the *Calf,* and the young *Lyon,* and the Fatling together, and the little Child leads them. Here the *Lyon* devours not, but eats straw like the *Oxe,* and the sucking Child, and the weaned Child can play in the hole of the *Asp,* and put his Hand on the *Cockatrices* Den; and they that are in the Power, can tread upon *Serpents,* and they cannot Hurt, Wound, Poyson, or Destroy; For there is safety all over God's Holy Mountain, and the Venom, or Poyson of the wicked Spirit, cannot reach thither, to Hurt or Poyson any there: For God's Earth is filled with Knowledge, with Life, with pure Living Knowledge, which preserves out of the reach of Darkness and Death.

Nay here, *Ephraim* doth not envy *Judah,* nor *Judah* vex *Ephraim*: for the envying, vexing Nature and Spirit, is taken out of them both. And here is turned to the Lord, a People of a pure Language, who speak the Truth, as they feel it, as they receive it from the Lord, in the Life of it, in the true sence and understanding of it, and not according to their own Apprehendings, or Imaginings concerning it, which are the various and many Languages of *Babel.* For, in the

Seed, and of the Seed is the pure Language; but out from the Seed, are the many Voices and Languages (even the confusion of *Babel*) one speaking as he apprehends, thus; another speaking as he conceives, thus; so, plainly manifesting, that they are out from the evidence and demonstration of the Spirit, whose Voyce is one and Language one in all, in the day of the Gospel. And he that speaks otherwise, then the Law and Testimony of Life speaks in the Heart, it is either because he knoweth not, or is not yet gathered into the Morning-Light of the everlasting day of the Gospel: for there all are to speak, as the Oracle of God, the Truth as it is in Jesus.

In this day, the Anger of God is turned away, and Condemnation come to an end, (for *there is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit*) and the Comforter is come, by whom God Comforts the Soul, and the Soul with joy draweth Water out of the Wells, or Springs of the Comforter. Yea, the Soul is gathered into the Love, (or into God, who is Love) where the Saviour and Salvation is felt, and God found such a present Help, and Strength in time of Trouble, that fear is done away, and the Lord trusted and hoped in; yea, and boasted of in every condition. So that his Name is made mention of, and Sung of, and exalted, over all that can come to oppose, or break down the Work of his Power, in the Heart; insomuch, that the Inhabitants of *Sion*, cryes out and shouts against the enemy, when he appears, because the Holy one of *Israel* is so great in the midst of her, who breaks *the Spear* and the *Bow*, the *Shield* and the *Battle*, Selah, See Isa. 12.

Yea, in this Day, the Feast of fat things is made on God's Holy Mountain, of fat things full of Marrow, and of Wines on the Lees well refined. And in this Mountain, the Vail of the Covering, (spread over the Heart) is done away; for in the Seed, there is no feigned Covering, but an opening of the unvailed Eye, to see the unvailed Life, and Power, even the revealed Arm of the Redeemer.

Who hath believed our Report, and to whom is the Arm of the Lord Revealed? It was said so, in the old *Covenant*, in the Law-Dispensation; but it is not said so, in the new *Covenant*, in the Gospel-Dispensation: for the Vail is done away in Christ; and the Children there, with open face, behold (as in a Mirror) the Glory of the Lord.

And here, where the Seed is revealed, and the Soul come into the Seed, and become one with the Seed, that is felt, which breaketh the Serpents Head: and when his head is broken, Death is soon swallowed up into Victory, and the tears of Sorrow wiped away, (so that, there is no room for any tears now, but tears of Joy, tears of melting Love, and Sweetness, before the Lord) and the Rebuke, because of Circumcision, taken away. For, when God Circumciseth the Heart, *to love the Lord with all the Heart*; then it receiveth Life from him, and then the shame and Rebuke of the uncircumcised, and Dead state passeth away.

And then, saith the Soul; *Lo, this is my* God, *I so much wanted, and so long waited for. Oh! He is come, he is come to Judge my Heart in Righteousness, and to bring under all that hath kept the Seed under in me; and I feel him, my Souls Salvation, and my Heart is glad in him. And now I know the Land of* Judah, (for that Land outwardly was but a figure of the inward) *and the strong City that is therein* (which the Righteous Nation, that keepeth the Truth, enters in at the Gates of) *where God appointeth Salvation for Walls and Bulwarks.* See Isa. 25. and *Chap.* 26.

And in this Day, when the Seed is raised, when the Gospel Power reacheth to the Seed, and raiseth up the Soul with the Seed, and punisheth *Leviathan* that crooked *Serpent*, and destroyeth the Place where the *Dragons* lay, so that as such a Place it can be found no more, because the Lord hath made all things *New*, and laid waste the *Old*, then shall be sung to her that was Afflicted, a Vineyard of red Wine, which the Lord will keep and Water every moment, lest any hurt it; yea, the Lord (who is the keeper of *Israel*, who neither slumbreth nor sleepeth) will keep it night and day: and though fury be not in the Lord, yet he will go through the Bryars and Thorns, which set themselves in battle against him; to hinder

hinder the Current of his Love and Blessings upon his Heritage.

But, as for his People, *God* will be very Gracious to them, answering them in all that they call upon him for, and being with them in the Fire, and in the Water; so that, the Waters shall not be able to overwhelm them, nor the Flame of the fiercest Fire kindle upon them. For the Enemie's Fire shall not be able to burn up *God*'s Heritage, nor their Waters to overflow them: But *God*'s Fire and Waters shall overflow, and consume the Adversaries, as he pleaseth to let forth his overflowing Scourge, and Fiery Indignation upon them.

The Gospel is a State of pouring out the Spirit of *God* upon his Seed, and his Blessing upon his Off-spring; wherein he strengthens that which is Weak, and confirms that which is Feeble; wherein he comforts Worm *Jacob*, and recompenceth Vengeance to that which oppressed him: That which wounded him, that which bowed him down, that which closed his Eye, stopped his Ear, made him Dumb and Lame, hardened his Heart from *God*'s Fear, *&c.* That Nature, that Wisdom, that Spirit, that Power is visited with Vengeance: That which emptied him of the Good, and made him desolate and *Solitary*, is now smitten, distressed, and made Solitary, and the Prisoner of Hope loosed, and brought out of the Pit, and the Blind Eye opened, and the Deaf Ear unstopped, and the Lame made to Leap as an Hart, and the Tongue of the Dumb to Sing, and the parched Ground become a Pool, and the Thirsty Land *Springs* of Water; and that Nature wherein *Dragons* dwelt, is now changed, and Life dwells there, and the Holy New Earth brings forth her Increase of Life to the *Lord*, and the Way of Holiness is made plain, which Rough *Esau*, or Conceited *Ishmael*, or Sacrificing *Cain* (who hath not the true Brotherly Love in him) cannot come into, but Holy *Abel*, Blessed *Isaac*, Plain *Jacob*, Walked therein, and Inherited the Blessing, and the Ransomed of the *Lord* return from all their Desolations, Captivities, and Scatterings in the *Apostacy*, and come to *Sion* with Songs, and everlasting Joy upon their Heads, where they obtain Joy and Gladness, and where Sorrow and Sighing flee away. For when the *Comforter* is come to the Soul, when the Spirit from on high is poured out upon it; then the Wilderness becomes a Fruitful Field, and the Fruitful Field is counted for a Forrest: Then Judgment dwells in the Wilderness, and Righteousness remains in the Fruitful Field: Then Righteousness is known, and the Work thereof; and the Work of Righteousness is *Peace*, and the Effect of Righteousness Quietness, and Assurance for ever: And the People of *God* then dwell (even his Holy *Israel*, his Spiritual *Israel*, the Redeemed Ones by his Spirit and Power) in a peaceable Habitation, and in sure Dwellings, and in quiet resting Places; where their *God* is to them, as Ammunition of Rocks, and as broad Rivers of Love, Life, Righteousness, Peace, Joy, and Blessedness for ever.

In the Gospel-State, the Lord, the Redeemer, the Holy One of *Israel*, who is the Teacher of his People in the New Covenant, who Teacheth them to Profit therein, and Leadeth them in the Way that they should go; I say in the Gospel-State he is known, and his Voice hearkened to. *My Sheep* (those whom I Gather and Redeem) *hear my Voice, and follow me*, saith *Christ*; who feed my Flock like a Shepherd, guiding them by my Spirit into fresh and green Pastures, gathering my Lambs with my Arm, carrying them in my Bosom, and gently leading those that are *with Young*: Yea, I bring the Blind by a Way, that they knew not, and lead them in Paths they have not known: I make Dark things Light before them, and Crooked things Straight: These Things do I do unto them, and will not forsake them. Yea, Worm *Jacob*, which was trampled upon by all, is now made a sharp, threshing Instrument, having Teeth, which thresheth the Mountains (beating them small) and makes the Hills as Chaff; which Fans them, and the Wind carrieth them away, and the Whirl-Wind scattereth them: But *Jacob* rejoyceth in his *God*, and glorieth in the Holy One of *Israel*; who openeth Rivers in high Places, and Fountains in the midst of Vallies, and makes the Wilderness a Pool of Water, and the Dry Land Springs of Water. For the *Lord* hath Comforted *Sion*, and had Compassion on her waste Places, and on her opposed Seed in *Babylon*; and hath said to the Prisoners, *Go forth to them*

that sate in Darkness, shew your selves abroad in the Light: And he hath made her Wilderness like *Eden*, and her Desart like the Garden of the *Lord*; so that Joy and Gladness is found in her (even the Joy of *God*'s Spirit, which is unspeakable, and full of Glory) with Thanksgiving, and the Voice of Melody: For the Destroyer, and those that made her Wast, are gone forth of her, and great is the Holy One, in the Midst of her. So that, the Barren, that did not bear, sings; and she cries aloud, and breaks forth into Singing, that did not Travel with Child: for she Travels not now in vain; but also, brings forth abundantly: So that, more are the Children of the Desolate, than of the formerly Married Wife. And, How can it be otherwise? For the Maker is the Husband, who hath made an Everlasting Covenant of Peace with the Soul, in the Son of his Love, and keeps and preserves in that Covenant, where the *Lord* can never be wrath with the Soul, nor rebuke it. For here, all the Children of the *Lord* are Taught of the *Lord*, and kept in his Holy Fear, and in Subjection to his Spirit; and great is their Peace, and in Righteousnes are they Established, and are far from Oppression; the Terror whereof cannot come near them.

There are *Three* or *Four* Things yet more on my Heart, to mention concerning the *Gospel-State*.

First, In it the Gospel-Fast is known; which is not to afflict the Soul, or hang down the Head like a Bulrush for a day; but to loose the Bands of Wickedness, to undo the heavy Burdens, to let the Oppressed go free, to break every Yoak, to deal One's Bread to the Hungry (*To Visit the Fatherless, and Widows, in their Affliction*, and to keep ones Self unspotted from the Worldly Spirit and Nature, which defiles; and so, not to touch the unclean thing.)

Then the Light of the Soul breaks forth, as the Morning, and its Health springs forth speedily, and its Righteousnes goeth before it (for that which judgeth Unrighteousnes, that is its Righteousnes; which instead of coming after to Reprove and Condemn, now goeth before) and the Glory of the *Lord* is the Reward, coming after to preserve and defend all that springs up in the Power. O blessed is he, that Witnesseth this State!

Secondly, In the Gospel-State the Gospel-Sabbath is kept, and known to be God's Holy Day, and called a *Delight* (the Holy of the Lord, Honourable) and the Lord is honoured in it by the Soul, while it walketh not in its own Wayes, nor findeth its own Pleasures, nor speaketh its own Words: And then the Soul delighteth it self in the Lord, who then (in this State) causeth it to ride on the High-Places of the Earth, and feedeth it with the Heritage of *Jacob* its Father. What is that? What is *Jacob's* Heritage? What is it, that *Jacob* is to be fed with, and Inherit? Is it any less, than the Life, and Blessedness of the Promised Land? Is it any less, than the hidden *Manna?* Is it any less, than the Fruit of the Living Vine? Is it any other, than the Sweetness, and Fatness of the True *Olive-Tree?*

Thirdly, In it the Garment of Salvation is put On, even the Lord *Jesus Christ*; for here the filthy Garments are put off, and the pure Garments put on: For here, the Lord hath appointed to them that *Have Mourned in Sion, to give them Beauty for Ashes, the Oyl of Joy for Mourning, the Garment of Praise for the Spirit of Heavyness*, that they might be called Trees of Righteousnes, the Planting of the Lord, that he might be Glorified. So that, here the Soul can truly say, *I will greatly rejoyce in the Lord, my Soul shall be Joyful in my* God; *for he hath Cloathed me with the Garments of Salvation, he hath Covered me with the Robe of Righteousnes.* For as the Earth bringeth forth her Bud, and as the Garden causeth the things that are sown in it, to spring forth: so the Lord God hath caused Righteousnes, and Praise to spring forth, before the Eyes of all that are truly opened by him: And he will not draw back his Arm, or put up the Sword, which he hath drawn, till he hath Destroyed his Adversaries, and laid wast the Mount of *Esau*, and made his *Jerusalem* the Praise of the whole Earth. *Amen, Hallelujah.*

And here is the Love, which casteth out fear, and removeth Care; so that, they that dwell here, are carefull in nothing; but in every thing make their requests known to God, by Prayer and supplication with thanksgiving; *and the Peace of God,*

God, which passeth all understanding, guards the Heart and Mind through Christ Jesus. So that here God Glorifieth the soul, charming it from Glory, to Glory, in and hy his spirit; and God is Praised and Glorified in, and by the Soul, and the Heart kept pure, and chast in the eye of the Lord; and in the Conversation ordered aright, by his Spirit and Power, in which the Soul lives and walks, and his salvation seen and enjoyed daily more and more: so that, here is a possession or inheritance of Life in the Kingdom (in the holy Land of the Living) of which there is no end; Everlasting endless Prayers, to the Holy One of *Israel*, (whose Tabernacle is with Men, and who dwelleth in the midst of his People) for ever and ever.

Now, if any one doubt, concerning the Truth of these things, this Word is in my Heart to such, *Come, and see*, O come, and see the Glory of the Lord, and the Power of his Life, and Righteousness of his Kingdom, which is now revealed after the long Night of Darkness! O Blessed, Blessed be his Name, who hath caused his Light to shine, and opened the eye (which was once blind) to to see it.

Quest. *But how may I come to see the Glory of the Gospel-State?*

Answ. Come to the Seed, and wait to feel and receive the Power, which raiseth the Seed in the Heart, and bringeth the Heart, Soul, and Mind, and Spirit into Union with the Seed.

Quest. *But how may I come to the Seed? And how may I wait aright to feel, and receive the Power which raiseth it?*

Answ. Mind that in thee, which searcheth the Heart, and what it reacheth to, and quickeneth in thee; what it draweth thee from, what it draweth thee to; how it sheweth thee thine own in ability to follow, and how it giveth Ability, when thou art weary of Toyling and Labouring, of thy self. O, this is he, whom we have waited for! Thus he appeared to us, thus he taught us to turn in, and to turn from the Kingdome of Darkness within, towards the Kingdome of Light, which the Good Seeds-man had sown in us, as a grain of mustard-seed; which when we found, we knew it to be the Pearl of Price, and were made willing to *sell all for it*: and now, it is purchased, and also possessed in a good measure, blessed be the Name of our Mercifull God, and tender Father, for ever and ever.

O Hungring and Thirsting Soul after Life, (after Truth, after the Lambs, Righteousness) do thou also wait to be taught of the Lord (who thus taught us) and then do thou go, and do so likewise, and thou wilt never repent of this purchase, or of what thou parteſt with for it, when once thou comest to enjoy, and possess any Proportion of it.

The Lord make thee sensible of the Visits, Drawings, and Leadings of his holy Spirit, and guide thy feet thereby into the way of Truth and Peace. *Amen.*

XX.

Concerning Baptism.

He that believeth, and is Baptised, shall be Saved; but he that believeth not, shall be Damned, Mark. 16. 16.

THis is a very weighty Scripture, and necessary for every Christian rightly to understand; that he may so believe, and be so *Baptised*, as to witness Salvation by the Gospel of our Lord Jesus Christ.

Now, what believing is this, which is here required as necessary to Salvation, and which the Promise of Salvation is to? Is it any less, than a *believing in the Lord Jesus Christ*, from a sense of the Power, which the Father hath given him to save with? Is it not an inward believing, a believing with the Heart? And, what Baptism, or Washing is it, which serves? Is it not an inward Washing, a Washing of the Soul, a Washing of the Heart, a Washing of the Conscience, from dead works, to serve the

the Living God? Doth outward washing save the Soul? Inward washing doth, Baptising into the Name doth. Bodily exercise profiteth little, but Godliness (the inward Renewing, and Washing of the Mind) profiteth greatly.

There is one Faith, one Baptism: Is not the one Faith inward and spiritual? Is not the one Baptism so also? Sure I am, that he that thus believeth, and is Baptised shall be saved; but he that believeth not, remaineth in the filthy, unwashed state, in which there neither is, nor can be Salvation; but Judgment and Condemnation, Death and Destruction for ever.

The Apostle *Peter* shews, *Pet.* 3. what the *Baptism* is which saveth, even that which is the *Antitype*, or which inwardly or spiritually answers to *Noahs Ark*. The The *Greek* Word is ἀντίτυπον, which signifieth the *Antitype*, or that which answers to the *Type*; the Substance, which comes instead of the figure or shadow; and so it is more Properly and Naturally rendered in the old Translation thus. (*The Baptism that now is, answering that figure, saveth.*) For, as *Noahs Ark* saved the Bodies of those that were in it, when God came to Judge and destroy the Old World; so the inward washing saveth those, that are washed thereby, from the Wrath and Destruction, which will come upon all that are unwashed.

Now lest any should misunderstand and misapply his Words, as if he spake concerning outward *Baptism* or Washing, he explaineth himself in the following Words; Not. (saith he) *the putting away of the filth of the Flesh, not the outward Washing of the Body*, that's not it that saves; but that *Baptism* which causeth the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ: For this is the effect of the inward *Baptism*; Sin being washed away by the Water of Life, by the Blood of the Lamb; that which is new, that which is renewed, riseth up out of the Water, which washeth away Sin, and then the pure and good Conscience answers to God, and the Soul, knows and partakes of both the Death and Resurrection of our Lord Jesus Christ: and so being *Baptised* by the one *Baptism*, even the *Baptism* of Christ, into the one Body, comes into the state and fellowship of the Living. Another Apostle also speaketh of the inward washing, even the washing of Regeneration, and renewing of the Holy Ghost, by which, saith he, *God according to his Mercy saved us*, Titus. 3. 5.

The Apostle *Paul* speaks of a *Circumcision made without Hands*, and tells wherein it consists, to wit, in putting off the Body of the Sins of the Flesh; and sheweth how this is effected, namely, not by *Moses* his Circumcision, but by the Circumcision of Christ. *Col.* 2. 11. And truly, they who were thus Circumcised are the true Circumcision, the Spiritual Circumcision, who Worship God in the Spirit, and have no Confidence in the Flesh but rejoyce in Christ Jesus, who thus Circumciseth them, Now, in the next verse he speaketh of *Baptism, of being Buried with Christ in Baptism, and of Rising with him in the same, through the faith of the Operation of God, who raised him from the dead.* What is this *Baptism*? is it inferior to the Circumcision before spoken of? Is it not without Hands also? What is it, that buries into the Death of Christ? That raiseth into the Life of Christ, through the Faith of the Operation of God? Is not this the one Spiritual and Heavenly *Baptism*, wherewith the one Body is *Baptised* by the one spirit? What doth outward Circumcision avail? Doth it avail any thing? What doth outward Washing avail? Doth it avail any more than outward Circumcision? But the inward Circumcision of the *Jew* inward, and the inward Washing of the Soul from Sin, doth avail very much.

Now for that place, *Math.* 28. 19, where Christ expresly Commandeth *Baptising*: it is a Question very weighty and worthy, duly to be considered, what *Baptism* he there commandeth. For if it be outward *Baptism*, they greatly err who apprehend it to be the inward and spiritual *Baptism*: but if it be the inward and spiritual *Baptism* which Christ intended in those Words, then they greatly err who apprehend it to be the outward. Now consider the words in the fear and weight of Gods Spirit.

It is said, *Go teach Baptising*: but it is not said, *Baptising* with Water, *but in the Name*, or rather (as the *Greek* is,) *into the Name of the Father, and of the Son, and of the Holy Ghost.*

Now

Now to *Baptiſe* with Water is one thing, and to *Baptiſe* into the Name, is another; as they who experience the Spiritual *Baptiſm* know it to be. For the word of Faith turns men from *Satan*, to the Power of Life: and then, as they receive the Power, and are made partakers of the Power, they are *Baptiſed* into the Power, and Virtue of Life; and ſo they are buried (ſo far as they come into Chriſt) by the Power of his Spirit, with this Heavenly *Baptiſm*, into Death, unto Sin, and by the ſame Power are made alive unto Righteouſneſs: and ſo the Name of the Lord, the Name of the Father, Son and Spirit comes over them, and they riſe up in it unto Life and Righteouſneſs, and ſo are Dead unto Sin, and alive unto God. Now, any outward Circumciſing or Waſhing can be but a figure of this: but the inward Circumciſing and Waſhing is the thing it ſelf. For Chriſt ſent not his able Miniſters of the new *Teſtament*, to Miniſter the Letter, or to Miniſter the figures of things; but to Miniſter the Spirit, (elſe how were they able Miniſters of the Spirit?) to Miniſter the ſubſtance; not to Miniſter a Circumciſion or Baptiſm, which might be ſhaken, and paſs away, as Outward and Elementary; but to Miniſter the Circumciſion and Baptiſm which cannot be ſhaken, which is the Circumciſion and Baptiſm of the Goſpel, the Circumciſion and Baptiſm of the Spirit, the Circumciſion and Baptiſm of the Kingdom, which is never to be ſhaken, and paſs away, as Elementary; but to ſtand, and abide for ever, read *Heb* 12. 26, 27, 28. and conſider, how all Elementary and Outward things, which could be ſhaken, were to be ſhaken, and paſs away; that thoſe things, which were of an Higher Nature (even of the Nature of the Kingdom) might remain, and be eſtabliſhed in their ſtead.

And indeed, as the inward Circumciſion could not be throughly, and alone eſtabliſhed, while the figure thereof remained; the ſame may be truly ſaid concerning the inward Baptiſm: So that, by this it may appear, that the Baptiſm of water cannot be the Baptiſm which Chriſt intended in this Place; becauſe the Baptiſm here ſpoken of, was to continue to the end of the world: but the Baptiſm of water, is plainly of ſuch an outward, elementary Nature, as might be ſhaken, as well as Circumciſion, and ſo was to be ſhaken in due time, that that which could not be ſhaken, might remain; read alſo *Rev.* 11. 12, where it is plainly ſignified, under that Phraſe of the outward Court, being left out of God's meaſure, and given to the Gentiles, that things of ſuch a nature were ſhaken. And ſo were thoſe that were not the true and Spiritual worſhippers, in God's ſight. For they are *Jews* under the Goſpel, who were *Jews* inwardly; and they who are not *Jews* inwardly, are by Gods Spirit numbered amongſt the Gentiles. And conſider, how, not only the notorious *Heathen*, but ſuch as had got the *form of Godlineſs, but denied the Power thereof*, were rejected with their outſide ſhadows, as real as outward *Jeruſalem* was rejected to be troden under foot of the Gentiles.

Object. 1. *But againſt this it is objected, That the Baptiſm in the ſpirit cannot be the Baptiſm ſpoken of in this Place; becauſe the Baptiſm ſpoken of in this Place, is commanded, but the Baptiſm of the ſpirit was never commanded, nor was it any mans ſin, ſo not to be Baptiſed.*

Anſw. Surely, this is a great miſtake; Was the inward waſhing of the Heart never commanded? *Rent your Hearts, and not your Garments.* What is this but the ſpiritual Baptiſm? The Goſpel is a Miniſtration of inward things, and the inward things are ſtraightly commanded there. Can any man be ſaved, without inward Baptiſing? and is he not commanded to receive inward Baptiſing? and doth he not ſin, if he do not wait to receive it, and give up his Heart and Soul to be Baptiſed by God's Holy Spirit: If the eye were opened in People, to look into the Goſpel Miniſtration, and into the inward Nature of things, this might eaſily be Demonſtrated to the leaſt Babe there. For as the Goſpel was before the Law, and could not be Diſannulled by the Law; ſo this Miniſtration of the Spirits Baptiſm, (for Nature and Kind) was long before *John's* Baptiſm, and could not be Diſannulled, by any outward Miniſtration of Baptiſm, but abideth the ſame for ever; and is to have its place in the Goſpel-ſtate, where the figures & ſhadows of things paſs away, and that which is true, laſting and ſubſtantial, filleth up the room thereof.

Now, the Baptiſm of the Spirit, or the Spiritual waſhing, and Circumciſing the Heart

Heart (which is all one in ſubſtance) was called for, and required of the *Jews* under the Law; and it was their Sin, not to anſwer God's Call, and Requiring therein. Conſider theſe Scriptures following, with many more of the like Nature: *Break up your Fallow-ground, and Sow not among Thornes*, Jer. 4. 3. Can the *Fallow-ground* be broken up, and the *Thornes* rooted out, (elſe the Sowing will be amongſt them) without the Circumciſion or Baptiſm of the *Spirit*, which is all one in nature and ground? Again: *Circumciſe the Fore-skin of your Hearts, and be no more Stiff-necked*, Deut. 10. 16. *Make you a New Heart, and a New Spirit; for, why will ye Dye, O Houſe of* Iſrael! Ezek. 18. 31. (Is not this all one in Subſtance with that Scripture, *He that Believeth and is Baptized, ſhall be Saved?*) *O* Jeruſalem, *waſh thine Heart from Wickedneſs, that thou mayſt be Saved: How long ſhall thy vain Thoughts lodge within thee!* Jer. 4. 14. *Waſh ye, make you Clean, put away the Evil of your Doings, from before mine Eyes; ceaſe to do Evil, learn to do Well; ſeek Judgment, relieve the Oppreſſed, judg the Fatherleſs, plead for the Widow. Come now, and let us Reaſon together, ſaith the Lord: Though your Sins be as Scarlet, they ſhall be as white as Snow; though they be Red like Crimſon, they ſhall be as Wool. If ye be Willing and Obedient, ye ſhall Eat the Good of the Land; but if ye Refuſe and Rebel, ye ſhall be devoured with the Sword: For the Mouth of the Lord hath ſpoken it*, Iſa. 1. 16, to 21.

Is not here the true Baptiſm, and the Remiſſion of Sins, which enſueth thereupon, with the Bleſſing on the Baptiſed Eſtate, and the Curſe on the Unbaptized, which extendeth both to *Jew* and *Gentile:* for with God, *There is no Reſpect of Perſons.*

O that Men could read the Scriptures of Truth, with the true Spirit, and with the true Underſtanding! For theſe things which were Written to the People of the *Jews*, were Written for our Learning; and precious Things may be Learned from the Scriptures, by thoſe whoſe Eyes are opened by the Lord, and who keep cloſe in their Reading, to that which anointeth and openeth the Eye; whereas others cannot but miſunderſtand and wreſt them, to their own great Danger at leaſt, if not to the Ruin, and Deſtruction of their Souls.

I ſhall here mention but one Place more, which is that of *Pſal.* 51. 17. *The Sacrifices of* God, *are a broken Spirit; a broken and contrite Heart, O* God, *thou wilt not Deſpiſe.* Can any offer up the Sacrifice to God, but he who is inwardly and ſpiritually waſhed from that which defileth, and hardeneth? And, Doth not God require this Baptiſm? And, What is this, but the Baptiſm of the *Spirit*? who thus waſheth the *Soul* with his Heavenly Water, in the Miniſtration of his Word and Power, when the Vertue and Efficacy thereof reacheth to the Heart, in, and through the Faith.

Object. 2. *The Baptiſm of the Spirit cannot be here intended, becauſe this Baptiſm is to be adminiſtred by Men; but the Baptiſm of the Spirit was never adminiſtred by Men,* Jeſus Chriſt *Was the alone Miniſter of this Baptiſm.*

Anſw. The Apoſtle ſaith, *That* God *had made them able Miniſters of the New Teſtament; not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit giveth Life*, 2 Cor. 3. 6.

Mark; They were made able Miniſters by God, of that which giveth Life: And that they did miniſter the *Spirit* by *Impoſition of Hands*, is manifeſt, *Act.* 19. 6. and in many other *Scriptures.*

Indeed, the Apoſtles were not able of themſelves, or by any Vertue or Strength of their own, to beget Men to God, or to Baptiſe Men into his Name and Power: But their *Sufficiency* was of God.

Again, *Paul* was ſent to the *Gentiles*, to open their Eyes, *Act.* 26. 18. Now, *Opening the Eyes of the Blind*, is as peculiar to Chriſt, as *Baptizing with the Spirit* can be.

When Chriſt gave his Apoſtles Commiſſion to *Teach, Baptizing*, he told them, *All Power in Heaven and Earth was given him*; and bid them not *Depart from* Jeruſalem; *but wait for the Promiſe of the Father: For* John *truly Baptized with Water, but ye ſhall be Baptized with the Holy-Ghoſt, not many dayes hence*: and then they ſhould receive Power: What to do? To Baptize with Water, or, to Baptiſe

Baptiſe into the *Name* with the ſame Baptiſm, wherewith they themſelves were Baptiſed? ſee *Math.* 28. and *Acts.* 1.

Now, if this Commiſſion (here given to the Apoſtles, *Math.* 28. 16, &c.) was to *Baptiſe with Water*, then *Paul* was inferior to the other Apoſtles: for he, though he had ſeen the Lord, and was ſent from him to open the eyes of the Gentiles: yet he was not ſent to Baptiſe *with Water*, as he expreſly ſaith; *he was not ſent to Baptiſe*, (that is outwardly with water) *but to Preach the* Goſpel. But if the Baptiſm intended by Chriſt, was inward and Spiritual, even into the Name, Vertue, Life, and Power of the Spirit: Then *Paul* had the Apoſtolick Commiſſion, as fully as any of the reſt; and the Grace and Power of God, did work as mightily in him to this end, as in any of them.

But Men are as much miſtaken about the teaching required by this Commiſſion, as about this Baptiſm: For this Teaching is not a litteral teaching of things, or a diſcipling into an outward Knowledge and Way; but a Teaching in the Spirit and Power: And *him* whom God enableth ſo to do, he alſo enableth to Baptiſe into the ſame Spirit and Power. Yea indeed, when the Life and Power Miniſters (the word ſpoken being mixed with Faith in them that hear) it brings the earthly Part under, and brings the Life and Power of the Lord Jeſus Chriſt, over the Heart and Spirit. And this is true Baptiſm, and the ſubſtance of the Figure or Shadow, which was before the Figure either of Baptiſm, or Circumciſion was, and remains when they are gone.

Object. 3. *This Baptiſm in the Commiſſion was to all Nations, but the Baptiſm of the Spirit, fell only on ſome few at the beginning.*

Anſw. The Promiſe of receiving the Spirit, is upon believing, and it extendeth to every one that believeth. *He that believeth on me*, as the Scripture hath ſaid, *out of his Belly ſhall flow Rivers of Living Water*: but this ſpake he of the Spirit, which they that believe on him, ſhould receive, *John* 7. 38, 39.

Anſwerably *Peter* ſaid to that great aſſembly, to which he preached, whereof there were added about *Three Thouſand* Souls; *Repent and be Baptiſed every one of you, in the Name of* Jeſus Chriſt, *for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt: for the Promiſe is unto you, and to your Children, and to all that are afar off, even as many as the* Lord *our* God *ſhall call*, Acts 2. 38, 39.

Indeed, ſeveral Gifts of the Spirit were given (ſome to one, ſome to another, according to the Pleaſure of the giver) and diverſities of manifeſtations and operations of the ſame inward Life and Power: but every one received ſo much of the Spirit, as to make him a Son, and to Cry *Abba Father*, and to Waſh him.

And this is the one Waſhing, which all the flock are waſhed with; and ſo Baptiſed into the one, pure, Living Body: And this is the ſubſtance of the Figure, which ſubſtance belongs to the Goſpel-State; though God alſo ſaw an uſe of ſome Figures in that Day, and ſo inclined their hearts then to make uſe of them, which his gathered Sons and Daughters (by the Goſpel-Spirit and Power in this Day) would make uſe of alſo, if the Lord did ſo require them. For the Lord is our Judge, and the Lord is our King, the Lord is our Law-Giver; who by his Spirit and Power determines in every Age, what he would have his People do; and who leads into the way of Life, Truth, and Holineſs, which alwaies was and is but one and the ſame for ever.

And what if the Lord, who hath cauſed his everlaſting Day to dawn again, and the everlaſting Goſpel to be preached again, will have every ſhadow and Figure to fly away (ſeeing they are but of one elementary Nature and uſe, and not everlaſting and abiding;) Who may gain-ſay him herein; and ſay, That this is not the Miniſtration of the everlaſting Subſtance, or the ſame Goſpel the Apoſtles preached; becauſe ſome ſhadows, which they expect, and have a ſtrong belief concerning, are not found therein?

Object. 4. *The Baptiſm in this Commiſſion, cannot be the Baptiſm of the ſpirit, becauſe it is to be adminiſtred in the Name of the ſpirit.*

Anſw. The *Greek* word is not ἐν, which ſignifieth in; but εἰς which ſignifieth into;

So that, the Baptism here Commanded is to Baptize into the Name; into the Father's Name, into the Son's Name, into the Spirits Name, by turning them from Darkness to Light, from the Power of *Satan* to *God*; and then the Power and Life of God's Holy Spirit, comes over their Hearts and Minds, and breaketh the Power of *Satan*, and washeth their Consciences from that which is Dead, and plungeth or dippeth them into that which is Living.

Now, as God made them able Ministers of the *New Testament* (which is a Spiritual Ministry, an Inward Ministry) and gave them the Heavenly Treasure of Life, and of his Spirit to minister with: So, he required, and expected of them the Work of the Spiritual Ministry, which was the Spiritual Teaching, and Spiritual Baptizing into the Inward Name.

But, that there was also a Baptizing with Outward Water, that I do not deny; and that it was of use, as a Type to the Weak and Ceremonious state the *Jews* were in (when Christ sent forth his Apostles to gather them out of the Law-State, into the Gospel-State,) I am also satisfied in. But it hath been since corrupted, and set up above it's place by Apostates; and every one should consider, and wait on the Lord to know, what God requires, and will accept of him. For the Kingdom of God stands not in *Meats*, or *Drinks*, or any *Outward Washings*, nor comes in the way of Man's Observation; but in an Heavenly Seed, and in the Holy Spirit and Power of Life; which, happy are they, who are made Partakers of, Baptized with, and led by. God will try every Man's Religion, Work, and Practices, by the true Reed, or Measuring-Line: Blessed is he, whose Religion will bear that Tryal.

It is a great Matter to know the Gospel-State and Ministration, the Gospel-Spirit and Power, the Gospel-Church and Ordinances, the Words of the Holy Prophets concerning the Day of the Gospel, the Words of Christ concerning the Kingdom and Power of God, the Words of the Apostles, concerning the Mystery of Faith, and the VVord which was from the Beginning.

These are weighty Things, and of great Concernment, about which Men may easily miss, and wrest the Scriptures, unless they be enlightened by the Lord, in the Renewing of their Minds, and their Eye kept to the Holy Anointing, that they may not out-run (and so imagine and conceive of themselves, according to their own Ability of Understanding) but know, and keep to the Gift, and Inspiration of the Almighty, which giveth true Understanding. For, as no Man knoweth the Mind of a Man, but Man's own Spirit within him; So the Mind of God (in the VVords which his Spirit spake) no Man knoweth, but his Spirit: And there is a Key of Knowledge, to open the Words of Scripture by, which they cannot be opened without; I mean, such Scriptures as relate to the Mystery of Life and Salvation, which was alwayes hid from the Wise and Prudent, in every Age.

The *Pharisees* had got a great deal of Knowledg, and Understanding of the Law of God, and Prophesies of Things to come from the Words of *Moses*, and the *Prophets:* But they had not the Key of Knowledge; and *so they erred, not knowing the Scriptures* (notwithstanding all their diligent Reading, and Studying them) nor the Power of God.

Every one had need be wary, lest he err after the same manner; and so set up his own Apprehensions from the Scriptures, instead of God's Truth, and the Mind of his Holy Spirit: For then he cannot but also oppose that, which is indeed his Truth, and truly agreeable to the Scriptures, though to Man's miss-byassed Judgment, it may seem different or contrary.

The Lord beget in Peoples Hearts true Desires after *Himself*, and guide them into the Way, wherein they may obtain all the Desires of their Souls, which he begets in them: and the Lord preserve all that fear *Him*, from clashing against the present Dispensation of his Life and Power, in their Day and Generation.

The *Pharisees* little thought, they would have killed the *Prophets*, had they lived in their Dayes; nay, they greatly Condemned their Fathers, for so doing: and yet they themselves Crucified *Christ*. And many now little think, they would have

have Crucified *Christ*, had they lived in the Dayes of his Flesh; and yet they disdain, reproach, and persecute the Appearance of the same Spirit, Life, and Power, as it now appeareth in his Saints, whom he hath Redeemed, and dwelleth in, and in whom he manifesteth *Himself*, Preacheth and Suffereth, whatever Men think of them.

O Blessed are they, that are not offended in Christ, in the present Appearance of his Life and Power: for they are not offended at him, who gives Life, in the Fathers Name, to all that receive him, and wait upon him, and worship in the Quicknings, and Vertue of his Spirit.

XXI.

Some Questions Answered, concerning the Gentiles *doing by Nature the things contained in the Law; and so shewing the Work of the Law Written in their Hearts*, Rom. 2. 14, 15.

Quest. 1. *BY what Nature did the* Gentiles *the Things contained in the Law? By the enlightned or unenlightned Nature? By Nature, as it lieth corrupted in the Fall; or, By Nature in some measure renewed, by the Light of God's Spirit shining in the Heart? And, By what Covenant was the Law Written in their Hearts? Is not the Writing of the Law in the Heart, a Promise of the New Covenant, and can it be Writ in any Heart, but by Vertue of the New Covenant? Is not the least Writing of the Law in the Heart, a Degree of the Promise? For the Old Covenant contains only the Law in the Letter; but the New Covenant contains the Writing of the Law in the Heart, by the Spirit.*

Answ. The Apostle had shewed before, that that which might be known of God, was manifest in them; for God had shewed it unto them: So that, they had a Manifestation of the Light of God's Spirit in them, whereby they might discern his Eternal Power and Godhead, in, or by the Things made: for that which is Visible, shadows out, and declares that which is Invisible, which the inward Eye sees it, being opened by the Lord.

Now, their Hearts being joyned to this Manifestation of God within, it changeth the Heart and Nature; and in the changed Heart and Nature, God Writes his Law: and the Law being writ in any Measure in the Heart, it hath some Power upon Man, to cause him to subject to it, and answer what God requires of him thereby; and so his Heart and Conscience will Accuse him, or Excuse him, as he is found Answering, or Rebelling against the Holy Light and Law of God's Spirit within, manifesting the Will of God unto him. For God, though he peculiarly chose the *Jews*, and in that Sence had cast off the *Gentiles*, not choosing them so to be his peculiar People; yet he was not the God of the *Jews* only, but of the *Gentiles* also; and had a Care of their precious Souls, visiting them with that Light, and inward Manifestation of his Spirit, which was able to Save, and Deliver them from the Darkness. And it is Testified, they came thus far by this inward Manifestation of God in their Hearts, and what God had shewed them thereby, that they knew *God*, *Rom.* 1. 21. They had a true Knowledge of *God*, from the Light within: They had a Measure of the pure, and heavenly Gift. But they were not thankful for so great a Gift, in their dark State; and when they came to some true Knowledge, did not glorify *God*, according to what they knew of the Lord, from the Light of his Spirit within; but ran out from the Measure of the Gift into Imaginations, into the Conceivings of their own Wisdom: And this brought Darkness upon them, and gave deceit Power over their Hearts.

Now, if they had not professed themselves to be Wise, but kept low to the Manifestation of God's Spirit, and denied their own Wisdom; they might have been truly Wise: But running out from the Measure of the Gift, into their own

Wiſdom and Thoughts, they became Fools, as to the true Wiſdom, and wandered into groſs Idolatrous Conceptions, and brought great Judgments from God upon themſelves. *And this was their Condemnation* (not that the Light of God had not ſhone in their Hearts, not that that which might be known of God, was not manifeſt in them; but) *That they loved their own dark Wiſdom, Thoughts, and Conceivings, more than the Manifeſtation of the Light of God's Spirit within.*

Queſt. 2. *But, if* God *was the* God *of the* Gentiles, *and thus viſited them, Were any of them Saved hereby? Did not all the* Gentiles *Univerſally periſh, notwithſtanding this Light, or Manifeſtation of God's Spirit within?*

Anſw. God forbid, that the inward Manifeſtation of his Light and Viſitation of his Holy Spirit, ſhould be of no Effect to none of the *Gentiles*; but that they ſhould all Periſh notwithſtanding it. It is Teſtified here, that ſome of them came ſo far, as to have their Nature changed, ſo that they were a Law to themſelves, and did by Nature the things contained in the Law; which it is impoſſible for corrupt, fallen Man to do. And theſe, harkening to that, and following that which led them thus far, could not chooſe but like to retain *God* in their Knowledge, which the Generality (who followed their own Wiſdom) did not; whereupon *God* gave them over to a *Reprobate Mind*, *ver.* 28.

But now, thoſe that had the Law Written in their Hearts, and Anſwered it, fearing *God*, and working Righteouſneſs, and liking to retain *God* in their Knowledge, ſuch *God* did not give up to a *Reprobate Mind*; but kept them ſavoury to himſelf, and made them more and more Partakers of the true and inward Circumciſion: So that, their want of outward Circumciſion, was no Hinderance to them, as to Acceptance with *God*; but their *Uncircumciſion*, went with *God* for *Circumciſion*.

And this their State (from the inward Life and Power) judged the *Jew*, who boaſted ſo much of his State, becauſe of the Letter of the Law, and outward Circumciſion, *Rom.* 2. 26, 27. Yea, this State ſhall be juſtified by *God*, when *God cometh to judge the Secrets of Men by* Jeſus Chriſt, *according to my Goſpel*, ſaid *Paul*, ver. 16. *Jeſus Chriſt* is the Judge, who will juſtify what ever his Spirit hath made known of *God* the Father, in the Hearts of the *Gentiles*, and them in their Senſe thereof, and Subjection thereto.

That Man, who hath bowed to the Spirit, been taught by the Spirit (having had the Law of *God* Written in his Heart) and learned Obedience in the New Nature, ſo as to do the things contained in the Law, and hath received the inward Circumciſion, which cutteth off, teacheth to deny, and keep down that which is corrupt; which will never anſwer the Law, nor ſuffer the Man in whom it rules to anſwer it: I ſay, he that cometh into the Senſe of *God's* Spirit, and the Law thereof, and into the Denial of his own Spirit, he bears that, which in Subſtance is the *Croſs of Chriſt*, which Crucifieth the Worldly Nature and Spirit: And as he is truly Circumciſed; ſo muſt he needs alſo be Juſtified, and Saved under this Yoak. For the Lord *God* of Life, the *Father* of Glory, will condemn none whom he finds in *Chriſt*, ſubjected to *Chriſt*, one in Nature with the Image of his Son; and *Chriſt* will condemn none, whom he finds in his Spirit, taught by his Spirit, receiving Holy Laws from his Spirit, and walking in Obedience thereto. And indeed, I doubt not, but the Merciful *God* hath ſaved many among the *Gentiles*, in all Ages and Generations, by the Light of his holy Spirit, working their Minds into the ſenſe thereof, and into ſubjection thereto, according to the Manifeſtation thereof within them. For it is not the having much Knowledge that ſaves; but the being ſubject to the Meaſure of the gift, which comes from the Lord *Jeſus Chriſt*, the Saviour.

Queſt. 3. *But, How can thoſe be Juſtified according to* Paul's *Goſpel, who never heard* Paul's *Goſpel?*

Anſw.

Answ. *Paul's* Gospel is the Gospel of *Christ*, the Everlasting Gospel, the One Gospel, which is the Power which Saves, which is manifested in the New Covenant within; which is hid in them that are lost, but revealed in some measure, in all that are Saved. Where-ever the New Covenant is, there is the Gospel: Where-ever the Law is in any measure written within, there's somewhat of the Gospel.

If a Man believe in that which shines within, which manifests the Will of *God* within, he believes in that Power, which raised our Lord *Jesus Christ* from the Grave: And if he layd hold on it by Faith, he layes hold on *God's* Strength, which inwardly visits to save the Soul: Yea, and if he obey it, he obeys the Gospel, and shall not be condemned for Disobedience, when *Christ* appears in Flames of Fire, to Judge and Condemn all the Ungodly.

XXII.

Concerning the Rule of the Children of the New Covenant.

WHat was the Rule of the *Jew* outward? As to their outward State, Was not the Law and Testimony outward? Did not he make the Law in the Letter? What is the Rule of the *Jew* inward? Is not the Law and Testimony inward? Is not the Gospel a Ministration of Spirit and Power? And, Is it not a more Glorious Ministration, than the Law of the Letter? Under the Law, *God* spake by *Moses*, and the *Prophets*; but under the Gospel, he speaketh by his *Son*: And, Do not his Sheep hear his Son's (the true Shepherd's) Voice? We all like Sheep, have gone astray; but (Blessed be the Lord) are now returned to the Shepherd, and *Bishop of our Souls*: And, Shall we not hear him, and follow him whithersoever he goes, and leads by his holy, and good Spirit? *A Prophet shall the Lord your God raise up unto you, like unto me; Him shall ye hear in all things*, said *Moses*. Did *Moses* say, My Words shall be your Rule; or, The Words of the Prophets shall be your Rule then, in the Dayes of the New Covenant? Nay, he did not say so; but, *Him shall ye hear in all things*; and he that will not hear Him, shall be cut off: Yea, verily, it is so. He is the Minister of Life: and he that doth not hear him, and receive Life, Vertue, and Power from him, he builds but from the Letter (from what he apprehends from the Letter) but is really separated, and cut off from the Ministry of the Life and Power. *He that hath an Ear, let him hear*; and he that hath an Heart, let him consider.

Now, the true *Jew*, the *Jew* inward, in whose Heart *God* writes his Law by the Finger of his Spirit; he is to read and to meditate on the inward Law written in his Heart, as the outward *Jew* was to read and meditate on the outward Law. And as in Obedience to the outward Law, the outward *Jew* was blessed, and free from the Curse, and his outward Enemies: so, in Obedience to the inward Law (the Law of the Spirit of Life) the inward *Jew* reaps the Spiritual Blessings, and becomes inwardly free from his inward, and spiritual Enemies. *Ye shall know the Truth, and the Truth shall make you free*, said *Christ* to his Disciples: and every true Disciple in the Obedience of the Truth, witnesseth it.

And here the Mystery of all (which was outwardly written, and testified of) is known: the Mystery of the Law, the Mystery of the Prophesies, the Mystery of the Gospel, the Mystery of the Fellowship in, and with the Saints in Light, the Mystery of the Faith, which is held in a pure Conscience, the Mystery of the Love, which ariseth from the true and inward Circumcision, the Mystery of the Hope, which anchors within the Vail, and purifies the Heart, *as he is Pure*. For the true Children, the Children of the Heavenly Wisdom, being Children of the hidden Life, are begotten in a Mystery: for the Spirit of God breatheth upon them, no man knoweth how, and thus is every one, that is born of the Spirit.

Now, as they are begotten in the Mystery of Life; so the Mystery belongs to them,

them, and is revealed and opened in them; insomuch, that they know God, not only as outwardly described; but, as inwardly revealed and manifested in *Christ*, his bright and heavenly Image.

So here the one Truth is known, *even as it is in Jesus*, the one Way is known, the one Name of the Lord (which is, and was the strong Tower, in all Ages and Generations, which the Righteous did, and do still fly unto, and are safe) is known; here the one Baptism is known, here the one Supper is known; yea, here the *One God* is worshipped, as Father and Son, in the one Spirit and Truth. So that, here is no dreaming in the Night, by Men's Comprehendings and Conceivings upon the *Scriptures*. But here is seeing with the true Eye, in a Measure of the Light of the Everlasting Day, which is given to the Children of Light; who live in the Light, and walk in the Light, and in the true Light (which now shines) see the pure and Eternal Light dayly more and more.

Who would not count all Dross and Dung (even all the Knowledge he can gather and Comprehend of himself) for the Excellency of this Knowledge, which God gives to those that are turned to the Light, and power of his Spirit, from the Darkness of their own Thoughts, Reasonings, and Conceivings upon the *Scriptures*; and who wait upon him therein, even in his holy Temple, Night and day? For all under the Gospel, are to be Priests to God; and all his Priests are to wait upon him, and worship him in his holy Temple, and to watch diligently, that neither the Fire go out, nor the Lamp go out, nor the Salt be wanting to season, and keep the Heart melted and broken, that it may be a continual acceptable Sacrifice to the Lord.

Time was, when we also did believe, that the *Scriptures* were the only *Rule of Faith and Practice*; and so bent our selves to search out, and observe what we found written therein, hoping thereby to have attained to that, which our Souls desired after. But we found all the Directions thereof weak, as to us, through the Flesh, and Sin had still Power over us; and we knew not what it was, to be made free by the Son, (free by the Truth) free indeed from that which stood near, to tempt and draw us into sin. But, when the Light of God's holy Spirit shined upon us, and our minds were by him turned thereto, and his Law written on our Hearts, in and by the New Covenant, which he revealed in us, and made with us in, and through his Son: then we felt the Ministration of the Power of the endless Life, and were experimentally assured, that in the Gospel-Administration, which is an administration of the Spirit and Power, nothing less than Spirit and Power, can be the Rule.

Mark; In the Old Covenant, Letter (or outward Directions) was a Rule; (but the Living Commandment, or word in the Heart, was the Rule in the New Covenant, living Laws, Laws livingly written; Laws that give Life to them, in whom they are written; they are the living, powerful, and effectual Rule.

Nor do we undervalue the Scriptures, in thus giving Honour to *Christ*, and his Spirit: For it is their Honour, to testify of *Christ*, and of his Spirit; who is the pure, certain, infallible Rule of the New Life, and who gives to fulfil all the Holy Directions, which are written in the *Scriptures*, concerning the *Way of Life*.

A Man, at a distance, may easily speak uncertainly: but let a man be joyned to God's Spirit, and feel his holy Nature, Movings, Leadings, and Guidings, he cannot but acknowledge them to be his certain and infallible Rule: For nothing is more certain, then God's Spirit, then the holy Anointing, which is Truth, and no Lie, *and leads into all Truth, and out of a very Lye and Deceit.*

XXIII. *Some*

XXIII.

Some Queries concerning the Law, or Word, Statutes, Teſtimonies, Judgments, &c. which David *was ſo delighted in, and prayed ſo earneſtly for.*

David ſaid; *Thy Word is a Lanthorn to my Feet, and a Light to my Paths.* He found *it ſweeter, than the Hony, and the Hony-Comb:* He deſired *to be taught God's Statutes*, and *to Learn the Way of his Precepts*, &c. as may be abundantly read *Pſal* 19. and in other places.

Quer. 1. What was this Word or Law, which there was ſuch an earneſt deſire in *David* after; by obſerving whereof, he became Wiſer than his Teachers? Was it the Law of *Moſes*, the Law outward? Or, Was it the Word, and Law of Life inward?

If it be ſaid, It was the Law of Moſes, *then I query in the ſecond place.*

Quer. 2. What Rule had *David* from the Law of *Moſes* to ſay, *That God deſired not Sacrifice, nor delighted in Burnt Offerings?* Did not *God* deſire and require of his People under the Law, that they ſhould perform theſe Things? And, Did he not accept of them, and delight in them, when they performed them aright, in Faith and Obedience to him? Was not the Lord pleaſed with *Abel's* Sacrifice? And, did not God ſmell a Savour of Reſt in *Noah's* Sacrifice? How could *David* ſay in Truth, and from a true Spirit, *that God did neither deſire them, nor delight in them?*

Quer. 3. Ought not *David* to try this Spirit, which ſpake thus in him, whether it was of God, or no? Should he receive a Teſtimony from any Spirit, ſo directly contrary, in Appearance, to the foregoing Teſtimonies of God's Spirit in the holy *Scriptures*, without a full and certain Evidence and Demonſtration, that it was the Spirit of God.

Quer. 4. How was *David* to try, or how might he certainly try this Spirit, whether it was of God, or no? Was he to try it thus, whether it ſpake according to the Teſtimony, and Law of *Moſes*, according to what *Moſes* had ſpoken in this Matter, which certainly was of God, and was given by God, for a Law or Rule to that People the *Jews?* If he had tryed it thus, Would he *not* have judged it a Spirit different from the Spirit of *Moſes*, ſpeaking contrary to the Law and Teſtimonies; which God gave forth by him? for Sacrifice and burnt offering was ſtrictly required there, and God often teſtified his Acceptance thereof, and Delight therein. So that, God did accept, and did delight therein in one reſpect; and did not accept, nor delight at all in them, in another reſpect; but his aim was at another thing, and at other Sacrifices, which *David* clearly ſaw. And ſo *David's* Eye, Mind, Heart, and Spirit being gathered inward, even thither where *God's* Eye and Heart was; he there had a clear Sight, and gave a certain Sound, concerning what was acceptable in the Eye of the Lord, and what not: And ſo ſaith, *God did not deſire Sacrifice, nor delight in burnt Offering*, (Pſal. 51. 16.) Though the Language of the Law of *Moſes*, ſpeaketh far otherwiſe; where Circumciſion, Sacrifices, and ſuch outward Things are expreſſed as of great Value with the Lord, and as great and high Priviledges, which were beſtowed upon that People, in that Day.

Quer. 5. May not the ſame Spirit, or the Children of *God*, in the ſame Spirit ſay

ſay to the Lord in this Day, concerning Things of the ſame outward Nature: *Thou deſireſt not ſuch outward Things, elſe would we perform them: Thou delighteſt not in outward Shadows of the things of the Kingdom. Thou deſireſt not outward Waſhing the Body with Water, or Eating and Drinking of outward Bread and Wine, which avail no more than Circumciſion, and the Paſſover. If thy Delight were in Things of this Nature, and thou didſt require them of us, How willingly would we be found in the Practice of them, before thee? But thy Delight is in that Water, which waſheth the Soul from its Filth; and in the Souls, that are waſhed therewith: And thou deſireſt to ſee thy Children feeding on the Living Bread, the Bread which comes down from Heaven, and to drink of the Wine which refreſheth, and maketh glad the Heart both of* God *and Man.*

Queſt. 6. If any of the Children of the moſt High ſhould in this feel the Life wherewith *God* hath quickned them, open in their Hearts, and ſuch a Teſtimony ariſing from his Spirit in them; How ſhould they try, whether this Spirit and Voice were of *God*, or no? Should they look into the Writings of the Evangeliſts and Apoſtles, to ſee whether Baptiſm with outward Water, and eating of outward Bread, and drinking of outward Wine was ever commanded, and practiſed in the Apoſtles Dayes? And if they ſuppoſe ſtrongly, that 'twas Commanded, or find it was practiſed; May they thereupon ſafely conclude, That it is a wrong Spirit, and wrong Voice, that teſtifieth thus in them, and not the Voice and Spirit of the Lord? Had *David* tryed, and judged thus, Might not he have judged and condemned the Spirit and Voice of *God*, in his Day? And, if we Try, and Judge in this manner, May not we Judge and Condemn the *Spirit* and Voice of *God*, in our Day? *David* ſaw clearly, that outward *Sacrifices* were not the abiding Thing; but *Significations* of that, which was Abiding; and this *Sight* greatly ſhook them, in his *Spirit*. The *Lord* hath likewiſe ſhewn us clearly, that outward Water, Bread, and Wine, are not the *Subſtantial*, the *Spiritual*, the Heavenly Water, the Heavenly Bread and Wine; but of the Nature of ſuch Things, as were to be ſhaken, that thoſe Things which cannot be ſhaken, may remain in the Goſpel-State and Kingdom.

O therefore, let Men take heed how they build, or how they judge concerning the Appearances of God, by their own Apprehenſions, upon the Letter of the Scriptures. But let every one be careful to build upon the Rock *Chriſt*, upon his Spirit, his Life, his Power inwardly revealed, which the Birth, which is of him, knows; and that Birth, being kept to, reveals in, and to us: But no Man, by his own Conceivings, and apprehenſions upon the Letter, ever knew or can know the Spirit, and Voice of the Lord.

And thus Men may come, waiting here in Humility, and Fear upon the *Lord*, to Judge true and righteous Judgment, concerning the Appearances of *God*, and the Things of his Kingdom; which they can never do, by their own Underſtanding, and comprehending Things from the *Scriptures*, out of the *Light*, and quickning *Life* of God's Spirit. For Man is dead, dark, and corrupt, but as he is quickned, enlightned, and his Heart ſanctified by God's holy Spirit. What can a dead Man ſee? What can a dead Man hear? Can he hear the living Sound before he is quickned by it? Do not the Scriptures relate, and treat of Spiritual Things? And, Can the natural Man underſtand them? Can Man's unholy Mind underſtand the Word of God's pure holy Spirit, which were given forth through Veſſels that were ſanctified (ſome from the Womb;) and when the Spirit of the *Lord* was upon them, and they gathered by his Spirit into an holy, living Senſe?

O that Men ſaw their Need of the *Lord*, to open their Hearts, and that Fleſh might be ſilent in them, that they might come to witneſs the Birth of God's Spirit, and the precious underſtanding of the Heavenly Things, which is therein given! And then, that Underſtanding which is not precious, nor living, nor of God, but of themſelves, would not be of ſo great value with them: For indeed, through this great Miſtake, many (ſome whereof are zealous, and knowing, according to the Eſteem of Men) reject *that* which is of God, and ſet up *that* which

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is of themſelves, even of their own apprehending, and conceiving, which will be bitterneſs, and ſorrow in the latter end; when that eye ſhall be opened in them, which is at preſent cloſed in too too many.

Bleſſed is he, who can truly ſay, *The Lord hath opened an eye in me, even the true eye, the pure eye, the living eye; and with that eye I now ſee; but with the eye wherewith I ſaw before, I now ſee not: and now I know the difference between ſeeing the ſame things with my own eye, and with the eye which God hath given me. So that now my earneſt deſire, and Prayer to the Lord is, to keep open in me for for ever, that eye which he hath opened; and alſo, to keep that eye ſhut which he in his tender Mercy to me hath been pleaſed to cloſe up in me.*

And truly, this is the ground of the great Difference between us, and others, about the things of God; for though we own the ſame things, and ſpeak of the ſame things; yet we own them not alike, nor ſpeak of them alike. Why ſo? becauſe we ſee them with different eyes, and ſo have a different ſenſe of them.

Others call things True, and ſo acknowledge them as they apprehend them from the Letter: we call things True, as they are demonſtrated to us by Gods Spirit, and as we feel the Virtue, Life and Power of them from God, in our Hearts.

Now, this we are aſſured is the true way of Knowledge; therefore is it our hearts deſire (in true love to all, eſpecially to thoſe in whom there are any tender breathings after God) that People might ſo wait upon the *Lord*, as that they might be led by him into it, and quickned daily more and more by him in it.

And indeed, thoſe teachings and demonſtrations of Truth, which are given and received in the pure Senſe, and in the quickening *Life*; they are the teachings of Gods Spirit, according to the new Covenant, which is a Miniſtration not of the *Letter* (no not of thoſe ſhadowy or dead things, which are adminiſtred therein) but of the Power and *Life*. For the *Law*, is Letter; but the Goſpel is Spirit and Power. The Goſpel-State is a State of fulfilling thoſe things in the Spirit and Power of the endleſs life, in the new Covenant, which were ſpoken of, promiſed, and ſhadowed out under the Law in the Old Covenant.

XXIV.

Some Obſervations on 2 Pet. 3. 14, 15, 16.

wherefore beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace without Spot, and Blameleſs. And account the long ſuffering of the Lord is Salvation; even as our beloved Brother Paul *alſo, according to the Wiſdom given unto him, hath written unto you, as alſo, in all his Epiſtles; ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures unto their own Deſtruction.*

Obſer. 1. WHat *Peter, Paul,* and the reſt of the Holy men of God wrote of? They wrote of the *Grace of the Goſpel*: they wrote of the *ſufferings of Chriſt,* and the *Glory that ſhould follow, and the Salvation of the Soul,* and true Reſt, which believers ſhould receive; and enter into in him, 1 *Pet.* 1. 2, &c. and *Heb.* 4. 39. They Wrote concerning the *times of Reformation,* wherein thoſe things ſhould be reformed under the ſecond Covenant, which had been amiſs under the firſt, *Heb.* 8. They wrote of the *times of Refreſhing, and Reſtitution from the Preſence of the Lord.* Acts. 3. 24. For in the new Covenant, there is a renewing and reſtoring; and the pure preſence of God, which refreſheth, is witneſſed and enjoyed there. They wrote of the Everlaſting Kingdome

the *Kingdom which cannot be ſhaken*, Heb. 12. 28. which ſtands in that Power, which ſhakes all things that may be ſhaken; but it ſelf is unmoveable. They wrote of the *Day of the Lord*, the *Day of the Goſpel*, which brings Darkneſs and Confuſion upon mans ſpirit, and Glory, and Deſolation upon his Buildings, melting and diſſolving the Old Heavens, and the Old Earth, wherein Righteouſneſs had a Place; and bringing forth the new *Heavens* and the New *Earth*, wherein dwells Righteouſneſs. *Iſa.* 51. 16.

For, if any Man be in Chriſt, there is a New Creation: Old things paſs away, and all things become New, at Chriſt's appearing in his Glory, in the heart, to which they that truly believe in him, cannot but haſten; that the earth with the Works thereof, may be burnt up, and the *Heavens* alſo; that ſo the new *Heavens*, and the new *Earth*, may be inwardly Witneſſed and experienced, and the King of Glory found ſitting on his *Throne*, and Reigning therein.

Obſer. 2. How *Peter* and *Paul*, with the reſt of the Apoſtles, and Holy Men of God, wrote; they wrote according to the Wiſdom given unto them: They wrote not in their own Wills, or according to their own Wiſdom; but kept to the Gift and Light of the Spirit, which they had received from the *Lord*. They waited to obſerve the Lord go before, the Spirit of the Lord move, and alſo give ability from the meaſure, and gift of *Life*, which he had beſtowed upon them.

And theſe are the proper limits of writing and ſpeaking under the Miniſtration of the Goſpel, which is a Miniſtration of the Spirit and Power, and not of the litteral Knowledge of things, according to mans Underſtanding and Comprehenſion.

Obſer. 3. That there are ſome things in the writings of *Paul* (and in the other Scriptures alſo) hard to be underſtood; which every one that hath true Life, and true ſenſe, do not at firſt underſtand; but only ſuch as are grown to a Capacity. For the writings of the Apoſtles, and miniſtrations of the Spirit, are to ſeveral States and Capacities, and can only be underſtood according to the growth and Capacity of each ſtate; much leſs can the Carnal underſtand or digeſt that which is high, and Spiritual.

Obſer. 4. That there are ſome, among thoſe, whom the Lord viſiteth, and reacheth to by his Power, who do not attain to the Knowledge of the Truth, nor come to the eſtabliſhment therein; Some that are alwaies Learning, but never come to the True, Heavenly, Spiritual Knowledge of the things of God; Some that know Chirſt only, according to the Letter, but not according to his Spirit and Power. Some there are, that learn in ſuch a way, as they can never come truly and throughly to underſtand: For it is God, that openeth the Heart and Ear; it is Chriſt who hath, and giveth the Key of Knowledge; but many learn what they can, of the things of God and Chriſt, without having their Hearts and Ears opened by the Lord, and without the true Key of Knowledge; and ſo thoſe remain unlearned and unſtable, as to the Myſtery of Godlineſs, as to the Myſtery of Life and Salvation, and as to the Nature of the things of God's Kingdom.

Obſer. 5. That thoſe, who are unlearned and unſtable in the myſtery of Truth, are wreſters of the Scripture. They cannot underſtand things as they are, not having the Key, and ſo they wreſt them, and ſtrive to make them ſpeak, as they apprehend, and would have them.

And here, in this State, in this Wiſdom, is both adding to, and diminiſhing from the Holy Words of Truth: For in many places, they add of their own Conceivings, and in other places diminiſh from the Drift and Intent of God's Spirit.

Obſer. 6. That wreſting the Scriptures tends to the Deſtruction of thoſe that do it. God is the Saviour, and the Holy Words of the Saviour tend to ſave: but being bent aſide by mans Nature and Spirit, they are not the ſame they were, when they came from God, nor have at all that Virtue and Nature in them.

And indeed, wreſting the Scriptures, is an high, preſumptuous, and provoking act,

act, and brings God's displeasure against, and curse upon the Soul.

Now, It is impossible for any man, not to wrest the Scriptures, unless he keep close to God's Spirit to receive from him the understanding of them; *For the Inspiration of the Almighty giveth understanding*, and not another thing. God knoweth what he intendeth, in the words he spake concerning the heavenly things; but man knoweth not, but as his Spirit is opened and enlightned by the Lord.

Blessed is he, who waiteth upon and watcheth to God's Spirit, in reading the Scriptures, not leaning to his own understanding, and apprehension of things, but waiting to feel his mind opened and quickned by the Lord; that, in the renewings of his mind, he may learn of God that which is New and Living, which is not comprehended in the Letter, (or in Litteral descriptions of things) but in the spirit and power it self; which is the limits of the new Covenant, out of which the Children of life are not to depart; but to abide, dwell, and grow up therein.

XXV.

Concerning the Gospel Ministry, or right Way of Teaching and Learning the Mystery of Life and Salvation.

WHen Christ came in the *fulness of time*, in that Body prepared for him by the Father (he who was filled with the Spirit, and anointed of God to preach the Gospel,) he preached the Kingdom of God, bidding men seek it, directing them where to seek it and how they might find it; telling them in several Parables, what it was like, and where to look for it, even within their own Hearts; and that they might the better discern it, shadowed out the Being, Nature, and Properties of it, in several Resemblances. He compared it to a *Treasure hid in a Field, which the wise Merchant selleth all, to buy*; *To a Pearl hid in the Earth*; *To a lost piece of Silver, which they that sweep their own Houses and search with the true Candle, may find*; *To a Talent*, (for such is the Free-Gift of the pure and Heavenly Life;) To *Leaven* (hid *Leaven*;) To a *Seed*; To a *Salt*, *&c.*

So when Christ sent his Apostles after him, in the same Spirit and Power wherein he himself came and Ministred, he sent them to preach the same thing, giving them this message to declare to men, *that God is Light and in him is no Darkness at all and that Christ is the Way, the Truth, and the Life*; *and that the Life was manifested*; so that they heard, and saw, and tasted, and handled of it, and so were to direct men, how to come into fellowship with them in this Life, and to walk in the *Light as God is in the Light*.

Thus *Paul* likewise who was sent after the rest, was sent to *turn men from Darkness to Light, and From the Power of Satan unto God*. Acts. 26. 18

Now, People being turned to the Light (where they may receive understanding, and feel Vertue, and know the anointing, and hear the Voice of the shepherd) those who are over them in the Lord, and were made use of by him, as Instruments, to turn their minds hither, may be sensible of their Conditions, and may have a Word of Direction from God to speak to them. And this teaching is not the teaching of man, but the teaching of the Holy Anointing, and he that heareth this teaching, heareth Christ, and he that rejecteth this Preaching rejecteth Christ.

Yet, (though the Lord pleaseth thus to minister from the Heavenly Treasure, in some Vessels, which he hath prepared for that end) People are not alwaies to be expecting Pensions, or Portions of food from others without; but to know, and come to the Bread and Water of Life in their own Houses; that there they may eat the Flesh of the Son of man, and drink his Blood, as all do who have true Life in them.

Now, to give forth Precepts of Holiness (as the Way in the Apostacy hath been) before mens minds are turned to that which inlightneth, and giveth Power to Believe and Obey; that is not the way of the Gospel; but the way of the Gospel

pel, is to bring to the Foundation of Light and Life in the particular, and so to dissettle the Spirit from that which is Dead, and found it upon that which is Living; that a Living building of pure Life, of living materials, of living stones may be raised up unto the Lord, in which Temple he dwells and appears, exercising his Authority and Power.

For indeed, God dwelleth in the Temples of his own building, which are built by and in his Spirit; but in all other Temples, which are built out of the Spirit, and only by men (not by *God*) in a way of Imitation from the Letter, in which they set up the likenesses of things; and so, set themselves to Pray and Preach, according to their apprehending, and forming of things: I say, in these buildings the Holy Spirit of *God* dwelleth not; but that Spirit, which hath thus deceived them.

And thus, Men erring in their hearts, concerning the Light, concerning the Power, concerning the Foundation, (not knowing how it is indeed laid in *Sion*) concerning the Scriptures of Truth, (which can only be understood in the light, and Inspiration of the Almighty, from whence they were given forth) they can never come to konw *Christ*, and his Spirit, livingly revealed in Power, in their own Hearts; nor the New and Living Way, and how to Walk therein; nor the *Truth as it is in Jesus*, according to the Ministration of the *New-Testament*, (which is not after the Letter, but after the Spirit) nor the New-Covenant, which is made with the Soul in Christ, wherein all things are made new, and the Old done away; nor the Law of the Spirit of Life in Christ Jesus, written in the Heart, which blots out the other Law, even the Law of Sin and Death, and makes free therefrom; and so they cannot Witness what it is to come from under the Law, where Sin Reigns, into, and under Grace, where Life Reigns, and hath the Dominion.

Who knows the Truth, which makes free! Could Men then say, they shall never be made free from the Body of Sin, on this side the Grave! *Who hath received Grace, for Grace, from Christ Jesus the Lord*, and knows the Virtue of it? Could Men then testifie against it, for Sin, as if the Grace of Christ could never deliver from it, and give Dominion over it, here in this life; who knows the Faith which gives Victory, the Hope which Purifies, the Love which Unites to God, and Constrains unto the Obedience of the Gospel, and whose Strength in the Heart is stronger than the Strength of Death?

Oh, the Gospel-Religion, the Gospel-Spirit, the Gospel-Power, the Gospel-Love, the Gospel-Faith, the Gospel-Obedience, the Gospel-Knowledge, the Gospel-Worship, hath been lost for many Ages, and Generations. And, now God hath caused it to shine forth, and appear again, what a Flood of reproaches doth the *Dragon* send forth against it? And, how do Men strive to uphold their dead knowledge, and their dead buildings, their dead ways, their dead worships, *&c.* Which they think highly of, and Magnifie, blaspheming that which is living; which came from God, is accompanied with his Power, and hath the Evidence and Demonstration of his Spirit going along with it!

Well, *All Flesh is Grass, and its Beauty shall Fade*! Let it Paint, and make a Flourish, as long as it can; yet the Breath of the Lord hath blown upon it, and it is already withered, and shall wither dayly more and more. But the Word of the Lord, which quickeneth, and changeth the Heart, (which his despised servants have been visited with, and have Testified, and do Testifie of) shall abide for ever, when that Spirit, Wisdome, and Religion, which hath opposed, shall Vanish like smoak, and sink under eternal Condemnation.

XXVI.

A few words concerning the Old and New-Covenant, with ſome Queries thereupon.

THe *Old Covenant* was that Covenant, which God made with that people the *Jews*, when he took them by the hand, to bring them out of the Land of *Egypt* Outward. The *New-Covenant*, is that Covenant, which God makes with the Soul, when he takes it by the Hand, to lead it out of *Egypt* Inward, which is the Land of Darkneſs and Pollution.

The *Old-Covenant* was made with the Outward People, with the Seed of *Abraham*, according to the Fleſh. The *New-Covenant* is made with the Inward People, with the Seed of *Abraham*, according to the Spirit, according to the Faith, according to the Promiſe: for in this Covenant, not they that are the Children of the Fleſh, are of *Abraham*; but the Children of the Promiſe are accounted for the Seed.

The *Old-Covenant* was made by *Moſes*, the Servant, who was *Faithful in all his Houſe, as a Servant.* The *New-Covenant* is made by *Chriſt*, the Lord and King of his Church and People, who is Faithful in *Quickening them all, Reconciling them all, Interceding for them all*, according to the Tenure and way of this Covenant.

The *Old Covenant* conſiſted in Laws and Directions outward, which that Nation and People had fully and exactly given them from God, above all Nations and People of the Earth. The *New Covenant* conſiſts in Life and Spirit inward which the Holy People, the Renewed People, the Redeemed People are viſited with, and made Partakers of, above all other People.

Under the *Old Covenant*, though the Lord did great things before the Eyes of that People in *Egypt*, and exerciſed them with Signes, Miracles, and Tryals alſo in the Wilderneſs; yet the Lord did not give them an Heart to perceive, and Eyes to ſee, and Ears to hear unto that day; as mentioned in *Deut.* 29. 2, 3, 4. the vail was over their Hearts. But the *Other Covenant* containes the *Giving of a New Heart*, the *Opening of the Blind Eye*, the *Unſtopping of the Deaf Ear*, the *Writing the Law in the Heart*, the *putting the pure Fear in the inward parts*, the *Putting God's Spirit within them*; and ſo, cauſing them to walk in his Statutes, and to keep his judgments, and do them.

Whereupon theſe *Queries* are in my Heart.

Quer. 1. Will not this *Covenant* inwardly Reform the Heart, Soul, Mind, and Conſcience; and amend all in this Inward, ſpiritual, renewed People; which was amiſs in that outward, earthly, unrenewed People?

Quer. 2. Doth not the Soul begin to enter into this *Covenant*, ſo ſoon as ever it Anſwers the Lord, in the viſits of his Love, turning from Sin unto Him?

Quer. 3. How precious is that Grace of the Goſpel, which brings into this *Covenant*? For the People of the *Jews* came into the *Old Covenant*, by the Law which was given by *Moſes*; but the Children of the *New Covenant* come thereinto, by receiving the *Grace and Truth, which comes by Jeſus Chriſt.*

Quer. 4. Can any poſſibly enter into the *Covenant*, without coming to the Lord *Jeſus Chriſt*, and receiving Grace from him? Can obſerving Precepts, and Directions from *Scripture*, bring into this *Covenant*? Or, Is it the receiving Grace, Truth, Life in the inward Parts, from *Chriſt* the Lord, which brings into this *Covenant*? O wait to know the Miniſtration of the Goſpel, and *Covenant* of Life, with the Entrance thereinto; O all that truly deſire the Salvation of your Souls!

Quer. 5. Wherein doth the Miniſtry of this *Covenant* conſiſt? Or how is the Teaching thereof? Is it by getting a form of Knowledge out of the Letter, or Miniſtring the Letter; Is it not a Miniſtration, not of the Letter, but of the Spirit?

rit? The Apoſtles ſaid ſo, who knew what it was, and was made an able miniſtiſter thereof by God, 2 *Cor.* 3. 6. Truly, none can Miniſter Goſpelly, none can miniſter under the *new Covenant*, but thoſe that miniſter from, and in the Spirit.

XXVII.

Queries on ſome Parts of Rom. 6, 7, *and* 8th. *Chapters.*

From Chapter. 6.

Quer. 1. WHat is it to be Baptiſed into Chriſt? Is it not to be Baptiſed into his Death? Are not they that are truly Baptiſed into Chriſt, buried with him by Baptiſm into Death? that *like as Chriſt was raiſed up from the Dead by the glory of the Father; even ſo they alſo ſhould walk in the Newneſs of Life.* How can they that are dead to Sin live any longer therein?

Quer. 2. What was the end of Chriſts Manifeſtation in Fleſh, and ſending his Spirit? Was it not to deſtroy the Works of the Devil, to Crucifie the Old man, that the *Body of Sin* might be deſtroyed, that henceforth we ſhould not ſerve Sin?

Quer. 3. Is he that is Crucified with Chriſt, and dead unto Sin, freed from Sin? Doth the Truth of Chriſt, the Life of Chriſt, the Spirit of Chriſt, the Power of Chriſt, make thoſe that receive and obey it free indeed; ſo that Sin cannot have Dominion over them, to make them do what they hate, or to hinder them from doing what God requires? Did not Chriſt himſelf Dye to Sin once, but now lives to God? and are not Believers, after this manner, to reckon and experience themſelves Dead indeed unto Sin; but alive unto God through Jeſus Chriſt our *Lord*?

Quer. 4. Have believers received Power from Chriſt (*who had all Power in Heaven and Earth given unto him*) to become Sons? Have they received the ſpirit of the Father, which hath Dominion over Sin? Can they ſtop or hinder the reign of it in their mortal Body, and refuſe obeying the Luſts thereof; and not yield their Members Inſtruments of unrighteouſneſs unto Sin?

Quer. 5. Are believers Alive from the Dead? And Can they yield their Members ſervants to Righteouſneſs, for God to Work in and by them, according to his Will and Pleaſure? Can they ever come to ſuch a ſtate, as to do nothing againſt the Church, but for the Truth; *to do all things through Chriſt that ſtrengthens them.*

Quer. 6. Is this true, that to whom People yield themſelves ſervants to obey, his ſervants they are to whom they obey; whether of *ſin unto Death*, or of *obedience unto Righteouſneſs?*

Quer. 7. Do Men, or is it poſſible for men in receiving, joyning to, and Obeying the truth, to be made free from *Sin*, and become the ſervants of Righteouſneſs?

Quer. 8. Cannot men have their fruit unto Holineſs, and at the end everlaſting Life, without being made free from ſin, and becoming ſervants to God? Is the *Wages of ſin Death*, after a man hath believed? After a man is turned from ſin to Chriſt if he hearken afterwards to *Satan, and commit Sin*, doth he reap Death thereby; See, alſo *Gal.* 6. 7, 8.

From Chap. 7.

Quer. 1. What Law is that, which hath Dominion over a man as long as he liveth; and what life is that in man, which the Law hath Dominion over?

Quer. 2. How doth a man become Dead to the Law, that he might be Married to another, even to *him who is raiſed from the Dead, that he ſhould bring forth fruit*

Fruit unto God? Can any be Married to the raiſed living Husband, but the quickened, raiſed and living Soul? And can any elſe bring forth fruit to God?

Quer. 3. What is the ſtate of being in the Fleſh, and of knowing the things of God after the Fleſh? of receiving Directions, and Practiſing Duties in that ſtate? Do not the motions of Sin (which all outward Laws and Directions do but ſtir up, but cannot overcome) Work in the members there, in that ſtate to bring forth fruit unto Death?

Quer. 4. How comes a man to be delivered from the *Law*? Is it not by the death of that in him, which held him Captive unto ſin? And, why doth God quicken with a new *Life*, and kill in the Hearts of his that, wherein they were held? Is it not that they ſhould ſerve him in newneſs of ſpirit, and not in the oldneſs of the *Letter*? For the *Letter* killeth, and the litteral Service and Worſhip is Dead, and that Worſhip alone Living, and Goſpel-Worſhip, which is in the Newneſs of the Spirit: for ſuch alone, the Father ſeeketh to Worſhip him, and ſuch Worſhip alone he acceptęth.

Quer. 5. Is the Law Sin, becauſe it ſtirs up Sin? Nay, the Law it ſelf is not Sin, but that which diſcovers and makes it known: for no man can know ſin, but by the Law or Light which diſcovers it.

Quer. 6. How is Sin Dead without the Law? And how doth it take occaſion by the Commandement, to work in the heart all manner of Concupiſence?

Quer. 7. How was *Paul* alive, without the Law once? Could he *Sacrifice*, could he read the *Scriptures*, could he be Knowing, could he be Zealous, could he Walk according to the Law in the Letter blameleſs, in that State? See *Phil.* 3. 4, 5, 6.

Quer. 8. What Commandment was that, upon the coming whereof Sin revived, and he Dyed? Was it the Law in the Letter, or the Law in the *Spirit*? he ſaith *The Commandment which was to Life, he found to be unto Death.* What is the Commandment, which is to Life? Is not the *Word nigh in the Mouth and Heart*? See *Deut.* 30.

Quer. 9. How came *Sin* to take Occaſion by the Commandment (which comes forth Holily, and as juſt and good from God) to deceive and ſlay him? What was it, which it deceived, and ſlew? Was it not that part, which thought it could Obey and ſerve God, if his Will was made Manifeſt! Which now, when the Law indeed came, found it could not? Nor can any man obey the Holy Law of Life, till this Nature, Wiſdom, and Spirit be in ſome meaſure ſlain in him.

Quer. 10. Doth then the Holy Law of God, which God ordains and ſends unto Life, Miniſter Death to the Soul? Or, doth Sin (being provoked and ſtirred up, to put forth its ſtrength to ſave its Life, and retain its Dominion in the heart) take occaſion by the Commandment, to work Death, and ſhew the exceeding Evil and Sinfulneſs of its Nature?

Quer. 11. Is not the Law Spiritual? Can Sin gain any Strength or Advantage by that which is *Spiritual*? Surely, nay; but it taketh Occaſion then to Tyrannize over, and Captivate me (who am Carnal and ſold under it) till the Power of the *Lord* make a Change in my State, working me from under the Dominion of it.

Quer. 12. How is it with the Soul in the State of Captivity, when Sin is revived by the *Law*, the Soul dead as to its former *Life* and *Strength*, and not yet come under the Dominion and Power of Grace? Doth it not do what it allows not, and not do the good it would? Yea, doth not the Enemy oftentimes even force it to do what it hates, the Soul being as yet weak in the Faith, whereby alone Strength is received to reſiſt him? Is not this State experienced, in ſome meaſure, by every Traveller? Doth not every one feel the ſtrength of Sin, and his own inability, either to *Will or Do of himſelf that which is Good*, &c. before he witneſs Help and Deliverance from the *Lord*?

Quer. 13. Doth God impute to the Soul, or to Sin, the effect of this Captivity, and Work of Sin and *Satan* upon the Heart, againſt the Bent, and Earneſt Deſires and Endeavours of the Soul?

Quer. 14. When is the Soul in this State of Trouble and Captivity? Is it not after ſome appearance and Operation of Gods Power in the Heart? Is it not after the mind is turned from Sin, and deſireth to be Joyned to the holy *Law* of Life

Life, and Obey it? is it not after God hath wrought the Will (in the Mind to do Good; ſo that, the conſent is given to the Law, and the Will is preſent; but how to perform that which is Good, it findeth not, becauſe Faith is yet ſo weak, and Sin and Unbelief ſo ſtrong in the Heart?

Quer. 15. Is not this the Time of bitter Warfare, and day of Terrible Diſtreſs in the Heart, and of feeling the wickedneſs of the eſtate, becauſe of Sin, and of crying out, and longing after the Salvation, and deliverance of the Goſpel? O, *wo is me, who ſhall deliver me, poor Captive,* ſaith the Soul *in this State*!

Quer. 16. Is not God very tender to the Soul in this ſtate, daily blotting out, and not Imputing Sin? Oh! If it were not for the exceeding Mercy, and tender love and help of the *Lord* in this ſtate, it were impoſſible for any ever to come through it? But, thanks be to God, through *Jeſus Chriſt* our *Lord*, who both upholds in it, and carries through it; ſo that, a Change comes to be witneſſed, and a better ſtate known by thoſe who conſent not to Sin; but continue in taking part with the good, holy, and ſpiritual law of life againſt it.

From Chap 8.

Quer. 1. What is that ſtate, wherein there is no Condemnation? Is not that the ſtate of the Redeemed ſouls in Chriſt? Doth not Condemnation follow, where there is Sin and Diſobedience? ſee *Heb.* 2. 1. *&c.* Doth not God condemn ſin, and the ſoul becauſe of ſin; till it be driven from Sin by the Law, unto Chriſt, and learn of him to walk, as he walked, even *not after the Fleſh, but after the Spirit*? For to the ſpirit, to the ſeed, to the heavenly Man there is no Condemnation; nor to them that walk after the ſpirit.

Quer. 2. How come any to walk after the ſpirit? can any walk after the ſpirit, but as they are made free by the Power of Chriſt, revealed in their Hearts againſt the Power of *Satan*, from the Law of ſin and death? Will not ſin and death Captivate a man, and entangle him in Luſts, evil Motions and Works; till their ſtrength be broken in him, and his Soul delivered, and ſet free therefrom?

Quer. 3. How doth the Law of the ſpirit of life in Chriſt Jeſus, make free from the law of ſin and death? Is it not thus? Did not God Condemn ſin in Chriſt's Fleſh? and doth not the ſame ſpirit, and Law of Life Condemn it in ours alſo, and bring the Judgment and Juſtice of the holy Law of Life over it? And ſo bringing the ſoul of from that which is un-holy, unto the holy and Righteous Spirit and Nature of Chriſt, and bringing it to walk out of the deadneſs of Sin in the newneſs of Life, it is removed from thence where the Condemnation is, thither where the Condemnation cannot come: for in Chriſt, in the new Nature, in the Heavenly Image, in the newneſs of the Spirit there never was, nor ever can be any Condemnation.

Quer. 4. Would God have the Righteouſneſs of the Law fulfilled in his Children? would he have them walk exactly with him in the new Covenant, which both Comprehends and exceeds the Righteouſneſs of the old Covenant? Conſider whether Chriſt fulfilling the Old Covenant be their Righteouſneſs, or his fulfilling the new in them and for them? for he both doth away their unrighteouſneſs, and alſo brings in the Righteouſneſs into them which is of his own Pure, Heavenly and Everlaſting Nature. Is not he the Image of God? Is not he Righteouſneſs? And when he is in them, and they changed into his Nature and Spirit, is not he their Righteouſneſs? O wait to determine this thing (all that deſire to know and partake of the Righteouſneſs of our Lord Jeſus Chriſt) in the true and pure ſenſe of Life, and in the Evidence and Demonſtration of God's Holy Spirit,

Quer. 5. Do not all men act according to the Principle, whether of Fleſh or Spirit, to which their minds are Joyned? Do not they which are of the Fleſh mind, favour, approve, deſire after and delight in that which is Fleſhly? but they that are after the Spirit, do not they mind, favour, deſire after, approve, and delight in the things of the Spirit? Therefore is not this of great concern to all, to

to consider not so much what their Profession and appearance is outwardly, as what their Root is inwardly, and what Nature, Spirit and Growth they and their Religion is of?

Quer. 6. What doth it Produce to have the mind exercised by the Flesh? Doth it not produce Death? Is not the Nature, Spirit and Wisdom of the Flesh separated from God's Nature, who is Life? And can it bring forth any thing in the Heart, but Corruption and Death? But the minding of the other Principle, and being exercised by the other Principle, that produceth Life and Peace: Doth it not? Let all, that have inwardly experienced these things, assent and testifie in Spirit before the Lord, to his Praise.

Quer. 7. Is not the Flesh enmity against God? Can any thing which is enmity against God, who is the Quickening Life, do any thing but deaden and kill where it finds entrance? Life and Peace is witnessed in subjection to God, who gives it to them that Obey the Law of his Spirit. Is that which is in the enmity and stands in the enmity, subject (or can it be subject) to the Holy Law of God? Nay, there must be a new Creation felt in the Heart, before there can be a subjection to that which is pure and Living.

Quer. 8. Can any men that are in the Flesh, that are not truly and inwardly changed by the Spirit and Power of the Gospel; I say, can they please God in any thing they do? Can they believe, or pray or read the Scriptures, or practise any thing they observe from the *Scriptures*, so as to please God thereby? Nay surely, without changing the Principle, without having the Heart changed by God's Power, there is no right believing, praying, or doing any thing to please God. This makes most mens Religion and Performances unsavory, because they know not, nor are returned to, and guided by that principle and Seed of Life, which seasons and makes savory.

Quer. 9. How may a man know whether he be in the Flesh, or in the Spirit? If he be in the Spirit, doth not the spirit dwell in them? For the spirit Createth anew, and the spirit dwelleth in that which he new-Createth. It is the strong Man Armed who keeps, and dwells in the Old House; but the Spirit of Christ keeps, and dwells in the new House: and if any man have not the spirit of Christ, (notwithstanding all his Religion, Knowledge, Faith, Prayers, *&c.*) he is none of his.

Quer. 10. If Christ, the quickning spirit (the living Power) be in a man: Doth he not kill sin there? Is not the Body dead there, because of sin? Can sin live there, where Christ dwells? And is not his spirit Life there, to quicken in and unto Righteousness? yea, is it possible that Christ should dwell in any mans heart by his spirit, and his spirit not be quickning the mortal Body in which he dwells? O how pretious is it to feel the quickening Life and Power! This is a dayly seal of the true Religion, and the dayly Operation of God's spirit in the hearts of his Children, shews who dwells there.

Quer. 11. To which are we debters, who are redeemed to God by his Spirit and Power? Are we debters to the Flesh, to live after the Flesh, which brings into Bondage to sin and death? Or are we debters to that spirit and power of Life, which hath made us alive to God, and preserveth us in Life, and quickeneth us unto Life, day by day?

Quer. 12. Is it possible that any one should come to Life, but by the mortifying, denying, and destroying of that, which nourisheth sin, and leads into death? and what can do that, but the Power of God's spirit?

Quer. 13. Are not all the sons of God lead by his spirit? O how necessary then is it for every man to be sure, both that he hath received God's spirit, and that he be led by it?

Quer. 14. What is the spirit of Bondage, which begetteth fear when God awakeneth the soul? and what is the spirit of adoption, whereby the soul can cry *Abba Father*? Can any cry *Abba Father*, but those that are begotten of Gods Spirit? many men put up requests, and are able to make long Prayers (perhaps such as may be taking to the eye of mans Wisdom) and yet, know not that spirit which begetteth Life in the heart, and teacheth to cry *Abba, Father.*

Quer. 15. Is it not a pretious thing for people truly to feel the spirit of *God*

bearing witneſs, with their Spirits, that they are God's Children, and heirs of God and with Chriſt; and ſo leading them through the ſufferings, that they may come to partake with him of his Glory? but do any come to partake of his Glory, who do not firſt come through the ſufferings?

XXVIII.

A further Teſtimony in Brief concerning the Work of God upon our hearts, who are called Quakers.

IT hath been with us, and ſo we have felt it from the Lord, juſt as is expreſſed *Tit.* 2. 5. Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration and renewing of the Holy Ghoſt.

We are a people, who have been greatly diſtreſſed (many of us) for want of that Life and Power, which was revealed in the Apoſtles dayes. We are a race of travellers, who have been travelling out of the Nature, Wiſdom, Spirit and courſe of this World (which is vain and paſſeth away) towards our reſting place. We have wandered from Mountain to Hill, from one way of Religion to another, ſeeking after him whom our Souls dearly loved. Indeed the watch-men have often laughed at us and Mocked us, wiſhing us to return to them: but that would not ſtill the cry of our Souls, which were ſick with earneſt deſire, not after formal wayes of Religion, but after Life and Immortality that it might be again brought to Light (as it had been in the Apoſtles dayes) and our Souls made partakers thereof. Now, after many a weary ſtep and deep ſickneſs of Heart, when we were come even near to deſpair, of ever finding and injoying what our Souls ſo ſorely longed after; it pleaſed the Lord, at length in his tender Mercy to appear among us, and by the directions of his holy Spirit to turn our Minds inwards: ſhewing us, that that which we ſought without, was to be found within; telling us that there was the Kingdom, which was not to be found by Obſervations without, but by meeting with and ſubjecting to the Light and Power of Life within, and when we were ſollicitous how to know it, from the darkneſs and deceit within: this anſwer was given us from the *Lord*, Its Nature will diſcover it ſelf: it will turn againſt all darkneſs and deceit in the heart: it will find out and Reprove whatever is Reprovable, and furniſh the Soul with ſtrength againſt it. O bleſſed Sound from the *Lord God* of Life, who thus drew our hearts to wait upon him; and ſhewed us how to wait, and what to wait for, and where we might meet with that which our hearts ſo exceedingly deſired and panted after! And truly as our minds were thus turned inwards, the holy Light did ſhine upon us from the Son of Righteouſneſs, and the pure Life and Nature from the Son of God did ſpring up in us; and we felt the Power of God revealed in our Hearts, and the Old Image of Sin and unrighteouſneſs daily defacing, and our Souls Creating anew (in Chriſt Jeſus) into the Holy and heavenly Image. So that here we felt the Mercy of *God*, which ſaved his People in all ages, reaching to us alſo; and his Spirit regenerating, renewing and waſhing us, with the Water and Blood which cleanſeth. And as we were regenerated and renewed more and more: ſo we were ſtill waſhed more and more, and came more into fellowſhip with Chriſt in his Death, and were alſo raiſed up by him more and more into his Life, and taught to ſet our affections more on things above, and leſs on things below; which are of an enſnaring and entangling Nature, in which the minds of the ſons of men are held Captive, untill they meet with that Royal, Excellent, Noble Spirit and Power, which breaks the Chains and Fetters of darkneſs and redeems out of them. And now we can Teſtifie (in true ſence, and in the evidence and demonſtration of Gods Spirit) that not by Working, willing or running of our ſelves; not by any works of Righteouſneſs, which we had done or could do: but by the tender Mercy of God viſiting, and by the Operation of his holy ſpirit upon us (in and through regenerating, renewing, and

(and washing us from that which defiled and stained our Souls, and made them guilty in his sight, and lyable to his wrath) were we saved from the wrath to come, and from the wayes of Transgression wherein we walked, before our *God* thus visited us.

Now, it is the sincere desire of our Souls, that this tender Mercy of God might take effect on others also, and that they might likewise be Lighted by him to the place where Wisdom teacheth her Children, and where the True Redemption of the Soul is witnessed, and the true Knowledg of the Father and of Christ (which is Life eternal) given and received, that People might not be hardned to Destruction and deceived of their Souls, by a foolish and vain Religion, wherein is not the substance and kernel (which alone can nourish up to Life Eternal) but only some shew and appearance thereof, which cannot really satisfie that which is indeed begotten and born of God's Spirit.

XXIX.

A brief account of the ground of our Worship, and How it cometh to pass that we cannot conform to the Spirit of this World, or to the Wills of Men therein, but only to the Spirit and Will of our God.

WE fear God, who made Heaven and Earth, whose Power is over all, who hath caused the Light of his Holy Spirit to shine in our Hearts, thereby teaching us how to Worship him acceptably in Spirit and Truth: which Worship he hath required of us, and that we meet together so to do in those Assemblies, which he hath gathered by his Power, and ordereth by his Spirit, either in silence or sound of Words according to his pleasure.

And God who hath appointed us thus to worship him, hath Power over our Bodies and Souls, and can destroy and cast both into Hell, if we should deny that Truth and way of Worship, which he hath taught us. Yea, if we should deny this way of Worship, we should deny Christ and be denyed by him, before his Father in Heaven: For he himself hath said, that neither at the Mountain of *Samaria* nor at *Jerusalem* should men worship; but they that worship the Father, must worship him in Spirit and in Truth. Now men cannot worship in Spirit, and in Truth, as they Please, or in wayes of their own Inventing and setting up: but he that worshipeth in Spirit and Truth, must first be made Spiritual; and then must wait in silence of the Flesh, for God's Spirit to quicken him unto Spiritual worship. For they that worship otherwise than thus, worship at best, but after the Oldness of the Letter, and not in the Newness of the Spirit, which is the only worship God seeketh, and requireth under the New Testament.

Besides, we have found God's presence with us, and blessing upon us, in this way of worship, and our Hearts greatly melted and warmed therein, and Power given us over our passions, and corruptions inwardly, and to order our Lives and Conversations, Holily, Righteously, and Innocently outwardly: which presence of God, and holy Power over sin and vanity, affections and lusts, we would not lose for ten thousand Worlds. And what an unjust, and unthankful thing were it in us, to turn from this way of Worship, which God hath called us to, where we have met with these things; to that way of worship, where we did not meet with these things, and where others do not, nor can meet with them? For these things are only to be met with in that way of worship, which God hath appointed and blessed, and not in that way of worship, which man hath invented and set up; which every prophane and wicked Person can cry up and enjoy his lusts under, but they that are otherwise taught of God can by no means submit to, without grievous sinning against him.

Now, Magistracy was never Ordained of God, nor Power given men by him to force People to Sin against him.

And is it not a great Sin to worship against one's Faith, according to the wills and precepts of men, contrary to the teachings and requirings of his holy Spi-

rit? Are not they, that do thus Hypocrites? Was Power given unto Magistrates to make men Hypocrites? or to incourage People unto Truth and Uprightness both towards God and men? To wait upon God, in his fear, to be taught by him the true Way of Worship: is not this Good and Right in his sight? and to Worship in Spirit and Truth, as he teacheth: is not this to do well? and was not the Magistrate Ordained of God to be a terror to evil doers, and a praise to them that do well? The Magistrate saith we do not Obey him: but he should rather inquire, whether he doth not require that of us, wherein we cannot Obey him, without Sinning against the Lord, and against the Light of his Holy Spirit in our own hearts and Consciences, and so bring God's Wrath upon us, and provoke him to destroy us both Body and Soul. But if men will needs be angry with us for serving the Lord, and Worshiping him according to his Holy Law and Will: we had better undergo their anger and unjust punishments for Obeying our God, than come under his Wrath for Disobedience. And God is our witness that no stubornness, wilfulness or contempt of authority engageth us in the least to continue, through many sufferings, in this way of meeting together to Worship our God: but only Obedience to the Gospel and Power of Christ, which we have found this Visitation and Ministration of Life from on High to be to us, by its Redeeming us out of *Sin* and from the Spirit of this World. And the same that hath redeemed us in some measure, hath required us thus to wait on the Lord to have our Redemption perfected: and in thus waiting upon him it is daily added to and carried on; Blessed be the Name of our God. But if we should forbear thus to meet, we should turn from, Sin against and provoke our God (who hath already Redeemed us in part, and is still further and further Redeeming us,) and turn Back to *Egypt*, *Sodom and Babylon*, where is darkness, thy Lust and Confusion, and not the holy Order of God's Spirit, neither in the Conversations nor in the Worships of those that dwell and abide there.

XXX.

Some Queries concerning knowing and owning the Lord Jesus Christ truly and aright, who hath been the only Saviour and Redeemer in all Ages and Generations, and there never was and never shall be any other.

Quer. 1. WHether they know or own the Lord Jesus Christ truly and aright, who only know and own him as outwardly described and related of in the Scriptures; but know him not inwardly revealed in their hearts, as the Word and Power of Eternal Life? Or whether they are the true knowers and owners of Christ, who know and own him not only according to a litteral description of him in the Scriptures, but also as inwardly revealed by the Father, witnessing him formed in them, and their hearts changed into his holy and Heavenly Image, by the virtue of his inward appearance, and operation of his Spirit and Power in them?

Quer. 2. Whether they truly and rightly know the Death and Resurrection of Christ, who know only the Relation of them in the Scriptures; but are not made conformable to his Death, nor raised up by him in the Power of his Life? Or whether they are the true and right Knowers of his Death and Resurrection; who are buried with him by the holy Baptism of his Spirit into Death? who through the Spirit have mortified the deeds of the Body, and witness the holy Seed of Life raised and living in them, and themselves raised and made alive to God, in and through the power of the Father revealed in them?

Quer. 3. Whether they truly and rightly confess Christ to be the Lord and King, Priest and Prophet of his People, who confess it only from the Reading of it to be so in the Scriptures? Or whether they are not the true and right

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Confessors of Christ's Kingly, Priestly and Prophetical Offices, who witness him exercising them in them? Who witness him overcoming and reigning over Sin and Death in them? over whom other Lords, even the Spirits and Powers of darkness have not Dominion now, but Christ only? and in whom he Ministreth as in his Temple, Offering Spiritual Gifts and Sacrifices to his Father; and who also prophesieth there, opening and revealing the Mysteries of his Kingdom to them, as he doth to the least Babes that are truly begotten and born of his Spirit?

Quer. 4. Do they or can they truly know Christ's voice, who never experienced the Word of Life speaking in their hearts? Where doth the false Prophet speak? Doth he not speak within? And where doth the true Shepherd speak? Doth he not speak within also, even in the heart? And do not his Sheep hear, know and distinguish his voice there?

Quer. 5. Who knoweth the truth as it is in Jesus? Do any do so, but those that have felt the drawings of the Father, come unto the Son, in the drawings received Life from and abide in him? Do any know the truth in Jesus, but those that witness Virtue, Freedom, Life and Power by the truth in some measure? Doth not that saying and promise of Christ (*John.* 8. 31, 32.) Stand firm in every Age? *If ye continue in my Words, then are ye my Disciples indeed. And ye shall know the Truth, and the Truth shall make you Free.*

Quer. 6. Who are ingrafted into Christ? Can any one be ingrafted into him, but as he is inwardly revealed and made known? yea is not he in them who are ingrafted into him, and are not they in him? is not he that is truly regenerated cut off from the old stock within, from the Root of bitterness within? and is not he implanted into the new stock within also; Insomuch as he sensibly feeleth the pure, holy root of Life bear him, and the Sap thereof springing up in him, causing him to bring forth Fruit to God in due season?

Quer. 7. Who prayeth in the Name of Christ? Doth he who saith these, or such like Words, with the best seriousness and sensibleness he can in his own Will; Hear me, O Lord, for Christ's sake: I confess I am unworthy, but I beg of thee in his Name who is worthy, &c. Or he, who prayeth in the childs Nature, on the Fathers breathing upon him, in the Spirit of the Father which is given him, and in the time and Will of the Father? He that doth but sigh or groan in and from the Spirit, doth not that Sigh or Groan ascend up to the Father in Christ's Name? Alas, how outward is mens Religion: but the inward strains and current of the True, Pure, and Heavenly Religion they know not?

Quer. 8. Who receiveth Christ? Do any but those, who receive and bow to the Light of his Spirit inwardly revealed? Can any receive him, but they that hear his knocks and open to him? Do any know the inward Voice of the Shepherd, besides the sheep? And can any receive his Voice, and not receive him? And can any who are Ignorant of and refuse his Voice, receive him?

Quer. 9. Who do truly and rightly believe in Christ? do any do so, or can any do so, but they who first feel life, from whence the true Faith springs? Ah that all the faith in men were dashed, but what comes from life, unites to life and abides in Life?

Quer. 10. Whom doth Christ gather from the barren Mountains? are they not his Sheep: his Poor, Distressed, Scattered, Wounded, Fainting and almost Famished Sheep? What are the Mountaines he gathers them from? are they not the several dead Wayes, Worships and Gatherings without Life? And out of whose mouths doth he rescue them? Is it not out of the mouths of the Shepherds that made a Prey of them? who fed them not with Life, with Vertue, with pure living Knowledge: but with Words, with Dreams, with Apprehensions of their own concerning the things of God? And whither doth he lead them? is it not to his own holy Mountain (which is exalted by God and established over, and on top of all those other Mountains) where the fresh pastures are, and where the Streams of Life flow and run plentifully?

Quer. 11. Who are Christs kindred according to the Spirit? who is his Mother, Sister, Brother? Are any so, but they that do the Will of his Father? And is this Obedience a working according to the Law, or of the Righteousness of the Law?

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Nay, is it not rather of the Nature and Righteousness of the Gospel? is not that which floweth from him who is Righteous, Righteous also even as he is Righteous.

Quer. 12. To whom doth Christ give Power to become Sons? Is it not to as many, as truly and rightly receive him and believe in his name. *To as many as received him of Old, to them he gave Power to become the Sons of God:* Doth he not do so still? What is it to receive Power to become a Son? Let the heart that hath received it, answer; for the *Notionist* cannot.

Quer. 13. What is the Reason so many who are high in Notion and Profession, cannot own his Precious Appearance of the Spirit, Power and Glory of our Lord Jesus Christ in this our Day in the Hearts of his Children, after the long Night of Darkness, which hath so long covered the Earth? Is not this the very reason, even because they do not truly and rightly know either the *Father* or the Son? Can any see or know him that begets, and with the same Eye not see or know him that is begotten of him? Can any love Christ, and not love his Brethren? is not Wisdom, in her appearances, justified of her Children in this age, as well as formerly?

Quer. 14. Are there two Christs: one manifested without, and another revealed within? or is it the same Lord Jesus Christ, who in the dayes of his flesh appeared outwardly, and was afterwards manifested within as the Mystery of Life and Hope of Glory, who also in this our Day is revealed and made known within unto his, by the same eternal Spirit?

Quer. 15. He that truly and rightly knoweth the Spirit of Christ, doth he not know Christ also? even as he that knoweth Christ, must needs know the Father also. Are not the Father and Christ one? could any one see Christ, even in the Dayes of his Flesh, and not see the Father also? (see *John* 14. 9.) So is not Christ and the Spirit one in like manner? and are not all that are truly of Christ, begotten by, gathered into, and do they not live and walk in that one Spirit of his? and do they not there know the things of God as they are, and testifie of what they have seen and known; though they that are out of that Spirit and Power know neither him, nor the Testimony of Life that comes by him, no more than the *Jews* knew his appearance outwardly in their Day.

A Query Added Concerning Imputation.

Quer. IN what State was *Abraham*, when Faith was Imputed to him for Righteousness? Was he in the ungodly State? in the State of unbelief and disobedience to the Spirit and Power of the Lord? or was he in the sense of Gods Power, in the belief of him who could raise up his Son from the Dead, and in the performance of Obedience unto him, giving up his Son at the Lords command?

And in what State must we be, when we witness Faith Imputed to us also for Righteousness? Must we not be in the sense of the same power and in the belief of it, and in the Obedience of Faith? Read *Rom.* 4. and consider: For the Righteousness of the Gospel is not Imputed in or by the works of the Law, but in the Obedience of *Faith*.

It is true, God justifieth the ungodly, through *Faith* he makes them Just and Godly, but doth he justifie or accept them in the ungodly State? doth he not first make change in them by his Power? doth he not first, in some measure, purifie their hearts by Faith?

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The CONCLUSION.

THere are a great many who profeſs the Goſpel-State, and that they are in Chriſt, *and under Grace, and freely juſtified by Grace; ſo that they look upon their Sins, as Covered by the Lord, and not imputed to them; they believing (as they pretend) in the Name of His Son, and Obeying His Goſpel, &c. I ſay, many profeſs theſe things, who do not at all know what they mean, truly and rightly, as in* God's *Sight.*

For it is a great matter to be in Chriſt; *even to* Know Him that is True, *and to be in* Him that is True: *to come out of* Darkneſs *into His* Light, *out of* Death *into His* Life, *out of* Satans Kingdom, *and out of* Subjection *to* Sin, *into His* Kingdom, *and into* Subjection *to* His Spirit. *If any Man be in* Chriſt, *he is a New Creature: Old things are paſſed away, and all things become New. Is this true? Doth he that is in* Chriſt, *witneſs this? And he that doth not witneſs this, Is he in* Chriſt?

Ah! *How many then are Deceived about their being in Him, and of their Hope in Him. For, ~~How~~ few of thoſe, who Talk of being in* Chriſt, *know what the New Creation in Him means, or what it is to have* Chriſt *formed in them! How few know His Spirit by Receiving it, by Union with it; which yet if a Man have not, he is none of His! How few know how to try Spirits, by the holy Anointing, which is only able to try, and diſcover ſuch falſe Spirits, as come in the Sheeps Cloathing, and as Miniſters of Righteouſneſs, and yet come with the Deceivableneſs of Unrighteouſneſs, to draw Men from the Spirit and Power, or to keep them in a Dead form of Knowledge, and Worſhip without true Life.*

So, for being under Grace, few truly know what it is: For Grace is that which hath Dominion over Sin, and which giveth Dominion to thoſe that are under it. Sin ſhall not have Dominion over you, ſaid the Apoſtle: For ye are not under the Law, but under Grace. *Therefore, yield not your* Members *Servants or Inſtruments to Sin. Ye did ſo, when ye were free from Righteouſneſs: but now, let not Sin Reign in your Mortal Bodies, ſeeing Grace gives you Power over it, and makes you free from it unto Righteouſneſs.*

So, Juſtification by Grace is only to them who are Taught by Grace. The Grace of God *brings Salvation, Redemption, Juſtification to them, and no others. For their Sins only are Blotted out, Covered, and not imputed, who receive Grace, hear the Voice of it, and Obey it.* Hear, and your Souls ſhall Live. *In Hearing the Grace which Teacheth from* God, *Souls come to Live in His Sight; and the Living are Juſtified by Him, and in the Living Way, and Path of Life, are the Sins Blotted out, and the Garment given which Covers the Nakedneſs; which Garment is to be girt about the Soul, and kept cloſe on; or the Nakedneſs and Shame will appear, and be ſeen again.*

So, to Believe in the Name of Chriſt, *and to Fly to His Name, and Truſt in His Name, and to Pray to the* Father *in His Name, and to Obey in His Name and Power: Theſe are great Matters, and very few of thoſe that make Profeſſion of them, truly know them. For His Name is Living (He was Dead, but is Alive) and his Preſence, Heavenly Vertue, and Power is in it. They that know His Name, know that which is above every Name. They know that which hath an Authority from* God, *to bring all things under (both in the Heart, and alſo in the Life and Converſation) that* God *alone may be Exalted.*

The Goſpel-State, is a great State, an high State, a State not of ſhadowy things; but of the Everlaſting Kingdom, where the Subſtance of the things under the Law is given to, and Poſſeſſed by thoſe that are there, as they Grow up in the Goſpel-Power and Covenant. There the Goſpel-Faſt is known, the Faſt which God *hath choſen, which is to looſe the bands of Wickedneſs (which bind down the Good, even that which is of* God *in the Heart) to take off the heavy Burthens, under which, and by which,*

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that which is pure is bowed down, and to let the Oppreſſed Seed go free. This is the Faſt which God *hath choſen under the Goſpel, the pure and undefiled Faſt, even to Viſit the Fatherleſs, and Widows in their Affliction, and to keep ones ſelf unſpotted from the World. And to thoſe that obſerve this Faſt,* God *maketh a Feaſt of Fat things: for their Light breaketh forth as the Morning, and their Health Groweth up ſpeedily, and their Righteouſneſs goeth before them, and the Glory of the Lord gathereth them up, or is their Rereward; and the Lord is nigh unto them, and ready to Anſwer them, in all that they call upon him for, as was Promiſed,* Iſa. 58. 8, 9. *Now being come to this Feaſt, they are to keep it with unleavened Bread, as to the Fleſh, as to Mans Wiſdom; but with the Bread which is Leavened with the* Spirit, *Leavened with Life; and with the Wine of the Kingdom, which* Chriſt *Eats and Drinks with his Redeemed Ones, new, in the Goſpel-Spirit and Power, which is His Fathers Kingdom: For the Kingdom of* God *ſtandeth not in Meats or Drinks, or any other outward thing, no not in good Words concerning the things of the Kingdom; but in the* Spirit, *Power, and Life it ſelf, and in the Righteouſneſs, Peace, and Joy, which is in the* Spirit.

THE END.

Concerning the *RULE* of the *NEW-COVENANT*, or that which *God* hath Appointed to be the *Rule* to the Children of the *New-Covenant.*

THE Way, the Truth, the Life, the Everlaſting Way, the Everlaſting Truth, the Everlaſting Life; that is, the Rule in the *New-Covenant*. *God* ſent *Chriſt* his Son, the Word of Eternal Life, a Light into the World; and the Meſſage and Driſt of the Goſpel is to turn Men from the Inward Darkneſs to the inward Light: and being turned to it, the Manifeſtation of this Light is to be the Rule, which Manifeſts the Way of Light and Truth, as Immediately in the Heart, as ever the Darkneſs did the Way of Deceit and Errour.

The Promiſe of the *New-Covenant* is, *I will put my Spirit within them*: and this Spirit hath an Inward Law and Teſtimony, which it Writeth in the Heart; which Inward Law and Teſtimony, is to be the Rule of the Heart. And as the Outward *Jews* were to have Recourſe to the Outward Law and Teſtimony, ſo the Inward *Jews* are to have Recourſe to the Inward Law and Teſtimony; and to Witneſs the Law of the Spirit of Life in *Chriſt Jeſus* Revealed in them, and their Minds and Spirits ſubjected thereto: And this is near, bright and powerful in thoſe who receive the Spirit, and with him, the Law and Power of the Endleſs Life.

The Letter Killeth, the *Jews* underſtand not the Way of Life by the Letter; therefore, the Promiſe was, *I will pour out my Spirit upon all Fleſh:* And becauſe ye are Sons, *God* hath ſent forth the Spirit of His Son; and thou ſhalt hear a Voice behind thee, ſaying, *This is the Way, Walk in it.* And this Voice is to be hearkened to; this *Prophet* (which *God* raiſeth up to the Soul in the *New-Covenant*) is to be heard in all things: And he that hears His Voice, and Obeys, Live; and he that hears not, is in Death, even until now, profeſs what he will.

In *Chriſt Jeſus*, neither Circumciſion availeth any thing, nor Uncircumciſion, but the *New-Creation:* If any Man Walk according to this Rule, Peace be upon him, *&c.* What doth the *Apoſtle* call the Rule here? O wait on the *Lord* to Read in the Spirit, and Rightly to Underſtand.

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If a Man receive the Spirit, and walk in the Newneſs of the Light, and quickenings thereof every Day, hath he not a Rule which is certain and infallible? If any Man be in *Chriſt*, there is a New Creation; and the Limits of that New Creation, which is the Light and Power of the Endleſs Life, or of *God*'s holy Spirit dwelling within, that is His Rule. And within the bounds of that (within the bounds of His Light, His Life, His Motions, His Inſtructions) Man never Errs; but out of it, Deceit, and Darkneſs, and Errour is always at hand.

Yet (though we do own *Chriſt* to be the Rule) we do not deny making uſe of the Scriptures to try Doctrines, and Forms of Religion by; but know, that what is of *God*, doth, and will agree therewith, and what doth not agree therewith, is not of *God*; and that our Fore-Fathers in the *Faith*, were led to Batter the Superſtitions, and Idolatries of the *Papiſts*, by the Teſtimony of the Scriptures; and we have alſo the Teſtimony of the Scriptures with us, both to the Light, and Spirit within, and againſt Forms formerly invented, or now Practiſed out of the Life and Power. But we believe the Spirit to be a Touch-Stone beyond the Scriptures, and to be that which giveth Ability to try, and diſcern not only words, but Spirits; whereas a Man may hold the Form of Doctrine and Godlineſs, and yet want the Power; in which Caſe, nothing can try ſuch a Spirit, but the Spirit of *God*, which is in the Spiritual Man. And for calling the Scriptures the Word of God, we cannot but look upon it, as an improper Expreſſion, They being many Words, not the one Word; and *Chriſt* is called in Scripture, not only the Word *God*, but the Word of *God*. And if in the Fear of the *Lord*, and true Senſe, we keep herein to the Expreſſions of Scripture, and its Form of Words, which are Sound; ſurely we cannot Juſtly be blamed for ſo doing.

But whereas ye affirm the Scripture to be the Rule; Conſider ſeriouſly, and Anſwer me this Queſtion. *How is it a Rule? Whether it be a Rule, as it is literally underſtood?* Or, *Whether it muſt not be Interpreted, before it can be underſtood as a Rule?* If it muſt be Interpreted, *What muſt be the Interpreter, whether it be the Spirit of* God, *or a Man's Wiſdom?*

As to that Queſtion, *Whether the Writings of any now be of equal Weight with the Scriptures*; I have this to ſay:

The Weight of the Words which are from *God*'s Spirit, is according to the Strength of Life, which he pleaſeth to Cloath them with; he ſent forth *Moſes*, the *Prophets*, the *Son* in that Body of Fleſh, the *Apoſtles* in His Name and Authority; and the Angel that He ſends with the Everlaſting Goſpel, after the *Apoſtacy*, to Preach to every Nation, Kindred, Tongue, and People, he ſends not without His Authority; yea, the Meſſage that he thus ſends in any Age, hath a peculiar Reference to the State of the World, and the State of the People of *God* in that Age, and none can ſlight (whether it be ſignified by word or writing) without daſhing againſt *God*'s Authority, and deſpiſing him that ſpeaketh in theſe Latter Days. Yea, the immediate Word of the Lord, Spoken, and Declared at this Day, by any Man to whom it pleaſeth the Lord to commit the ſame, is of no leſs Authority, nor more to be ſlighted now, than it was in His Servants in the Days paſt, by whom the Scriptures were given forth.

Concerning Chriſt.

CHriſt is that Word of Eternal Life, which was Glorified with the Father before the World was, who in the full appointed time took up the Body of Fleſh, prepared by the Father, to do the Will in, and did the Will in it, Fulfilling all Righteouſneſs to the Satisfaction of the very Heart of the Father, for whoſe Names Sake the Sins of Believers are Pardoned. And this ſame Word of Eternal Life, and no other, which took that Body of Fleſh upon Him, is alſo Manifeſted, and Dwelleth in the Hearts of His Saints, who (receiving Him in

the Faith which is of Him) Dwells in them Richly, Manifesting in the Vessel, the Treasures of His Divine Wisdom and Knowledge. Now, this is the precious Knowledge of *Christ* indeed; and this is it, every one is to wait for, to find a Measure of the same Life, the Fulness whereof Dwells in Him Bodily, Dwelling in our Mortal Bodys, and making us like unto Him in Spirit, Nature, and Conversation. And he that knoweth not, but Oppoſeth this (in any of its Appearances, or Operations) either in himself or others, is so far of the dark Anti-Christian Spirit.

Concerning the Form of Sound Words.

NOt only the Form of Sound Words, but also the good Knowledge of the Heavenly Things themselves, have been miserably Lost, and Buried in the Ruins of the great *Apostacy*. And though *God* hath oftentimes touched Men's Spirits, and given them some Sense of the Anti-Christian State of Darkness; yet have they not had that regard thereunto, so as to be led thereby out of the State of Darkness, but are found in *Babylon*, by the Spirit of the Lord, at the very time of His coming to Destroy Her. For though the Spirit of the *Lord* Call out of *Babylon*; yet there is great Danger of not Observing, and Following the Call; but of abiding still there, and partaking of her Plagues.

Now, though Men have had the Scriptures, yet wanting the Spirit of *God*, and not knowing how to turn their Minds thereto, and distinguish His Voice, from the Voice of their own Spirits and Reasonings; (yea, of the Enemy also, who lieth in wait to Steal into Men's minds, false Apprehensions from Scriptures) they have not come into a clear Understanding, either of the Things or Words of Scripture: but with that Knowledge, and Apprehensions of things, which they have gathered, have many times been ready to Fight, rather against *Christ*, than Anti-christ; and so their Confessions of Faith, and Expositions of Scriptures, have been mixed things; rather suiting to their own Beliefs and Apprehensions, than the true Nature of the things themselves: yea, by this gathered Knowledge, they have been in great danger of a desperate oppoſing the pure Administration of *God*'s Truth, from, and in the Light and Power of His own Spirit. Likewise, the Churches they have Gathered, and Built up, they have done in a way of Imitation, from what was done once formerly, by the power, and in the authority of the Spirit; but not in the same power, life, and authority. I might say the same about their Ordinances and Duties, wherein the *Lord, God* knoweth, hath Manifested to others, and can Manifest to them, that they have Erred very much.

It is true, ye have rejected some Wood, Hay and Stubble, and we acknowledge the Lords goodness to you, in that ye have gone so far: Yea but there is yet more to be rejected, and all Imitations and Knowledges and Interpretations of Scripture out of the pure Life are to be laid aside, and the Spirit of the Lord waited upon, in the light which is of him, to which the mind is to be turned from the Darkness, and in which it is to abide. Now here ye are very short, not so much as come to the outward owning or understanding of the way; so far are ye from walking therein.

That ye seek to find the Power and Operation of Truth in your hearts, I do believe it concerning divers of you, and do bless the Lord in reference to any of you that it is so with you, and from my heart desire for you, that your hearts may be answered by the Lord therein, and that ye may feel preservation through that which is of him in you, though distinctly ye know it not, nor how to have your minds turned towards, and waiting upon, the Lord in it.

So to seek to have Christ formed in you, and to know Union with him, and a real Implanting into him, to know as a Vine, as Head, a living Stone, a Root, as Meat indeed and Drink indeed, *&c.* This is pretious indeed to desire after, but much more

more pretious to witneſs: And O that ye alſo knew the way, the living way, wherein God communicateth theſe things abundantly to thoſe, who once ſate in the Deſolate and Barren places, mourning and ſorely crying out for the want of them: for then ye would not oppoſe us for turning people from Darkneſs to Light, but be one with us therein: The integrity which is in any of you, is of God; and though the ſoul miſtake about a Duty or Ordinance, yet the Cry therein after him is not wholly rejected and deſpiſed by him. But ye would know much more of him, if ye were accquainted with him in his own Way, and Worſhipped him in the Everlaſting Ordinance, which is the pure Light of his Son, which was before the Letter, brings the Soul nearer to the Lord than the Letter can, and gives a fuller Communion with the Lord in Spirit, than can be had or enjoyed through Words or Conceptions of things. And the end of the Letters Teſtimony is to bring into the Spirit and Power, which is the Adminiſtration of the Goſpel.

Concerning inward Impreſſions.

ALl the Impreſſions which are from the Holy, Pure Power of the Living God, are of the Goſpel Adminiſtration, and are of great Uſe and Vertue; and he that is gathered out of the Dark Power, into the pure Power of God who is Light, and who gathers into the Light, by the Meſſage and Miniſtration of the Goſpel in that Light, hath a diſcerning of the Power into which he is gathered, from the Power out of which he is gathered. And here he neither can nor dares receive any Impreſſion of the Dark Spirit and Power (which is known and experienced to work in great ſubtilty and deceivableneſs) nor refuſe any motion or impreſſion which is of the Pure and Holy One. But ye lay the great ſtreſs upon owning Doctrinals according to your apprehenſions of them, whereas ye muſt come much further out of *Babylon*, out of Man's Spirit and Wiſdom, more into the pure Fear and waiting upon God, more into the Senſe and Power of Truth, and into the Light and Knowledge which is thereof, before your Doctrinals can be owned and ſubſcribed to, by that which is of God. And this ſprings in my heart in true Love and Tenderneſs and Melting Bowels concerning you, O that ye held the head! I queſtion not, but that ye hold notions about the Head, according to your underſtanding of things; but to hold the Head is a far deeper thing than ſo. As for that paſſage about Communion with God, apply it, O apply it, or rather wait for the Spirit of the Lord to apply it cloſe to your hearts: for it is poſſible by his Light and Spirit in his own due Seaſon, he may make manifeſt to you, that much of that which goeth with you for Communion with God, is not really ſo: and indeed in the true love and upright tenderneſs of my heart towards you, I would not have you miſtaken about theſe things. As for raptures, the errour is eaſy, but in that which lies low in the pure fear is the preſervation. And friend, I pray, conſider this queſtion, which now is in my heart to thee. Thou ſpeakeſt of departing from the Faith: Ah friend, art thou yet come to the Faith? Do not anſwer it ſlightly: for I put it not ſlightly to thee nor without a cauſe. For through the Faith of the Son of God an otherghes knowledge and ſenſe of things, in this Day of the Lord's Power, is received, than thou haſt yet attained.

That a man's Doctrinals are right according to Scripture in all the main ſubſtantials, is no infallible Rule to try what Power it is that works in him, or what his Spirit is; becauſe deceit works in a Myſtery, and the Spirit of error may come in Sheep's Cloathing, and may get good words and fair ſpeeches to deceive the hearts of the ſimple: and there were thoſe that held a form of godlineſs, and had not the true Power. But denyed it, and ſuch were to be turned from, becauſe denying the true Power they denied the Lord that bought them, and ſo held not the head: and he that doth ſo, whatſoever he holds of the Doctrine of Scriptures hath ſufficient cauſe to queſtion his Communion with God, and alſo the truth of his raviſhments and ſpiritual enjoyments, and all his Duties and Graces.

Again, a man may apprehend his Doctrinals to be right, as to the main ſubſtantials, when indeed they are not ſo. For the Doctrines of the Goſpel are Myſteries, Faith is a Myſtery, the Love of and in the Spirit a Myſtery, Obedience to the Truth a Myſtery, the right confeſſion of Chriſt in and through the ſpirit a Myſtery, the Worſhip of God in Spirit a Myſtery, Juſtification, Sanctification, and the Peace and Joy of the Spirit Myſteries of the Kingdom, *&c.* and it is eaſy miſſing and miſunderſtanding theſe things, but hard to come to the true knowledge of them: and if any of the true, inward, *Spiritual* knowledge of theſe things be received at any time, it is hard retaining it, nay impoſſible rightly ſo to do but in that which gave it. And indeed this is the great Myſtery of Religion, to wit, to begin in the *Spirit*, and ſo to travel on in the pure Light, Life and Knowledge thereof, and not to entertain or mix with any thing of the fleſh. But now if a man have not the Spirit of Chriſt, or if he be not able to diſtinguiſh the Spirit of Chriſt in its Voice, Motions and Workings from the other Spirit, and from his own Wiſdom and Underſtanding: when he reads a ſcripture he may eaſily err and miſtake about the Doctrines thereof, and let in ſomewhat of his own, or the other ſpirits forming, inſtead of that which is the pure Truth of God. And then this which he hath ſo let in, will cauſe him to miſ-judge concerning the Truth, when God manifeſts and brings it forth purely and unmixedly in others, and make him a great enemy to it.

This was the caſe of the *Scribes* and *Phariſees* and great Prieſts in the time of Chriſt; they Studied the Law, gave interpretations of it, being appointed by God to preſerve the Peoples Knowledge; and by their underſtanding of the Law and Prophets, Chriſt could not be the Meſſiah: for plainly, that appearance of his diſagreed with the Law and the Prophets, according to their underſtanding of them. Chriſt was to abide for ever, but he ſaid the Son of man muſt be lifted up. Yea the very Diſciples themſelves underſtood not this for a long time, and if the ſenſe of the Life and Power of the Father in him, had not bowed down their Spirits, they alſo would have reaſoned againſt him in many things. *When Chriſt cometh, no man knoweth whence he is: But we know this Man whence he is.* And when *Nichodemus* (who was touched with the ſenſe of his Power) ſeemed to favour him: What ſaid they to him? *Search and look, for out of Galilee ariſeth no Prophet.* And they themſelves in ſearching and looking and trying by the Scriptures, found him not agree with *Moſes* and the Law which he had given from God (whom they ſaid they knew was *of God*) but whereas *Moſes* had given a ſtrict command about the Sabbath upon which there was no work to be done, nor burthen born, *&c.* He on the other hand bids a man *take up his Bed and walk on the Sabbath day. How could this be the Meſſiah, of whom Moſes wrote* (would they ſay in their hearts) would he teach and practiſe contrary to *Moſes*? So that there is no certain trying by the Scriptures, further than a man is certain that he hath the underſtanding of thoſe Scriptures which he tryeth by, from God's Spirit. For was not this plain to them, that no burthen was to be born on the Sabbath? and do they not herein (according to their Underſtandings and Knowledge of the Scripture) find Chriſt contrary to *Moſes* and the Prophets; what then would follow naturally? A Deceiver, a Deceiver, would they preſently cry. He cannot be of God; let him talk of what power he will, it cannot be God's power: we need a further ſign from him, before we can believe him to be the *Meſſiah.*

But the way of trying Doctrines by the unerring Spirit, and pure Light of Truth in the Heart, is certain and infallible. He who is Truth, and no Lye, never deceives about Truth; yea, the very inſtinct of his Life, and Nature diſtinguiſhes things truly, and never Teaches the Heart to Err, who is acquainted with it, and keepeth to it. And, What is the Spirit which is given, and why is He given? Is he not above the Letter? and where he is Received, is he not to be Acknowledged above it? Is not his Law of Light Written by his Finger in the Heart, above any literal Deſcription or Command of it? We muſt ſet the Spirit above the Scriptures, and the Miniſtration of the Spirit, above the Miniſtration of the Letter. We cannot be clear before the *Lord*, in giving way to any Profeſſors on the Earth herein, but muſt Teſtify for *God* againſt them. Yea, he that hath

hath received the Anointing, and knoweth how it Teacheth, and how it Preserveth from all that seduceth, cannot but give the Honour to it, and acknowledge that it is the great Ordinance of *God* in the Gospel, even above, and beyond the Letter. And till he is so known and received, Men can never be able to distinguish the Truths of *God*, as held forth by him in the Scriptures, of Truth, from their own Conceivings, and Apprehensions about things, but will be ready to take their own Apprehensions, and Conceivings for Truth; and having so done, they cannot but mis-see, mistake, and mis-judge about that which is Truth indeed. So that the Doctrine which they thus set up, is not indeed the Doctrine of Truth according to the Scriptures, but rather that which they conceive, and have imagined so to be.

So that, whereas thou sayest, your Religion consists, first of right Apprehensions, *&c.* we on the other hand, cannot but Testify, as we have been convinced by the *Lord*, felt, and understood in him that is true, that a Man must first receive the Spirit, before he can have right Apprehensions about the Mystery of *God*, *Christ*, &c. because the Spirit searcheth the deep things of *God*, and the things of God knows no Man but by the Spirit: therefore, there is a necessity for People, first to be turned to the Spirit of God, as being the first step in the way to true saving Knowledge.

Concerning the Light.

CHrist who had all Power given Him by the Father, and Authority to send forth Messengers to Preach the Gospel of His Salvation, He sent forth His Apostles and Servants, to Testify and Declare of it.

That which they were to Preach and Testify of, was, *That which was from the Beginning*, even the *Eternal Life*, *which was with the Father*, *and was Manifested unto them.* And this is the *Message* which they heard of Him, and were to Declare to others, *That* God *is Light*, *and in Him is no Darkness at all.* And this Word of Faith, this Word which was from the Beginning, this Word which Reconciles the Soul to God, they were to Preach as near in the heart, as in the mouth. And the intent of their Preaching and Testifying of this, was to turn men to it, from the Darkness within to the Light within, from the Power of Sathan within to the Power of God within. Thus was the Gospel Preached before the Apostacy, and thus is it again Preached after the Apostacy: and this Light, this *Life*, this Power of the Invisible Word is witnessed again to become the Salvation, as it was before the Apostacy.

Now here, being turned to this, this discovers the Darkness, the lost Estate, the Captivity, the Bands, the Misery of the Soul, and gives to long after the Saviour; and not only so, but it also sheweth the Saviour whom it causeth the Soul to long after; and in the waiting upon the Saviour in the *Light* which is of him, giveth to partake of his Salvation.

And so here, we come to have that Work of God renewed in our hearts and spirits, which at any time was formerly wrought, and it wrought more clearly and effectually, as it must needs be, as the mind is turned toward and gathered into the pure *Light*, *Life* and Power. And in this, we are taught to own Christ, as he appeared in that body of flesh, and what he did in the *Life* and *Vertue* of the Father; yea the pretiousness of that his Sacrifice, both in its own Nature, and in the eye of the Father; and we bless the *Lord* for him, and believe in the *Father* through him. Yea, we bless the *Lord* for the Declarations of the good things in the Scriptures, and read them with Joy, and Thankfulness to the *Father*, and in the watch against that which would imagine about them; for we know any such thing (let into the mind) Darkens. So that we do not fall short in a true owning of Christ, as he appeared in that body: and also we know and own the same word of Eternal *Life* appearing in us, that we can say truly with the Apostle, *it hath pleased the Father*

to

to reveal the Son in us, and it is the Eternal Life, it is the Son indeed of the Holy God, and not another.

Now, for that way of Working, which thou ſpeakeſt of, of ſeeing a Man's Nakedneſs, Filthineſs, wretched, loſt, undone condition, of being convinced of his own impotency, that his help is not in himſelf, that all his Righteouſneſs is as filthy Rags, of crying out, What ſhall I do, Wo is me, I am undone, what ſhall I do to be Saved? How ſhall I appear before the Lord? And ſo of Mourning in Secret, and the Sore Running, *&c.* and the Diſcovery of *Chriſt*, as was in that Day, as offer'd without Mony, without Price, *&c.* and ſo the Soul's humble, and cordial caſting it ſelf upon him, *&c.* and deſiring to know him, not only as a Saviour, but as a Lord, alſo Reigning over him, *&c.*

All this we knew, in the true and ſenſible experience, as it was revealed in that day. But we knew not the word of Life within to be the word (though we felt Operations from it) and ſo were not founded upon the Rock, upon the word of Life, as revealed within: and ſo when the ſtorms came, they had greater Power upon our ſpirits, than we believed they could poſſibly have. And now in the *Lords* freſh viſiting of us, we have not loſt any thing we had before, nor do deny any thing that God wrought in us then, but have it again with advantage, and precious Additions from the *Lord God*, in that pure Light of Life wherewith he hath viſited us.

And now God having demonſtrated this thing to us, ſhewing us what it is? and giving us to partake of the precious Virtues of it; how can we call it leſs than a meaſure of Chriſt, of his Spirit, than the ſeed of the Kingdom, than the Heavenly leaven *&c.* knowing and experiencing it aſſuredly to be that very thing, which Chriſt ſo called in his Parables: and that in you which is offended at us for it, we know to be not the true Birth, but the Birth of another wiſdom, which is to be caſt out, with her Mother: and it will be a happy day with you, if ever ye come to witneſs the caſting of it out; which ye can never do, till ye come to know, and own and be ſubject to Chriſt within, to the pure Commandement and word of Life in the Heart, to the Law which cometh out of *Sion*, and to the Teſtimony and word of the *Lord* from *Jeruſalem* (And they that come not to know it caſt out of them by the Power, they thereby will be caſt out with it.)

But that there are ſome glimmerings of Light remaining in fallen man, directing concerning many things morally good, as to honour Parents, to deal juſtly, to do as we would be done unto, *&c.* There is, thou ſayeſt, a Light diſcovering theſe things as duties, and the contrary to be Evil, and there is alſo ſome anſwerable ſtrength to come up to ſuch Moralities. If thou meaneſt a light diſtinct from the Spitit and Divine Nature of God, I deſire thee to manifeſt it from Scripture: For *Adam* was to dye the death that very day that he ſinned. And the Death and Curſe came upon his Poſterity, who are dead in treſpaſſes and ſins; but the light that diſcovers and leads out of evil is from Chriſt. That which maketh ſin manifeſt, is his Light. I read that the Grace which bringeth ſalvation, hath appeared to all men, and that that teaches men to deny Ungodlineſs and worldly Luſts and gives them ſtrength ſo to do: and that it is the work of the ſpirit to convince of ſin, and that the Spirit of the *Lord* ſtrived with the Old world to reduce them from their evil wayes, and that he gave the *Jews* his good Spirit to inſtruct them, but they rebelled againſt him: but that there are ſome glimmerings of Light diſtinct from the Spirit of Chriſt, teaching fallen man to do this, and ſome anſwerable ſtrength in him to walk up thereto, I read not.

It is the promiſe of the new-Covenant, that God will write his Laws in the Heart, and whatever of his Law is written in any man's heart it is by Virtue thereof: for man is dead unto God's Law Naturally, and his eye blinded by the God of the world, but that which opens his eye to ſee what the Law ſaith, is the light of the Spirit. For that which maketh manifeſt is Light, and that which may be known of God in the Gentiles, is made manifeſt to them by the Light of God in them, which ſhineth in their darkneſs, but their darkneſs cannot comprehend

comprehend it. But it fathometh and comprehendeth the Darkneſs, and is able to gather the Mind out of it, being ſubjected to it, in the Will which it creates and begets, through the Eternal Power which viſits by it, and is preſent with it, to Work the Mind out of, and deliver it from the Darkneſs. And as this Light comes from Chriſt (*For he is the true Light, that enlighteneth every Man that cometh into the World*) ſo it diſcovers, and maketh Manifeſt *Chriſt*, in his Nature and Spirit, and leadeth, and guideth towards him: and he that is lead to him in Spirit, and born of him in Spirit, cannot miſs of the Benefit, and Vertue of what he did in that Body of Fleſh; being gathered into, and found in that which is of him, to which all belongs. And in, and by this is received that nature wherein the Law is Anſwered, and the Work of Anſwering the Law, is through the Renewing of the Mind, and an Evidence of ſomewhat of a New Nature: every Degree of which Nature is Begotten, and Maintained by *Chriſt* the Power of *God*, who is over the Fall, and the whole Corruption thereof. But by the Old Corrupt Nature or Mind can no Man do the things contained in the Law: for it is enmity againſt *God*, and is not ſubject to his holy Law; neither indeed can be. But the Law is Spiritual, Holy, Juſt, and Good, Converting the Soul, and making Wiſe the Simple; which Work it effecteth, wherever it is Written in the Heart, by the Finger of *God*'s Spirit.

Then again, as touching *God*'s imputing *Chriſt*'s active, and paſſive Obedience, *&c.* We do not lay the ſtreſs of Juſtification in believing a Notion, concerning *Chriſt*'s active, and paſſive Obedience; but this we know, that *Chriſt* did Obey and Suffer, and that it was for our ſakes; and that for his ſake, there is a Gift given us from the Father, to Draw us to *Chriſt*; and that he, that is overcome to *God*, by the Gift of His Light, is thereby drawn out of the Darkneſs; and that that Gift brings every Man (that hears the Heavenly Voice thereof, and follows it) into the Son's Light, into the Son's Nature, into the Son's Life, into the Son's Spirit; in which, the *Gentiles* might partake of Remiſſion of Sins for his ſake, being gathered thereby, out of the Darkneſs into his Light and Power. For though they had never heard the outward Sound, or Name *Chriſt*; yet feeling the thing, and being gathered to *God* by the thing, the Value, and Vertue of it could not but redound to them: For it is not the outward Name, but the inward Life, and Power which is the Saviour.

And whereas the Voice of the Spirit ſaith, *Ho every one that Thirſteth, come ye to the Waters:* What are the Waters to which the Thirſty are Invited to come? Did we not believe in *Chriſt*, and caſt our ſelves on *Chriſt* in that Day, according as thou apprehendeſt? And yet the Thirſt and Cry our of Souls was not ſatisfied. But the living Waters ſatisfy the Thirſt. Not is it a believing a Relation concerning the Thing; but a Receiving of the Thing, of the Milk, of the Wine, of the Living Water, which anſwers the deſire of the Thirſty Soul. And by coming to the living Waters, and hearing the living Voice, and eating and drinking the living Food, the Soul Lives, and the Everlaſting Covenant is made with it, even the ſure Mercies of *David*, which are ſure in the Covenant of Life for Ever. And thoſe that are living, in, and by the true Life, cannot deſire to Reap, or Enjoy any thing out of the New Covenant of Life, but only in it.

This is in my Heart concerning you; ye lay the ſtreſs upon a Notion, and upon an act of the Creature, from, and upon a Notion, which they that are out of the Life may perform, and who (that hath any Senſe of a Man in him) would not perform to avoid Periſhing? That is, Who would not thus caſt himſelf upon *Chriſt*, if believing after ſuch a manner would Save him? And yet there is alſo a difference, a very great difference between doing of it now, when *Chriſt* is generally owned as the Saviour, and doing it then, when he was generally diſowned. Then who thus believed, it argued the teachings of the light and power ſo to do: but now the form of owning *Chriſt*, is far more common, than any form or way of diſowning him. So that now, not the word, not the form, not the outward owning, or caſting the Soul upon *Chriſt*, is ſo much to be conſidered or valued; but rather the power, the light, the life, the gift wherein, and whereby this is alone rightly, and truly done. And he that owneth *Chriſt* aright, will own that

which

which is of Chriſt, the manifeſtation and gift of his Spirit, the ſhining of his pure Light, firſt in the Darkneſs, and then out of the Darkneſs, to that mind which it hath gathered and preſerveth out of the Darkneſs.

And then for being compleat in Chriſt in a relative way, while the Heart is unmortified, and unſubdued to God. It is dangerous miſtaking about theſe things. I do confeſs, the Sins are pardoned upon a true belief, and the Soul enters into the Covenant of Life, and is accepted with the Lord, as it finds entrance thereinto and walks therein. And there is no Condemnation to them that are in Chriſt, *Who walk not after the Fleſh, but after the Spirit.* But if there be an hearkening to the Fleſh, and walking after the Luſts and deſires thereof, is there no Condemnation then? Is not the Juſtification in the Covenant, and according to the Laws of the Covenant? Alas, alas, how do men Imagin concerning things and ſo in their Imaginations juſtify themſelves wherein the Lord God condemns them, and know not the way of the Covenant and of the Juſtification thereof. For there is a New Covenant as well as an Old (and the New is not like the Old) and a walking with God in the New Covenant; and every ſtep in it his Life juſtifies, and every ſtep out of it his Life Condemns, and the Mediatour of the new Covenant juſtifies it and according to the new Covenant, and never otherwiſe. For the way of God is perfect, (the way of Life, the way of Reconciliation, the way of Redemption,) and the Soul is only accepted of and juſtified of the *Lord* therein. Yea Juſtification is a Myſtery to man's wiſdom and underſtanding, with all his Knowledge he can gather from Scripture, and he only knows it, who feels it, and hath the experience of it in that which is true, and which cannot deceive.

Concerning Juſtification.

THe Apoſtle *James* ſaith expreſly, that by Works a man is juſtified, and not by Faith only: and his words were from God's Spirit, and are true, and the Lord ſaw an uſe and ſervice of them. There are Works which are excluded the Covenant of Life: and there are Works which are not excluded, no not to Juſtification. There are Works required by the Covenant, Works wrought in the Faith and by the Power of God; and when they are brought to the *Light*, it is made manifeſt that they were wrought in God, even works that are of his Son, wrought in the Life and by the Spirit of his Son, and theſe the Father alwayes Juſtifieth. Yet we do not ſay, this is a man's Juſtification for his ſins paſt, but they are forgiven for his names ſake: nor do they expiate ſins afterward committed, *&c.* But the Advocate intercedes and his blood waſhes them away. But this we ſay, that alone in the Faith, in the Obedience of the New Covenant, the Juſtification of the New Covenant is Witneſſed: and the New Covenant Juſtifieth no ſin, nor the Soul in ſin, but Purgeth away the ſin, and Juſtifieth from it, waſhing off the Venom and defilement of the wicked Spirit from the Conſcience, which the *Lord* purgeth by the Faith, and by the vertue of the Water and Blood which the Faith brings in.

Now having been led by God into the pure Covenant of Life, and having there had the true Sence, Knowledg and Experience of things, even of the Truth as it is in Jeſus, we cannot but ſpeak and teſtify of it, as we have felt and received it; and here we know and find certainly and infallibly, that it is not the Law of works which juſtifieth the believer, nor the Obedience or Righteouſneſs thereof: but there is a Righteouſneſs revealed of an higher Nature and Kind, than the Righteouſneſs of that *Law*, which is made the Souls in and by the Faith. And this is Chriſts Righteouſneſs, the Righteouſneſs of his Life, the Righteouſneſs of his Nature, the Righteouſneſs of his Spirit, which is revealed in the ſoul, and which in the Union with Chriſt becomes the ſouls, and Chriſt theredy is made of God unto us Righteouſneſs. And the works which are wrought in man by this Righteous

ous Spirit and Holy Power, are of far more value in themſelves and of more acceptation with God, than man's Obedience to the *Law* could be, could he obey never ſo exactly; for theſe are from an higher principle, and of a far more excellent Nature, Spirit and Kind, than man's Nature and Spirit is: and yet the acceptance is not for the works ſake, but for the ſake of the worker of theſe works.

Concerning God's Love to Mankind.

GReat is the Love of God to Mankind, who deſireth not their Deſtruction, but their Redemption and Salvation from that which deſtroyeth. Now, from and according to this Love, he ſent Chriſt as a Ranſom, a Propitiation for the Sins of the whole World: and not only ſo, but he hath given him as a Light to Enlighten all the dark parts of the Earth, that every Soul might believe in his Light, and by its Guidance and Power come out of the Darkneſs: and the free gift is as large and as powerful to ſave, as the offence or offences are to deſtroy. So that God hath not only ſaid it, but he hath manifeſted that he deſireth not the death of a Sinner, but would have all men to be ſaved, and come to the Knowledge of his Truth and Gift of his Grace, that they might be ſaved thereby. And this is the Goſpel, even the Grace which bringeth Salvation, and the Power of Eternal Life to all men's Doores, by and in which the Spirit of the Lord God (who is able to ſave) ſtrives with them and in them (according to his pleaſure) againſt the Enemy.

Now for men to interpret a Scripture, ſo as to overturn this, contrary to the very driſt of the Goſpel, and contrary to the very Nature and Heart of God, they do not well, nor by the guidance of his Spirit in ſo doing. And now in love to thee, though I have not much freedom to open theſe things, knowing that they are above the ſtate of moſt People to underſtand, and that it is rather proper for them to wait in what is clear and manifeſt, than to meddle with things hard to be underſtood and deeply myſterious, before the ſpirit of the Lord opens them to them: Yet I ſay, in Love I find freedom in the Lord to ſay a little to thee. Mind the words of the Apoſtle, in fear and reverence towards the Lord *What if God, willing to ſhew his Wrath and to make his Power known, endured with much Long-Suffering the Veſſels of Wrath, fitted to deſtruction.*

Now conſider, how is *God willing to ſhew his Wrath, and to make the Power of his deſtroying a Veſſel* known? is it a thing natural to him? is it not contrary to his Nature to deſtroy? Any who can teſtify any thing of the Life of God in their hearts, do they find any thing of a deſtroying Nature in it? Chriſt, who was the expreſs Image of God, did not he come to ſave? did he come to deſtroy any? And when any reſiſted the Counſel of God againſt themſelves, was it not grievous to him? *O Jeruſalem, Jeruſalem, how often would I have gathered thee!* Here the heart of God towards the Sons of Men may be read, as in a true Glaſs. And before the Lord gives them up to deſtruction, doth he not endure them with much Long-Suffering? and is it not the proper intent of the Goodneſs, Forbearance and Long-Suffering of God to lead men to repentance? *Rom.* 2. 4. And they that are led by the *Long*-Suffering to repent, do they not witneſs it Salvation? 2 *Pet.* 3. 15. Ah, wait on God that thou maiſt underſtand theſe things from him, as they are, and not according to the Imaginations and Reaſonings of thine own Wiſdom and Underſtanding: It hath been a long Night of Darkneſs, wherein many Miſapprehenſions and Falſe Conceivings upon Scriptures have been ſwallowed down, which the *Lord* pitied us under, and bare with us in them: but now it is high time to bow down to, and receive, that Light which purgeth the Veſſel from all ſuch Miſapprehenſions and Miſconceivings, which are as really hay and ſtubble in the ſight of God, as the Groſſeſt Darkneſs of Popery is.

Concerning Baptiſm.

WE own the one Baptiſm, and (bleſſed be the *Lord*) are baptiſed therewith into one body. That of water was but the forerunner's, but the ſhadow of Chriſt's Baptiſm, which is with the Holy Spirit and Fire. Now when Chriſt ſent his Apoſtles to Preach and Baptize, did he ſend them to Baptize with the Forerunner's Baptiſm, or with his own Baptiſm, when he ſaid, *Go teach all Nations Baptizing them into the Name*, &c. *Paul* profeſſeth openly, he was not ſent to Baptize, but to Preach the Goſpel. Was he not an Apoſtle? had he not ſeen the *Lord*? had he not his Commiſſion from him? did not the Apoſtolick Commiſſion contain Baptiſm, as fully as Preaching? Is it not ſaid, *He that believeth and is Baptized ſhall be ſaved*? Yes without doubt it did contain Chriſt's Bapiſm (without which there is no Salvation) as well as preaching: but the Baptiſm of Water, which was a figure of the thing (which *Paul* did find freedom to do to ſome) *Paul* ſaid he was not ſent to do. He did it not by Commandment, but he might do it by Permiſſion, as well as Circumciſe, which was another figure of the ſame thing.

Concerning Perfection.

CHriſt is a perfect Phyſician, and is able to work a perfect cure, on the heart that believeth in him and waiteth upon him: Yea he came to deſtroy the Works of the Devil, to cleanſe man's mind of the Darkneſs and Power of Satan, and to fill it with the *Life* and Power of Truth: and he ſent forth a Miniſtry, not only for the begining, but for the perfecting of the work: Yea his word in the mouth and heart is powerful, ſharper than a two edged ſword, and he can caſt out the ſtrong man, and cut down all that is corrupt and contrary to himſelf, and break down every ſtrong Hold in the mind, and ſpoil all the goods of the Enemy. Chriſt likewiſe bids his Diſciples, *Be Perfect as their Heavenly Father is Perfect*; and the Apoſtle bids men *Perfect holineſs in the fear of God*, that they might be fully ſeparated from, and not ſo much as touch, the unclean thing; but enjoy the promiſes of God's dwelling in them and walking in them, whoſe Temple under the Goſpel is to be pure. And if a man wait upon God in the Work of puriſying, and witneſs the Power and Vertue of the New Covenant, even the Fear put into the Heart, which keepeth the heart clean, and will not ſuffer it to depart from the *Lord*, and witneſs the Powerful *Law* of the endleſs *Life*, giving him dominion over the *Law* of Sin and Death in the Members, and the *Spirit* of the *Lord* put within him, cauſing him to walk in his wayes, and to keep his ſtatutes and do them: ſure this man cometh near to Perfection. Did Chriſt cure perfectly outwardly in the dayes of his Fleſh, and ſhall he not cure perfectly inwardly in the day of his *Spirit*? Yes certainly, the *Lame*, the Deaf, the Blind, the Dumb, the *Lepers*, waiting upon him in the way of his Covenant, ſhall be cured by him as perfectly inwardly, as ever the others were outwardly. And then is the day of Joy, and of reaping the good things which the promiſes contain, feeding on the feaſt of fat things on God's Holy Mountain in peace of *Spirit*, in ſecurity from the ſouls Enemies, none of them being able to come to hurt or deſtroy; nay not ſo much as to make afraid on the Mountain of Gods holineſs; and then the ſong of *Moſes* and the Song of the Lamb is ſung, and walking in the way of Holineſs witneſſed, which no unclean thing can paſs over to, but only the ranſomed and redeemed of the Lord.

Now

Now if any man come in truth to witneſs this from the Lord, and hath found by his conſuming Fire the droſs burnt up in him, and his Soul cleanſed from what is corrupt and unrighteous; doth he deceive himſelf or is he a Liar, if he ſay the Lord hath cleanſed me from all my unrighteouſneſs? And did *John* ſpeak there of his own ſtate, or of the ſtate of the other Apoſtles and Believers who were grown up in the Life and Power of truth, and had overcome the wicked one by the Strength of Chriſt in them? or did he ſpeak condeſcendingly (as the Apoſtles often did, with the Weak, becoming as Weak, when they were exalted by God to an higher State than that Condition ſignified?) Had he not fellowſhip with the Father and the Son, and was not his Joy full, and is the Joy of any full, while *Sin*, while Corruption is near and hath Power; while *Satan*, while the powers of Darkneſs, are not trodden under foot? There is a State of Righteouſneſs without Chriſt, wherein if a man ſay he hath no Sin (and ſo thinks he hath no need of Chriſt) he deceives himſelf. But there is a Power in Chriſt to perfect the Work of Redemption in the Heart, to *Sanctify* the Creature wholly, in Body, Soul and Spirit; yea his Leaven received will work and works daily, till it hath wrought all out, and the whole be Leavened: and he that truly feeleth it ſo, and can ſay in Gods preſence and in the true fear and humility of Heart the Old Leaven is wholly wrought out, and the new hath wholly Leavened me, this is not the Voice of Deceit but of Truth in him

As for that Queſtion, Whether Chriſt hath not Reigned in his Spirit all along in the Souls of his true people?

Anſw. There hath been little of Chriſt's Reign in *Spirit* witneſſed all along the Apoſtacy. It is a great matter to come to witneſs Chriſt Reign in the Heart: Yea there are many who never yet came through the ſuffering which goes before the Reign: but the Croſs, the Power of the Croſs and the thorow-death thereby of all that ſtands in the way of Chriſt's Spirit Reigning, is yet to be taken up, and many Journeyes to be gone, before men come to witneſs Chriſt's Kingdom and the Reign of his Spirit therein?

There are ſome other paſſages which I find in my Heart to ſay ſomwhat to. One is this, That ye know through Mercy when ye are well, that ye are ſatiſfied, *&c.*

There hath been a Cloudy and a Dark day, which for its thickneſs may well be called Night, wherein the People of the Lord have been ſcattered from Mountain to Hill, ſeeking their reſting place.

Now it hath pleaſed the Lord, after this thick Night of Darkneſs, to gather the ſcattered Sheep, and to become the Phyſician (in the Miniſtration of his Spirit, Life and Power) to heal them and bind them up

And thoſe that have been ſick and diſtreſſed and brought into the true ſenſe, they feel the need of the Phyſician, and Bleſs his Name for the healing which he bringeth with him under his wings.

But there are ſome that are fat and ſtrong and whole and compleat by an Imputed Righteouſneſs according to their own apprehending, and theſe are well theſe are ſatisfied, they have no need of this Viſitation of God, nor of this Diſpenſation of Life and Power from on High.

There was a Church once, before the Apoſtacy took place, that knew the Truth better than ye do, that ſaid ſhe was Rich, encreaſed with goods, and had need of nothing, and yet wanted the tryed Gold, the white Raiment and the Eye Salve: and if ye knew how aright to wait on the Lord, and receive Councel and Light from him, perhaps ye might therein ſee alſo, that ye are deſtitute of, and want, the ſame things.

Now in that we teſtifie to you, that we have been in your State, and fully experienced it, and ſeen in the Light of the Lord the truth thereof and the defects thereof, and in Love and in the Leadings of God's Spirit are drawn to teſtify thereof to you, and have from him received the knowledg of the Living way which was made manifeſt before the Apoſtacy, and is now again; and are taught, and enabled by the Lord to walk with him therein, the *Lord* having led us into that, and brought us forth in that, from which all the Apoſtates have erred, and

out of which they all are, this ſhould not be a thing ſlighted by you; but being a weighty teſtimony, and of great concernment to you ſhould be weightily conſidered of, and determined in you by that which alone is able to decide it. Now if ye weigh this Teſtimony by Scriptures, and have not a true underſtanding of thoſe Scriptures from God, ye will but thereby err the more, and be the more confident and hardened in your Errors, and ſo go on in a kind of Satisfaction and Peace in kicking againſt the pricks.

And as for our Confidence, we can truly ſay in the Spirit of truth, we know that we are of God, gathered unto him by the Life and Spirit of his Son revealed in us; and we could eat our Bread in ſecret, and drink the water of Life out of our own Ciſterns ſilently, but that the *Lord* required us, and his love conſtraineth us, and it is due to the Glorious Work of his Mercy and Power towards us, to declare in the ſeaſons of his chuſing, what the *Lord* hath done for our poor, diſtreſſed, mourning, wandering, undone Souls. Now if others are confident without a cauſe, that doth not make void our confidence, which is grounded upon the truth, nor the Teſtimony thereof; iſſuing forth from and in the truth: but that which is of God heareth and owneth it, and feeleth the work of his Love and great Power, and bleſſeth his Name therefore.

As for thoſe expreſſions, It is enough for thee that Jeſus Chriſt is thine, *&c.* So far as thou feeleſt Union with him, in the Principle of *Life* which is of him, thou mayeſt ſay ſo truly. But is it not ſtrange, that thou ſhouldeſt be of it, and not be able to know and own it, in this day of its manifeſtation; but call the Light which is Spiritual and Eternal (and gives the true and certain Knowledge of Chriſt) Natural? What, of God, of Chriſt, having received the Spirit, the Living Well, and yet not know the Myſtery of Life within, nor its pure voice in this preſent day, but limit the unlimitted one to a form of words formerly ſpoken by him, how do theſe things agree with what thou profeſſeſt? ſurely they are deeply in the miſt, who know not Chriſt from Antichriſt, but fight againſt Chriſt and his Light, as if it were of Antichriſt or Nature. Now we are one with any of you (though ye know it not) ſo far as ye know and are of the Truth, and feel true Union with whatever is of God in you.

Thus in Faithfulneſs to God, and in Truth of love and tenderneſs to thee, I have given forth that which ſprang in me towards thee: and Indeed I ſingly breath to the *Lord* in my Spirit, that it may be ſerviceable in the hands of the *Lord* for thy good, even to ſhake that Knowledge and ſenſe which is not of him in thee (though thou ſtrongly believeſt it to be of him) and ſo to bring thee to the Infallible ſenſe and experience of the true foundation, and to a fixed building and eſtabliſhment in Spirit thereupon, in that Light which is of the Father, that therein thou mayeſt own and partake of the Miniſtration of the everlaſting and pure Power in thy preſent day and Generation; which is now ſo diſpenſed, as it hath not been ſince the Night of Apoſtacy. Bleſſed be his Name whoſe *Light* ſhines, whoſe *Life* is made Manifeſt, whoſe Power is riſen out of and Reigns over the Darkneſs, whoſe *Love* and Mercy abounds in the Hearts of his Redeemed ones, who abundantly partake of the Covenant of *Life*, and of the precious promiſes of the Goſpel, to the praiſe of the Riches of the Grace and Mercy; which was to be revealed in the Ages to come after the Apoſtacy, and are ſo revealed, and are yet more to be revealed, to the encreaſe of the Glory of his Name, and of the Joy and Conſolation of his Redeemed ones, who find that to be God's Power and Wiſdom and mighty redemption to them, who to others is a ſtumbling Block, weakneſs and fooliſhneſs: and he who ever was and ſtill is the *Life*, is once again become a ſtumbling ſtone, and rock of offence to both the Houſes of *Iſrael*, who though they have longed after him and breathed for him, and Prayed that his Kingdom might come; yet now when he is come, they know him not, but are Wiſe and Strong in reſiſting and oppoſing him, which is much to their hurt and great danger, as the *Lord God* ſeeth in the Light wherein he dwells, and as he hath given his Children, who dwells with him in the ſame light, to ſee with his eye. And friend, take heed that thou turn not the edge of thy weapon, even of thy Scripture-Knowledg againſt Chriſt, (there were thoſe that once did ſo)

ſo) nor that thy Table become thy Snare: for that was the Curſe, which lighted on thoſe which oppoſed Chriſt's appearnce in Fleſh, and it may alſo (in the juſt and moſt righteous Judgment of God) befall thoſe, who oppoſe his appearance in Spirit in this his day.

And as for what I have writ unto thee, thou ſhalt one day witneſs, that I have writ to thee in true Love, and in the true Light and Senſe of truth: and if thou canſt retire into that which is of God in thee, and receive the true ſenſe and underſtanding there, thou wilt there feel it ſo now. And O that thou couldeſt diſtinguiſh between God's witneſs in thy Heart, and the voice of thy underſtanding and gathered Knowledg, that thou mighteſt receive a Being, Life, pure ſenſe and underſtanding in that which is pure of God, that the Gold might be ſeparated from the Droſs, and there might come forth a veſſel for the refiner?

25th. *of the* 11th. *Month*, 67.

I am a lover of Souls, an earneſt deſirer after their welfare, but eſpecially of ſuch as breath after and long for Communion with the Lord in that which is Living and Pure.

I. P.

A Reply to thy Animadverſions.

To the Firſt.

A Man is juſtified upon account of Chriſt, of being in him, believing in him, obeying his Goſpel. All theſe have reference to Juſtification, according to the ſouls experience and according to the Scriptures, and none of them are to be excluded. God hath appointed Chriſt to be a Prince and a Saviour, to give Repentance, Faith and Remiſſion of Sins; and in the exerciſe of that Repentance and Faith, the Righteouſneſs and Juſtification is received. And the Lord condemns the unbeliever, becauſe he believes not; and the diſobedient, becauſe he obeyes not the Goſpel: and he alſo juſtifies the Believer and the Obedient, becauſe of the Faith and Obedience of his *Son* which he finds in them. And in this Faith the Righteouſneſs, the pure Righteouſneſs flows; the Spirit of the Lord covers, and that it is not only the principle, but alſo the garment of Righteouſneſs and Salvation; yea all that Chriſt did in the fleſh comes in here, and the ſoul feels and partakes of the Vertue and Value of it all, being found here. But out of this are the Notions and Imaginations of mens minds upon, and about Scriptures concerning the thing, who indeed and in Truth (as it really is) know it not.

To the Second, There are Two Covenants, and there are Works of each, Works required by each. In the Old-Covenant, Obedience to the Law of *Moſes* is required. In the New-Covenant, Believing in *Chriſt*, (this is the Work of *God*, that ye Believe in him whom he hath ſent) and Obedience to his Goſpel and holy Spirit. Now theſe, and the Works of the Old, are not one and the ſame, nor have the ſame Acceptance, and Juſtification with the *Lord*. Nay, though a Man could perform all the Law of *Moſes* exactly, yet would he not be therein ſo juſtified in the Sight of *God*, as the Believer is; his Faith and Obedience, which he Receiveth from *Chriſt*, and performeth in the Strength of his Grace and New Life, being of an higher kind, and more excellent nature, than Man's fulfilling the Law in his own natural Capacity, and Principle can be. I am ſorry thou haſt no better a knowledge, and ſavour of the things of the Kingdom, than to Teſtify a diſlike of this Diſtinction. And as for the *Papiſts*, we meddle not with them, farther

farther than we are led by the Lord: for my part I know not what they hold as to this thing.

To the Third; God did threaten the Gentiles (wishing them to take heed of boasting against the *Jews*) that if they did not continue in the faith, and in the fear, they should be cut off, as the *Jews* were. Now there was a great and general departing from the Faith, and answerably, a General cutting off. And though Life was reserved in a select member in the wilderness, yet the true way of gathering into Churches and the Church-State fell. And Now being fallen, the Lord alone is able to rebuild, as he built at first. Now men reading the Scriptures of the Glory of the former Church-State, have been longing after it (which was Good) but withal too forward to thrust themselves into it, and build by imitation without the clear Light, leadings and guidance of the Spirit, and so have not built up in the same Life and Power, by which the Building was at first, and can alone be truly raised again. Now the *Lord* being come forth in his Power, and raising up his own Building; the same Spirit which raiseth up that, Testifieth against all the other, which are raised up without it. And indeed, the Testimony against the present Churches, and Congregations gathered out of the Power, is *Gods*, not ours. But consider seriously, *John* had a Reed given him to measure the *Temple*, &c. which, when part was to be reserved for *God*, and part to be given to the *Gentiles*; but who gave you power to gather Churches, or practise those which we call Church-Ordinances? *Who hath required these things at your hands?* And where dost thou Read, that the *Gentiles* did tread down the outward Court, after it was given them? They trod down the holy City indeed *Forty Two* Months.

To the Fourth; So far as you see, hear, tast, feel, any thing in the pure light of the Truth, as it is in *Jesus*, we rejoyce therein; and heartily desire the increase thereof in you: but we would not have you mistaken about these things.

To the Fifth; Concerning the word or commandement which *Moses* speaks of, and which *Paul* said was the word of Faith which they preached.

If the first Covenant had been faultless, there had not been place left for a second. For if there had been a Law given, which could have given Life, Righteousness should have been by that Law. But notwithstanding the Wonders which God did in *Egypt* and the Wilderness, and the giving the Law and Ordinances, *&c.* yet the Vail was upon them, *And the Lord had not given them an heart to perceive, nor eyes to see, nor ears to hear to that very day*, Deut. 29. 4. Well then, there was a necessity of another Covenant, and these words which *Moses* now speaks to them from God, were words concerning another Covenant, besides that made in *Horeb*.

But where is the Commandment of this Covenant? where is the Law of this Covenant? where is the word of this Covenant? It is not hidden from thee, neither is it far off. It is not in Heaven, that thou shou'dst say, who shall go up for us to Heaven and bring it unto us, that we may hear it and do it. Neither is it beyond the Sea; *But the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mayest do it.* And this nigh word, this word of the other Covenant, whereby God circumciseth the heart, to love the Lord God with all the heart, is the word eternal, and no other, who hath received this Power of the Father, and none else hath received it: and in the Obedience to him, his Righteousness is revealed and received, and made the Souls from Faith to Faith. And it is in vain for you to think to blind our eyes either concerning this Scripture, or concerning the thing it self which this Scripture testifies of; God having opened the eye and heart which sees and knows, and which in the true Light, which is from and of the word, sees him who is invisible and eternal, even the Life, Holy Power, Wisdom and Righteousness, which was in and with the Father before the World was. And this was the word, before it took up the body of flesh, and is still the word, and no other: and its Commandment is Life Eternal, in the pure Faith whereof and in the pure Obedience whereto, he giveth life abundantly; but out of the Faith and Obedience thereto, he doth neither give Life, nor the Justification of Life, but the deceits of the Enemy there prevail in mens minds concerning these things.

Now

Now had the *Jews* under the Law come to this Word, they had by the Light thereof underſtood the Law, and by the Power thereof fulfilled it. And when Chriſt and the Apoſtles preached, had they, that heard, felt this word, they could not but in their hearts have believed him to be the Lord, and alſo have confeſſed his Reſurrection from the Dead, which in that day it was a great thing to confeſs, being not revealed by Fleſh and Blood, nor the Teſtimony then eaſily ſwallowed by the Fleſhly and Earthly part, but Generally oppoſed by it. But now theſe things are received and acknowledged by multitudes without the Power, and as ſo received are of no value, nor can ſave: but the owning and receiving and being born of the Spirit, Life and Power (which was in him) Saves, and gives ſuch an acknowledgment of theſe things, as is of the Life and Power, and accepted with the *Father*.

But alas! Friend, how haſt thou wreſted and perverted this Scripture, turning aſide the intent of Gods Spirit, and putting thine own meaning upon his Words, ſtriving to make them ſpeak what thou would'ſt have them; Is this Reading of the Scriptures in Reverence, Humility and Godly Fear? O that God would give thee a ſenſe of what thou haſt done herein! For neither *Moſes*, nor *Paul* doth thus reſtrain them, or mention any ſuch ſort of People, as thou ſpeakeſt of; but thou by thy expoſition makeſt void the mind of God, and the drift of his Spirit in the Scriptures. If thou haſt in this Wiſdom and Latitude of thy own Spirit read the Scriptures, not knowing Gods Spirit to gird and limit thee from thine own apprehendings and conceivings, what kind of Rule haſt thou made to thy ſelf out of them? Ah friend, if thou knoweſt Gods Spirit, keep to it: if thou knoweſt it not, wait for it to become thy guide and leader, and the opener of Scriptures and the Myſteries of the Kingdom to thee.

The Light which enlightneth every Man that cometh into the World, and the Eternal Word or Son of *God* is the ſame. And this Light Shining in the Darkneſs, ſhineth, and enlighteneth with the True Light: and the end of its enlightning is, that therein Men might feel the Drawings of the Father, the Strivings of his Spirit, and in the Faith thereof, and Subjection thereto, come out of the Darkneſs.

Now, the Condemnation is not becauſe *Chriſt* hath not ſufficiently enlightened them, or that there goeth not ſufficient Power, with his Light to Redeem from the Darkneſs; but becauſe Men turn the Deaf Ear to him, will not hear him, but in love to the Darkneſs, hear the Voice of him who dwells in the Darkneſs. But the Spirit of *Chriſt*, who is in the Light, and dwells in the Light, who ſtrives with the dark World by his Light, is able to conquer, and overcome the Darkneſs. Yea, the Word of Life nigh in the Mouth and Heart, is able to overcome the power of Death there, to quicken, to gather to *God*, to ſet the captive free, *&c.* And the Reaſon why Men Periſh, is not through *God*'s inſufficient viſiting of them, but becauſe of their turning from the Meaſure of the Manifeſtation of his Spirit. They deſpiſe the Day of ſmall things, they will not come to that, wherein the Life and Vertue was hid, and ſo loſe the Day of their Viſitation, and miſs of the Good, which *God* intended to them thereby.

And whereas thou ſayeſt, The Light doth not, nor cannot diſcover *Chriſt*, and his being Raiſed from the Dead, *&c.* I cannot but ſay on the other hand, What doth diſcover them, but the Light? How came the Scriptures to declare of *Chriſt?* was it not from the Spirit? And is not that ſame Light ſtill with the Spirit, by which the Scriptures were given forth? and can he not give it forth without the Letter, where he ſeeth need of it, and vouchſafeth ſo to do? But how can the vaſt unbelieving multitudes of the world experience what the Light and Spirit of the Lord can do, being not ſubject to it, but rebelling againſt him, *Job* 24. 13. And why may not men now by the Light of the Spirit come to know that Chriſt is come, dead and riſen, as well as theſe things were known and believed before the Scriptures were written? Yet, if a man ſhould not know the outward death of Chriſt, and his raiſing from the outward Grace; yet being in the Faith of the Power (which whom ever it toucheth and draweth to it, it redeems) that gives him a Right to all that was done by Chriſt: for then he hath Union with the thing which ſaves,

and

and Strengh from it againſt that which Deſtroys. Yea, there was a time, when the Diſciples of *Chriſt* were in the Faith, and yet neither knew, nor believed his Death and Reſurrection: yea, *Peter* with no ſmall Confidence, ſaid, *Lord, this ſhall not be unto Thee*, Mat. 16. 22.

As touching that paſſage of Renouncing the Works, not only of the Old-Covenant, but even thoſe of the New alſo, as filthy Rags; that is Manifeſtly unſcriptural and unſavoury; the Works of the New-Covenant, being Fruits of *God's* holy Spirit, which he works in us, and for us. If any Man be in *Chriſt*, there is a New Creation (where the old things are paſſed away) and he that walks after this Rule, walks in the newneſs of the Spirit, and the ſpirit *moves*, and *lives*, and works in him. Not I, but Chriſt in me. And as the Root is holy, ſo is alſo the fruit. The fear which God puts into the heart is clean, and keeps the heart clean, and out of the good and honeſt and clean heart comes good, honeſt and clean fruit, which is not unclean like filthy Rags, read *Iſa.* 64. 5. and conſider it, waiting on the Lord to open thine underſtanding; Were the works which the Apoſtle ſpeaks of *Hebr.* 11. and *Jam.* 2. 24. to be reckoned as filthy Rags?

Abraham was acquainted with the inviſible, eternal Word, and was turned from Darkneſs to Light, and from the Power of Satan unto God, and in his converted eſtate had the Promiſe of the ſeed, and ſaw with the reſt of the Prophets through the day of his Fleſh to the Day of his Spirit, 1 *Pet.* 1. 10, 11, 12.

David was a ſpiritual man and knew the word of the New-Covenant, which is a Lantern to the feet, and a Light to the Paths of the Children of the New-Covenant, who witneſs and experience their way cleanſed by taking heed thereto according to this word. And the Precepts, Statutes, Laws, Commandments, Ordinances, Judgments, &c. of this word are a Myſtery to all that are not acquainted with it. But they that are acquainted with it, and in the pure fear and humility wait upon it, they learn of it the way of its precepts, and are guided by the Spirit of the Lord in the way everlaſting.

The Wiſdom which *Solomon* ſpeaks of, is undoubtedly Chriſt, the Word eternal. It is much thou ſhouldſt boggle at this. He is the Sun of the inward World, which enlightens the Dark inward World; not that they ſhould abide in the Darkneſs, but by the Vertue and Power of his Light come out of it. And friend, mark theſe following words, and wait upon the Lord for the true underſtanding of them. Till thou witneſs the inward Word, with the inward Law and Teſtimony thereof, and know its Commandment to be a Lamp, and its Law Light, &c. thou canſt never witneſs the perfect keeping and preſervation from the evil Woman, from the flattery of the tongue of the ſtrange Woman, but wilt be apt to luſt after her Beauty in thy heart, and to be taken with her eye-lids. But if thou know and keep Wiſdom's Commandments, thou wilt thereby witneſs Life indeed, according to that ſaying of Chriſt, *If a man keep my ſayings, he ſhall never ſee Death.* And Chriſt directed his Apoſtles to wait for his Spirit to receive his ſayings from, who teacheth not only the greateſt, but the leaſt in the New-Covenant, writing his Law in their hearts, which Law is Light. And if any man hear the inward voice of wiſdom, and turn at her reproofs, ſhe will power out her Spirit unto him; ſhe will make known her words unto him.

The ſame thing that teaches to do juſtly and love Mercy, teacheth alſo to walk Humbly with the *Lord*. It is the ſame Grace (which brings Salvation) which teacheth to live Godlily, that teacheth alſo to live Soberly and Righteouſly. What I had in my former Profeſſion and Congregational-way, the Lord brake by a mighty hand: but yet in tender Mercy he was with me, preſerving me in the midſt of the Storms, and Flouds, and Roarings of the Enemy upon me, till his freſh viſiting of me. And he viſited me with his own Spirit, with the Eternal Light Life and Power thereof, and I know it to be the ſame thing, which had been with me from the beginning: yea the Child, being quickned and raiſed out of the Grave, preſently knew its Father, and cannot but honour and bear Teſtimony to that appearance of Truth, wherewith his Father viſited him, and wherein he hath felt the renewing, and reſtoring of his former Work. And they that knew me formerly, before the Lord daſhed me to pieces, could and did witneſs, that the

the *Lord* had given me true Humility, and my Soul did witneſs a walking with him in the humility which he gave me. And now I witneſs from him, in this pretious diſpenſation of his Life and Power, the very ſame Humility (and bleſſed be his name, with great increaſe) and a freſh walking with him therein, in a freſh ſenſe and meltings and bowings of Spirit before him Night and Day. I do confeſs I took it to be a Natural thing, and overlooked and deſpiſed it, till the Lord opened my underſtanding and ſhewed me what it was, and how he wrought by it, and that it was a myſtery hid from all, but thoſe to whom he revealed it. And indeed I do hang daily upon the Lord in this for Life and Power, and am very weak without, but ſtrong as it pleaſeth the Father to manifeſt himſelf in me, and to breath upon me through it: Yea indeed my Life, Peace, Reſt, Hope, Joy, Delight, *&c.* is a Continual Gift from the Father of Spirits, who hath manifeſted himſelf near unto me, and ſhewn me his dwelling Place. And I am ſatisfied that the Spirit of the *Lord*, by his Immediate Light, is able to reach the darkeſt Heart in the darkeſt part of the World, and to turn his mind to, and give him belief in, that which Saves, and to ſave him thereby.

The Word of Faith which the Apoſtles preached, and the Word or Life Eternal and the Light which enlighteneth every man that cometh into the World differ not, but are the ſame: and the Light wherewith he enlightens them, that they might believe in him who enlighteneth, is of the ſame Nature with the enlightner, and ſufficient to guide them to the Faith of him. But, Friend, take heed of reproaching the Truth. Though thou mayeſt do it Ignorantly, yet it is not wholly excuſable. Haſt thou heard Preaching which thou ſpeakeſt thus ſlightly of, and if thou haſt not, ſurely thou ſhouldeſt have heard and conſidered, before thou hadſt judged. Thou ſetteſt up thine own underſtanding, and a judgment according to the appearance of things to thee, inſtead of the true and Righteous judgment, therein expoſing thy ſelf to the Righteous judgment of the *Lord*, who judgeth in Truth & Righteouſneſs, and *Fear*, otherwiſe in this matter, than thou doſt.

Chriſt is the Pearl of Price, or treaſure hid in a field. The field is the World. The World is in man's Heart. And yet this Myſtery was hid from Ages and Generations; (and the Kingdom which the *Phariſees* ſought) was within them, who were as far from any ſenſe and underſtanding of it, as the Gentiles; and ſo though it was within them, yet they were without it, they had no Knowledg, no underſtanding, no ſenſe of it, had reaped no benefit by it, but were Enemies and Alienated in their minds from it. Ah what pallate and underſtanding is that, to which this is unſpiritual and unſavory! but how bold and Preſumptuous, do mens apprehenſions (which they take up from the Letter of the Scriptures, without the Lights and leadings of Gods Spirit) make them, even to fly in the face of that which is certainly known, witneſſed and experienced to be of God, as well as held forth in the Scriptures, as *Col.* 1. 27, ſee the *Greek*.

As to thoſe harſh expreſſions, vilifiing the truth of our God, and the Converſion to him thereby; I ſhall only ſay this, well Friend, go on, reproach us and our Teſtimony and the truth of our God, as being able to lead us no further than morality, &c. We aſſuredly know and experience, and faithfully teſtify as in God's Sight, that it hath led us further into the Myſtery and power of Life, and into Union and fellowſhip with the father and the Son, than your Doctrines ever have done or can do. For, the apprehenſions of man upon Scriptures are paſſing away, and the pure truth it ſelf, which the Scriptures teſtify of, is already revealed, and further to be revealed, and to have the Glory.

Ye think we ſet up a Natural Light, and eſteem it Spiritual; but we are taught of God to diſtinguiſh, underſtandingly, and experimentally between Nature, and him from whom Nature came, who is the Word of Life, the Lord God of Life, beſides whom there is no Saviour, who is near to every man to warn him of, turn him and deliver him from, the devourer and oppreſſor of the Soul. Now though the veſſels in which the Light ſhines be Natural and filled with Darkneſs, and become Darkneſs in the Darkneſs: yet the diſcoverer, reprover, checker thereof, which giveth the living ſound in the Veſſel, is ſpiritual, even the Spirit of the *Lord God*, which ſtriveth with fallen man in the midſt of his dark-

neſs and Captivity at ſeaſons, according to his good pleaſure. This the ſhepherd of our Souls hath taught us, opening our ears, and cauſing us to hear and know his Voice, and to learn of him, who is Truth and ſpeaketh Truth, who is Life and Spirit, and giveth of his own eternal Life and Spirit to his Children.

To the Sixth: What others have been I know not, but this I know concerning my ſelf, that I was ſetled firmly in the Doctrines which ye now own, and in the Congregational way of worſhip, till the Lord ſmote me and brake me to pieces, with ſuch as I did converſe with (to wit, teachers and others of eſteem in that way) profeſſed they could not conceive the ground of; but ſaid it was a prerogative caſe, and did not doubt but the iſſue thereof would be good unto me. But what if the Sheep were ſcattered, before the Shepherd came to gather them; what if they were wandering from Mountain to Hill, ſeeking their reſting Place? What if they went mourning up and down from one Watchman to another, from one ſort of people to another, inquiring after their Beloved? Did this make them unfit to be pitied and viſited by the Shepherd? What ſort did Chriſt gather in the dayes of his fleſh? were they not deſpiſed of the wiſe, learned, ſetled ones? (in their knowledge of the Law and Prophets) But bleſſed be the Lord who hath now manifeſtly revealed the Foundation, and the Kingdom that can never be ſhaken, and in his mercy and tender love, and by his power fixed them thereon; that they know in whom they have believed, and how they came to believe; and have taken up the Croſs of our Lord Jeſus Chriſt, wherein the Power is manifeſted to Crucify that, which cannot otherwiſe be Crucified. The ſeventh hath been largely ſpoken to already.

To the Eighth, The Lord God knoweth that it is not in my heart to Judge, or ſet at nought any man, but in faithfulneſs to God and in tender love to ſouls to teſtify to others, what I have ſeen in his Light, as he requireth of me: and is this ſetting them at nought? It is true, they cannot believe nor receive the Teſtimony in the State wherein they ſtand, but that doth not diſanul or weaken it; but Truth and its Teſtimony ſtands, notwithſtanding their rejecting and riſing up againſt it.

To the Firſt particularly, To own and contend earneſtly for the Scriptures aright, is good, but it was not good formerly to ſet up the writings of *Moſes*, and the Prophets above and againſt Chriſt; nor is it good now to ſet up the Scriptures above the Spirit, or to make them the tryer inſtead of the anointing (*John.* 2, 27.) for the Scriptures came from the Spirit, and they teſtify of the *S*pirit, and the Spirit is to be received and to dwell in the Soul as in its Temple: and here the King and Law-giver of the Church (with the Ballance of the Sanctuary) is indeed known. And he that receives the *S*pirit is to Live in the Spirit, and walk in the Spirit, and in the Light of the New *Jeruſalem*; which Light is Eternal, diſcovering, diſpoſſeſſing and working out the Darkneſs, and ſo taking up its Place.

Now though ye may aim at having things concerning Churches and Church-Worſhip, regulated according to the *S*criptures; yet ye may eaſily err therein, and cannot but err therein, if your underſtandings be not opened and Kept open by the Spirit; yea ye may not wait for the Spirits gathering and building, but may gather of your ſelves and build of your ſelves; whereas the Apoſtles were to wait for the Power from on High to do their work with: and were your eyes truly opened, ye would quickly and eaſily ſee, that neither your Preaching nor praying is at all like theirs. They ſpake what they received from the Spirit, ye what ye apprehend and conceive concerning Words ſpoken of by the Spirit. This is very ſhort of ſpeaking as Gods Oracles. And one ſhort of you conceives thus, and another thus concerning the ſame *S*criptures, *&c.*

To the Second, Till ye know the Spirit, and come to the true waiting upon the Spirit, and Underſtand his Voice, ye can never recover the form of ſound Words by Reading the Scriptures, but will be liable to the ſetting up your own Conceivings and Apprehenſions, inſtead of the Truth it ſelf. And till ye have the true underſtanding of the Spirit, ye cannot but alſo err, concerning the power, and about your experiences of things, and ſo will be continually in great danger of being deceived, and of deceiving one anothers Souls.

To

To the Third, Ye have a Notion about *Chriſt*'s active, and paſſive Obedience, being imputed to the Soul as its Righteouſneſs, which the Scriptures ſpeak not; and which manifeſts, that ye do not know how the Righteouſneſs is Revealed and how the Son is made of *God* unto them Righteouſneſs, who wait upon him in the Faith, and obey his Goſpel. For the Righteouſneſs is Revealed in the Faith, and is further and further made the Souls, in, and by the Faith.

To the Nineth, God is my Witneſs (whom I Worſhip in Spirit, and in whoſe Fear I write and ſpeak) that I dearly Love you, and in the Truth, and Dearneſs of Love, earneſtly deſire Concerning you, that ye may not miſtake about *Chriſt*, his Spirit, his Scriptures, about Faith, Love, Mortification, and about the Righteouſneſs, Peace, and Joy of the Kingdom, or any other Spiritual Thing, but may know, experience, and enjoy the truth and ſubſtance of things, as they are in *Jeſus*. Now, if ye know, and have received the true living Faith, and witneſs the powerful, purifying Vertue of it, which *God* hath given to overcome the World, and the Wicked one with; How comes it about, that there is ſuch a belief in you, that it can never do its Work perfectly in this World, but only in part? Surely this belief is not of, or from, the true Faith, nor to the Honour of him that hath given it. For the Spiritual Weapons are mighty through *God*, to the pulling down of the ſtrong holds, and bringing all (even every Thought) into Subjection to *Chriſt*.

To the Tenth, That *God* did as much for *Judas*, as for *Peter*, is not our Doctrine: For *God* giveth more or leſs out of his Rich Treaſury, according to his own good Pleaſure. But the unprofitable Servant had alſo a Talent given him, which he did not improve, but hid it in a Napkin; and his Lord Condemned him therefore. There were others had Talents likewiſe, which they did improve, and their Lord accepted and juſtified them therein, ſaying, *Well done, Good and Faithful Servant, thou haſt been Faithful over a few Things, I will make thee Ruler over many Things, enter into the Joy of thy Lord.*

Now is there juſt Ground for any of theſe Servants to boaſt and ſay, the other had a Talent as well as I; but I made my ſelf to differ, I improved my Talent, whereas he did not? The true *Jew* doth believe, doth obey the Goſpel, and hath praiſe of *God* (he that hateth the Light, doth not believe nor obey) and yet he ſeeth no ground of boaſting: for it was not he of himſelf, but the Grace and Power of the *Lord* wrought all in him. And what is done in, and by, and through the Power of the *Lord*, the Honour and Glory thereof, properly belongs to the *Lord*. Yea, he that is in the true Faith, feels that which excludes boaſting, and keeps in the ſenſe of the Love and Mercy. O! that thou kneweſt a limit, and check to this Wiſdom, and theſe Reaſonings in thee, which are not of, but againſt the Truth; as that Light which thou depiſeſt, would Manifeſt to thee, if thou kneweſt the Nature and Vertue of it, and didſt cleave unto it. In this Wiſdom and Underſtanding, thou mayeſt Read much, and Comprehend much, and be greatly taken with thine Apprehenſions upon Scriptures; but it is ſhut out of the true Knowledge of them, and out of the Spirit and Power of Life, which they that Wrote them were in, and Witneſſed of.

As for Free-will; we own no ſuch thing as Man's Free-will to Good in the fallen Eſtate. But the Spirit of the *Lord* changeth, and reneweth the Will in the day of his Power; and whoever he ſtriveth with, and draweth, may come in the Drawing, Vertue iſſuing out with the drawing from him that draweth: and this is not the Condemnation, that Men cannot come to the Son, that they might have Life, but that they do not come, that they do not turn at the reproof of his Wiſdom, from that which he ſtands ready to turn them from.

There may be high Admirations concerning *God*, and his *Love* in the natural part, which we have known, and are made able in the *Lord* to judge of, ſince he hath Taught us to diſtinguiſh of things: and this is chaffy in all ſorts of Men. But there is a feeling of the pure Nature of Heavenly Love, and a ſinking therein, into the deep Senſe thereof; and an acknowledging of it to *God*, in the Humility, in the Fear, in the Spirit, and in the Power. Now this is indeed from the Beloved, and Accepted with *God* in the Beloved. And this is his Children,

who are ſtripped of their own ability of admiring and loving, are taught of him to love, and admire him, being gathered out of that which is natural of Man, into that which is ſpiritual, and of *God*.

As for the *Four Queries* at the cloſe, which I propounded in Love, and for Advantage to thee, it ſeemeth to me ſtrange thou ſhouldſt ſay, thou wouldſt ſpeak to the ſenſe of them, and yet ſo wave the main driſt and plain ſenſe.

The *Firſt* was concerning *Chriſt*'s being Spiritually Born of his *Church*, to which thou haſt ſaid nothing at all, but that the firſt Chriſtians and Churches were very Glorious, *&c.* which they alſo can own, who have denied the Faith, and are not in the Truth.

To the *Second* thou haſt Anſwered as little, nor rightly according to the Letter, putting in the Dragon inſtead of the Beaſt.

Thy *Third* and *Fourth* are alſo ſhort, and not directly to the thing: but I Wrote not to Contend. The *Lord God* ſhew thee Mercy, bring down the wrong Wiſdom in thee, bring thee into a capacity of knowing, and receiving his pure living Truth, that thou mayeſt not witneſs or fight againſt him, but in, and by his Spirit underſtand the Scriptures aright, and Witneſs for him.

19. *of the* 12. *Month.*
1667.

J. P.

A POSTSCRIPT.

THere is a Word of Advice in my Heart to thee, which it behoveth thee ſeriouſly, and uprightly to wait on the Lord, *to be made able to weigh and conſider aright; it is this. Take heed of ſetting up the Letter above or againſt the Spirit (for that is not right in the Sight of* God) *and take heed alſo, of ſetting up thine own Wiſdom, Conceivings, and Apprehenſions above both: for that is a dangerous way of erring, and may prove a great ſnare to thy Soul; as it hath been formerly, and is at this Day to many. If ye had known what this meaneth (ſaid* Chriſt) I will have Mercy, and not Sacrifice, *ye would not have Condemned the Guiltleſs. We own the Scriptures truly and ſingly, being Taught of* God *ſo to do, and do not hold forth any thing contrary thereto, or deny any thing therein contained; but are Witneſſes (Living Witneſſes) of the Truths expreſſed, and related therein: but Mens meanings and conceivings thereupon (who though they will acknowledge, that a Man cannot underſtand the Scriptures without the Spirit; yet will not venture in their own Wiſdom, Spirit, and Underſtanding, to expound and give meanings) we cannot own, nor them, in ſuch their Apprehenſions and Practices.*

That in thee, or any which breaths after the Lord, we have Unity with; but that Wiſdom and Comprehenſion which is above it, and a vail over it, and contrary to its Nature, and which is a limit, and bond to the Pious Seed, we cannot have Unity with, becauſe it is of the ſame nature with that which the Lor hath Condemned, and Deſtroyed in us, and he will not ſuffer it to live in others, where his Life and Power prevails.

A Few EXPERIENCES Concerning some of the Weighty things, relating to Gods Everlasting Kingdom.

Given forth, in true and tender Love, for the help of any such of the Race of the true Travellers as may stand in need thereof.

By Isaac Penington.

A PREFACE to the Experiences.

IT hath pleased the Lord to unseal and open the Fountain of Life in the midst of his heritage, so that in his Light do they see Light, and in his Life do they Reap and Enjoy Life. And the precious promises are fulfilled in the midst of them, of sending the Comforter and pouring out of the Holy Spirit, so that he that believeth, out of his Belly do flow Rivers of Living Water. *Yea the Lord hath a Vineyard of his own Planting, which he keepeth Night and Day, (least any hurt it,) and watereth every Moment. O the Streams of Life, the Streams of Love, the Streams of Grace, the Streams of Mercy, the Streams of Peace, the Streams of Joy and Consolation which flow from him into the bosoms of his Children! Indeed Grace and Mercy, and Peace is Multiplied from God our Father, in and through the Lord Jesus Christ daily, insomuch as that saying of Christ to his Desciples (*Joh. 14. 26, 27.*) is now fulfilled,* I say not that I will pray the Father for you: for the Father himself loveth you, *&c. The Father in his love hath brought us to the Son, and the Son in the same love hath brought us back to the Father: and now the love flows from the Father in and through the Son most naturally and abundantly. And where the heart is circumcised and much forgiven; there love returns back most truly and abundantly, so that the Lord our God, in the Lord Jesus Christ, is loved with all the heart and with all the soul, and nothing is thought too good to sacrifice to him, nor nothing too much to suffer for him. O the pure Love that springs and flows between the heavenly Father and the spiritual Child! The best love that is to be found in this world* (in the men of this world) *is not worthy to be a shadow of it. God is Love, and his Children are of him, and partake of, and dwell in the same love; though the enmity and highest wisdom of this world know them not, nor can know them; as it never could know the Children of the true wisdom.*

Now from this Fountain do not only issue springs and streams of Life to refresh our own hearts; but testimonies concerning the Life which we feel and partake of, and concerning our travels from the dark Lands through the vally of tears (where he that gave us Life, was our Well) *towards our resting place.*

These also spring up in us for the sakes of others. Of which nature are the things which follow, in this little Treatise. For not for my own sake only did they spring up in me, but to signifie to others of the Mercy the Lord hath shewn me, and the way wherein he hath led me, and what he hath given me to taste of and experience in the way; which will answer every true palate, every palate that is seasoned with life and with true experience. And having received them from the Lord for this very end, to hold them forth to others; in love and in tenderness of Spirit, my heart is freely given up to him therein, not aiming at any thing thereby, but his glory singly, and the good of such souls,

to whom he ſhall pleaſe to extend Favour and ſhew Mercy, in opening the Heavenly Myſtery of Life and Salvation.

I have often ſaid in my heart, Who hath begotten me there? who would have ſaid, that *Sarah* ſhould have given Children ſuck, *My wound was deep and ſeemed incurable. But Bleſſed be the Lord who hath made known to me the Phyſitian of value, for whom no diſeaſe is too hard, but he is able to cure every Sickneſs, and to relieve and reſcue all that are Captived and Oppreſſed by the Devil, that come unto him and wait upon him, in the way of his Righteous Judgments and moſt Tender Mercies. For after all My Relligon and deep Exerciſes, and inward Experiences and Knowledge, I came to ſuch a loſs of what I once had, that I ſenſibly felt I knew not the Lord, and lay continually groaning and mourning after him, and deeply afflicted for want of him. O the Pure Living and Pretious Life and ſweet Preſence of My God, that my ſoul wanted, inſomuch as my moyſture was turned into the drought of Summer, and my bones grown dry and withered. But at length the Lord in his goodneſs* (O bleſſed for ever be his Name) *breathed upon the dry Bones, and I felt life enter from him into me, and the dayes of deep ſorrow and diſtreſs were at length forgotten; becauſe a heavenly birth was at length conceived and brought forth. And now where's the Sackcloth? where's the Aſhes? O there's beauty in Life, inſtead of the Aſhes in the ſtate without Life, and the Garment of Praiſe inſtead of the Spirit of Heavineſs. O Glory, Glory, to the binder up of the bruiſed and broken ones, to the Redeemer of the Captives, to the repairer of the branches, to the builder up of the waſted and deſolate ones! Glory to his Tender Mercy, Glory to his Grace, Glory to his Love, Glory to his Wiſdom, Glory to his Power for ever and ever,* Amen.

I.

A faithful Teſtimony concerning the True and Pure Way of Life, with Breathings for ſuch as have deſires after it, and yet are Strangers to it.

THis hath been the Cry of my Soul from my Childhood, even after Holineſs, after the Preſence of the Lord, after Union with him, after the Nature and Image of his Son, after a ſeparation from what was contrary to him, and a being brought forth in the Power of his Life.

Now bleſſed be the Lord, that is revealed, which anſwers the Cry, which ſo far as my ſoul comes to partake of, is refreſhed and ſatisfyed with the ſupply of that, which it thirſted and cryed after.

And all that have felt the true Cry, O that they might alſo be taught of God, and learn aright how to wait upon him, and to walk humbly and in fear before him, that nothing might come between them and the Cry of their ſouls; but they might be led by him into the enjoyment and poſſeſſion of that, which the true birth (which is born of the Spirit, and is Spirit) naturally longs after.

Now truly there is no other way to Life and Satisfaction, than by believing in that Power and following that Power which raiſed Chriſt from the dead; for that is to work the work in all that are ſaved. To feel this power, revealed within, to have the mind turned to this Power, to follow this power in the regenerating Work and Path, is the way to partake of its vertue, and to experience the Redemption which is thereby and therefrom.

And he that is born of the Spirit, and hath his eye opened by the Spirit, and daily exerciſed thereby; he knoweth the Spirit, and is acquainted with his ſtirrings and movings and taught of God to diſtinguiſh them from the evil Spirit, its ſtirrings and movings; and ſo doth not quench the Spirit of God, nor grieve it when it moves; nor give way to the other ſpirit, when it moves and allures.

Now

Now the Spirit of Deceit allures and guides men not so much by outward Rules, as by an inward evil Nature, and by the Law of Sin and Death. So the Spirit of truth leads into Truth, by the newness and Power of its own Life revealed in the heart; by the pure instinct of Life within, and by the Law of God written in the Nature of the new Creature, which is nearer than words without. For God blots out of the Hearts of his what *Satan* had written there and writes by the finger of his spirit, what he would have the new Birth read there, and indeed there is a Kingdom of Life, of Righteousness, of true Peace and Joy, (yea of the holy Power and wisdom of the most high) for his Children (which are born of his Spirit and springs up of the Immortal Seed) to read.

O why should mens eyes be closed and their Hearts hardened against the truth! Why should they Cry up Christ in words, and cry out against his Life and power, where it is revealed! Is this to Kiss the Son? Can such chuse (who are guilty of this) but perish in the way of their souls travels? And how many must needs Perish in their resistings the Power of truth, and Precious testimony of Gods Holy Spirit (in this our day) tending to their Rescue and Salvation from that which Captivates and Destroyes?

Christ came to destroy Sin, he having received Power from his Father so to do. He knoweth it to be of a destroying Nature, and that it will destroy the *Soul*, where it is not by the Power of Life consumed and destroyed in the Soul. O most precious to us is that visitation of Truth, Light, Life and Power, which searcheth out and discovereth Sin to the very Root, and also destroyes it! O Glorious is that Axe of the Lord Jesus Christ which is laid to the root of the corrupt Tree, and is daily hewing at and cutting it down, that it might Cumber the ground no more; but that the Heart might become good Earth, Sanctified Earth, Circumcised by the Lord to bring forth good Fruit, good Grapes, a good increase of the good Seed of Life to the Good Husband-man, who is worthy to reap, even in this World, the Grace and Mercy, Love and Goodness, Wisdom and Power, *&c.* Which he Plentifully soweth in the Spirits of *his* daily. Glory to his Name over all for ever, who hath exalted, exalteth and will exalt that, which the several sorts of high Professors in their Wisdom trample upon and despise.

II

Concerning the perfecting of Gods Work in the Heart.

IS it not the Will of God, that his People and Children should be Sanctified throughout, in *Soul*, in Body, in Spirit?

Is it not the Will of Christ, that his Disciples should be perfect, as their Heavenly Father is Perfect?

Did he not bid them pray, *Thy Kingdom come, Thy Will be done in Earth as it, is in Heaven?* and would he never have them believe and expect that it should be done in Earth, as it is in Heaven?

Doth not he who hath the True, Pure, Living Hope (which Anchors within the Vail) purifie himself; even as he is pure?

Is not this the way to enjoy Promises of Gods holy Presence, (who Tabernacleth in his People, that are cleansed and Sanctified) to cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in Gods fear? Will God dwell in an unholy Temple? Will he dwell where Sin dwells? He may indeed to such, when at any time they are tender and truly melted before him, be to them as a way-faring man that tarries for a Night: but he will not take up his abode there, walk there, sup there, and give them to sup with him?

Hath not Christ received all Power both in heaven and earth from his Father? Is not this the end of receiving this Power, to bring down the Soul's Enemies, and to Purify and sanctify his Church, that it may be without spot, or wrinkle

or

or any such thing? Is he not the Captain of our Salvation, anointed to fight the Battels of the Lord? Where is the fight? Where is the strong man to be found cast out, his goods spoiled, and the house emptied of him, and all that belongs to him? Is not Christ the author of Faith, the finisher of Faith; and doth not he carry on the Work of Faith with Power? And what is the Work of Faith? Is it not to fight with, and overcome, Sin; to be too hard for the Enemy at all his Weapons; Is there not a whole armour of Light, Life and Salvation prepared? What is it prepared for? Is it not that the Children of Light should be wholly Armed with it? Were there never any wholly Armed with it? or can the Enemy prevail on those that are wholly Armed with it? Are those that are armed with it afraid of the Enemy, his Power, his Snares, his Wiles? Or are they bold in the Faith, following on in the Spiritual Battles, him who rideth before them conquering, and to conquer.?

O that mens eyes were opened by the Lord! Then might they see the Glory of Truth, in the pure Light which Shines from Gods Holy Mountain: and such dark doctrines of the Night (which tend to the dishonour of Christ, his Power and Love, and to the upholding of the Enemies Kingdom) would pass away, and prevail no more in the hearts of any that truly fear the Lord; but they would quietly wait and hope for his Salvation, that by the Law of the Spirit of Life in Christ Jesus, they might be made free from the Law of Sin and Death, and not alwayes to be subject thereto! For all, whom the Son maketh free, they are free indeed, and being made free by him may serve God in freedom of Spirit, without fear, in Holiness and Righteousness before him, all the dayes of their lives. And then they know the Power and Virtue of the new Covenant, and the defence which is thereby, where the Wing of the Almighty over-shadows, and his Salvation (revealed therein) is experienced for a sufficient Wall and Bulwark against the Enemy.

III.

Concerning the true Christ, how it may be certainly and Infallibly known which is He.

WHile People were in expectation and mused in their Hearts concerning *John*, whether he were the Christ or no, *John* answers the case and tells them, how they might discern and know the true Christ. It is not he that Baptiseth with Water, but he *that Baptiseth with the Holy Ghost and with Fire.* He *whose Fan is in his hand*, wherewith he cometh *thorowly to Purge his Floor, gathering the Wheat into his Garner, and burning the Chaff with Fire unquenchable.* Now he that knoweth him that doth this Work, and experienceth him doing this Work in him, doth not he know Christ? O is it not pretious to be Baptised by him, whom God hath appointed to Baptise? O the *Fan*, the pretious *Fan*, wherewith Christ (who is the Power and Wisdom of God) he separates the precious from the Vile; severs the Wheat and the Chaff; gathers the Wheat into the precious Treasury, and lets out the unquenchable Fire upon the Chaff! *Our God is a consuming Fire*, saith the Apostle. *To what is he a consuming Fire?* Is it not to the Chaffy, earthy, Drossy Nature in men and women? Why, bring the Chaff near to the Fire, will it not burn it up? And then (as that is burnt up and consumed) that which is Pure, that which is upright, that which is tender, that which is born of God can dwell with, and delight in, the devouring Fire and everlasting burnings. For God is not terrible to the Child which is born of him, to him who is brought forth in the Image and Spirit of his Son: but to the transgressing Nature, to the Seed of evil doers, which are Naturally inclined to do evil, and every day doing evil, he is terrible for ever more. O Blessed are they, who believe

lieve in that Power, and experience that Power near, which raiſed Chriſt from the dead, and are baptized with his baptiſm! They have acceſs to God: for ſo the true *Jews* have, being inwardly cleanſed and kept clean: But the unclean, who have only a Notion of Chriſt's Blood, and of his righteouſneſs, but are not waſhed thereby nor Cloathed therewith, nor ever knew what it was to put off the filthy Garment, and to put on the white Raiment. They may Pray in their own Wills and Spirits, but they know not what it is to draw nigh to God in the Spirit and Life of his Son, and ſo are yet to learn what it is to Pray to the Father in the Name of Chriſt. For none truly know Chriſt, but they who truly know and are led by his infallible Spirit. *They that have not the Spirit of Chriſt, are none of his:* and they that have his Spirit, have that which is infallible. It is one thing to have Words ſpoken concerning Chriſt, or formerly by Chriſt; another thing to have the infallible Spirit it ſelf; to be infallibly born of the Spirit, and brought up in the Life and Light of the Spirit, that he may certainly know the Shepherds Voice, from the Voice of every ſtrange Spirit.

IV.

Some Queries *to ſuch as Affirm the Scriptures to be the only Rule, and Deny the Spirit, the Seed of the Kingdom, the New-Covenant, the Holy Leaven of Life, the Law Written in the Heart, to be the Rule of the Children of the New-Covenant.*

Quer. 1. HOw are the Scriptures the Rule, or which of the Scriptures are the Rule? Are the whole Scriptures the Rule, from the beginning of *Geneſis*, to the end of the *Revelation?* Or are ſome Parts of them the Rule, ſome other not? If ſome parts of them be the Rule, and ſome not, Which parts are the Rule, and which are not the Rule? As to Inſtance, in the Book of *Job*; His Friends ſpake many words concerning *God*, which were not ſo right as *Jobs*, *Job* 42. And alſo *Job* himſelf, in ſome of his Words and Speeches, darkened Counſel by Words without Knowledge, as he himſelf Confeſſed, *Job* 42. 3. Now which of *Job*'s Friends Words are the Rule and which not, and which of *Job*'s Words are the Rule, and which not?

Quer. 2. *Moſes* was the Miniſter of the Old-Covenant (for He Miniſtred to the *Jews* the Old-Covenant, which was Glorious in its Day:) but he was not the Miniſter of the New-Covenant. Now the New-Covenant, and Miniſtration thereof, exceeds the Old in Glory. The Writing of the Law inwardly, in the Tables of the Heart, is a more Glorious Miniſtration, than the Writing of it outwardly in Tables of Stone. Now, were *Moſes* Words to the *Jews* under the Old-Covenant, intended by *God*, to be the Rule of the Children of Light under the New-Covenant? Shall the Words of that Miniſtration which was to paſs away, be the Rule of the Children of that Miniſtration, which is to abide for ever?

Quer. 3. Did *Moſes* ſay, That when *Chriſt* came, my Words which I ſpeak or write, ſhall be your Rule, or part of your Rule? Or did he not rather ſay, *When* God *raiſeth up that* Prophet, *him ſhall ye hear in all things?* Is there any one that is truly a Sheep, who is not ſo made by him who gives Life to the Soul? And after he is made Alive, and knows the Shepherds Voice, is he not to hear his Voice for ever, who gives Life Eternal, and who leads into the Paſtures of Life, and to the pure ſtill Waters, all that hear his Voice and follow him? Read *John* 14. 3, 4. and *Acts* 3. 22. and Conſider.

Quer. 4. Was not *John* as great, if not greater than *Moſes?* Had ever any the Honour beſides him, to be the immediate forerunner, and preparer of the Way, and to point to the Lamb of *God* as he did? And yet was not he to decreaſe in

his Miniſtry (it being not the Goſpel-Miniſtration of the Spirit and Power, as *Chriſt*'s was) and *Chriſt* to increaſe Goſpel-Miniſtration in his? Is not the leaſt in the Kingdom greater than *John?* And are not all that are quickened by *Chriſt*, and follow him, led by him into the Kingdom? And who can give the Rule of Life in the Kingdom, but the King thereof? In the Laſt Dayes doth not the Lord ſpeak to his People by his Son? And is not he Faithful in all his Houſe, as a Son to give the Law and Rule of Life to them in *Chriſt?*

Quer. 5. Are not all that are Souldiers and Subjects under *Chriſt*, to follow him, their Lord and Captain, whitherſoever he Goes or Rules? How can they know whither he Goes or Rules, but by an inward Eye, and Ear fixed upon, and open to him? So that when once they know his Spirit (the Voice of his Spirit, as his true Sheep do) his movings, his drawings, his leadings, his going before, is their Rule to follow. And they are not to grieve, or quench his Spirit, in drawing back from any thing that he leads and draws them to.

Quer. 6. Is not *Chriſt* the Way, the Truth, the Life; the Living Way, the Living Truth? Is not the Living Way the Rule to them that Live? Is not the Truth it ſelf, the Rule of all that are true? What ſhould rule and guide the Spiritual Man, that is Born of the Spirit, but the Wiſdom of the Spirit, but the Oracle of *God*, Manifeſted in his Temple and Sanctuary? That which is Born of the Spirit is Spirit, in which the Spirit is to dwell, and he in whom he dwells, is to be Ruled by him.

Quer. 7. What is that which the Apoſtle calls the Rule, *Gal.* 6. 15, 16. which if a Man walk according to, Peace will be upon him? Is it not the Word, Power, and Wiſdom of *God?* Doth not he that walketh according to that, walk in the newneſs of the Spirit? Doth not he that walketh out of that, walk but in the Oldneſs of the Letter at the beſt? Doth not he that believeth according to that, hopeth according to that, prayeth according to that, I ſay, doth not he believe, hope and pray according to the Rule? Doth not he that believeth, hopeth, prayeth otherwiſe (though never ſo zealouſly and affectionately;) yet at beſt, can any better be ſaid of it, but that it is but in the Oldneſs of the Letter, and ſo is not the right Goſpel which God requires in the Goſpel-Covenant?

Quer. 8. Is not the Law of the ſpirit of Life in Chriſt Jeſus, the Law of the New Covenant? and is not that the Rule to the Children of the New-Covenant? Is not the Truth which makes free, the Way and Rule to them who are made free by it? Is the Letter or Spirit, the Rule under the Miniſtration of the ſpirit? Let that which is ſenſible, and which feels and knows the Truth and Way of Life (as it is in *Jeſus.*) anſwer: Men may ſearch the Scriptures, and yet not come to Chriſt for Life: and men may get deſcriptions and a knowledg of things out of the ſcriptures, and yet not receive from him the Rule of the new Life.

V.

Concerning the Light, wherewith Chriſt the Life enlightneth every Man.

In him was Life, and the Life was the Light of Men. And the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not, John 1. ver. 4, 5.

WHat is the Darkneſs which Comprehendeth not the Light? Is it not Man in the Unregenerate eſtate? *Ye were Darkneſs,* ſaith the Apoſtle, ſpeaking concerning them as they had been in that ſtate.

Now

Now it pleaſeth the *Lord* that in this darkneſs his pure light ſhould ſhine, to gather man out of the darkneſs. For unleſs Light ſhould ſhine on man in his dark ſtate, he could never be gathered out of it. But he that is turned to the Light and followeth it, he cannot abide in the darkneſs, but cometh into that which gathereth and preſerveth the mind out of it.

But of what Nature is this Light, which ſhineth in man in his dark State? It is of a Living Nature. It is Light which flows from Life; It is Light which hath Life in it. It is the Life of our *Lord Jeſus Chriſt*, of the word eternal, which is the Light of men. And he who cometh to the true underſtanding, may thereby diſtinguiſh it from all other Lights whatſoever.

There is a vaſt difference between it and the reaſon and underſtanding of a man: for the Natural man with his underſtanding is dead, but this is Living and Powerfully operating in man, as it finds entrance, and as his mind is joyned to it. He that is dead indeed knows it not; but he that is alive unto God, feels the virtue of it. This Light is above all gathered knowledg whatſoever, and above all deſcriptions of things whatſoever: for it is the thing it ſelf, even of the Nature of him from whom it flows. A man may get a Notion from this into his mind, which he may retain the dead knowledg of, yea his Notion may quickly be dead in them: but he that dwells in the thing it ſelf, knows that and dwells in that which never dyes

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VI.

A few Words further concerning Perfection.

WHat was the intent of God in commending *Job* to *Satan* for a perfect and upright man, one that feared God and eſchewed evil? Was it not to repreſent him as a perſon, whom he could not make any breach upon or prevail upon to Sin? Thou haſt been ranging up and down the Earth, tempting many, defiling many: what ſaieſt thou to my ſervant *Job*, *Satan*, is not he perfect? Is not he upright to me in his Heart and all his waies? canſt thou make any breach upon him?

What ſaith *Satan* hereto? Doth he object any ſin againſt *Job*? He is the accuſer of the Brethren: and if he have wherewith to accuſe, he will not fail to lay it to their charge, even before the throne of God. But what hath he to ſay againſt *Job*? what can he object (either againſt his uprightneſs or againſt his perfection) to the Lord? O ſayes he thou haſt ſet an hedge about him. He ſerves thee indeed perfectly and uprightly; I confeſs I have nothing to lay to his Charge: but doth he ſerve thee for nought? But take away thy hedge, ſuffer me to winnow him, and thou ſhalt quickly ſee I ſhall have ſomewhat to lay to his Charge, and that no ſmall matter neither: for do but take away thy bleſſings from him, wherewith thou haſt ſo abundantly bleſſed him, and he will ſoon curſe thee to thy face.

Well, the Lord giveth him leave to try if he can ſtain *Jobs* uprightneſs and perfection: and now begins the tryal, whether the Devils temptations ſhall bring him to Sin, or the fear of the Lord prevail to preſerve him from Sin

Firſt, the Devil hath Power to touch all he hath, which he ſoon doth. What doth this produce! Doth he not ſin againſt the *Lord*? Doth he murmur? Doth he Blaſpheme, as the Devil had ſaid? No, he fell on the ground and worſhipped, acknowledging all to be the *Lords*, and bleſſing his Name. So that in all this ſore affliction, he Sinned not, nor Charged God fooliſhly, *Job*. 1. 20, 21, 22.

But the commendation which God had given him, of being a perfect and upright man, fearing God and eſchewing Evil, ſtill remains and ſtands good againſt *Satan*, *Chap.* 2, 3.

Satan gets leave to try him yet further, inſinuating againſt him, that if he may have liberty to Smite his Body, he ſhall eaſily prevail upon him to Sin; but not being able at preſent to bring in any plea againſt his perfection and uprightneſs, againſt his fearing God and eſchewing Evil. But this hath the ſame ſucceſs with the former; for he could not bring *Job*, to Sin with his Lips, *ver.* 10.

Now mind, Can any man that hath his heart made upright by the Lord, keep that integrity and Sin? Is not every Sin a departing from the purity, from the Integrity? Was not every tranſgreſſion againſt the firſt Covenant, out of the Firſt Covenant, even a departing from the limits of it? is not every tranſgreſſion of the ſecond Covenant a departing out the limits of the ſecond Covenant? He that abideth in Chriſt, doth he Sin? Can he Sin? doth not he that Sins, depart out of his Light, out of his Life, out of his Power, into the darkneſs, into the Death, into the temptation of the Enemy? Is it not promiſed, I will put my fear in their hearts, and they ſhall not depart from me: while the fear, which God puts into the heart abides there, can that man Sin? Doth not the pure fear cleanſe the heart and keep it clean, that the conſcience may be void of offence, both towards God and Man? Is the conſcience void of offence, where Sin is committed either againſt God or Man? When the blood flows in the pure Light, doth it not waſh? Doth it not waſh clean? Doth it not make whiter than the Snow? When *Sin* is entred into afterwards, and committed again, doth it not defile? O read in the true ſence, in the true experience, with the true underſtanding, which God gives.

VII.

Concerning Imputation of Righteouſneſs

THe Scripture ſaith, that *Abraham* belived God, and it was counted unto him for Righteouſneſs: and that ſo it ſhall be alſo to all that believe as he did, even in the ſame Power which he believed in, *Rom.* 4, 23, 24.

Now thus we witneſs the thing: our minds being turned from Sin and turned to the pure gift of God; that works a change in us. Herein we feel Faith ſpring up, which faſtens our Spirits to the Power of Life, and then we feel that (in the Power of Life) flow upon our Spirits, which waſheth away our Sin: and all that is done in this holy and Righteous Faith, is of the holy, Righteous Life and Power, and accepted with the Lord, and that which condemns Sin in us, never condemns any work that is wrought in God, but Juſtifies it. So that the Root of Sin, with all that flows from it, is condemned by the Righteous principle of Life: but the Root of Holineſs with all that flows from it is Juſtified. And this is our Righteouſneſs, even Chriſt the Holy Power of Life, who condemns and caſts out Sin: and it is great Joy to any of us, to feel the root of *Sin* ſtuck at, and condemned by his Power, and him caſting Sin out of us; and the root of Righteouſneſs growing up in us, and bearing us, and cauſing us to bring forth Fruit to God. And here we ſenſibly find we have right to the Scriptures, to the promiſes, to all that Chriſt did and ſuffered for us, and witneſs the propitiation by and through him, and bleſs God for all the diſpenſations of Life, wherein he hath appeared to the Children of men in any Age, which were all Glorious and excellent in their ſeaſon: but the diſpenſation of the Spirit is the ſtanding diſpenſation, which excells in Glory, which Chriſt in the dayes of his fleſh pointed his Diſciples to wait for, which his going away was to make way for. This diſpenſation was revealed and ſet up, before the Apoſtacy from the Life and Spirit of the Apoſtles, and is again revealed and ſet up in Power and great Glory, after the long Night of Apoſtacy, Bleſſed be the Name of the Lord for ever. For the darkneſs is already paſt away from many ſpirits, and the true Light again ſhineth, Glory in the Higheſt to the God of Life and Glory for ever and ever, *Amen.*

VIII. *Con-*

Concerning the

TIME and WORK

OF

REFORMATION:

SOME

QUERIES.

I.

Concerning the Time and Work of Reformation, Some Queries.

Quer. 1. WHat did the time of *Reformation and Subſtance* (ſpoken of *Heb.* 9. 10.) Signify and point at in Relation to the Myſtery; was it not for the bringing in of the Goſpel? the day of Chriſts Spirit and Power? the day of his inward Renewing and Reforming? the day of his taking his *Fan* in to his hand, to purge his floor? the day of his laying the Axe to the Root of the Corrupt Tree, that he may deſtroy the works of the devil in men's hearts, caſting down and plucking up what his heavenly *Father* hath not planted there? When he cometh as a Refiners fire and fullers ſope, to purify the ſons of *Levi*, as Gold and Silver is purged, that they may offer unto the Lord an offering in Righteouſneſs: Is not this the time of Reformation?

Quer. 2. Who is the Reformer? Is it not the Lord Jeſus Chriſt? Doth not he Create anew? Doth not he blot out the Old Image; and *Form* into a new Lump? *For* if any man be in Chriſt, ther's a renewing there, a new building there: yea Old things are paſſed away there, there's nothing in him but what is new. He is faithful (in all his houſe) inwardly to judg, condemn, crucify, ſubdue, deſtroy whatſoever is contrary to the Nature and Spirit of his *Father*, and to form and build up the ſpirits of his in that which is new and Pure.

Quer. 3. How, or by what doth Chriſt reform? Is it not by his Spirit, and Power, by the Light thereof, by the Life thereof, by the virtue thereof? *For* nothing can change and reform the heart, but that which is more powerful than him who corrupteh it.

Quer. 4. Where doth Chriſt reform and new Create? Is it not in the new Covenant? In the *Faith* and Obedience thereof? Doth he not by the *Laws* thereof

of, break and disannul the Laws of the new Covenant, and Covenant of hell and Death, making void: and so making an everlasting Covenant of life and peace; even an holy, pure, living agreement, between God his *Father*, and the soules of his? Thus by his light he overcomes darkness, by his life he overcomes death: by his pure Nature and Spirit he overcomes (chains down, subdues and destroyes) that which is Impure, breaking the bond of sin and iniquity, and letting the oppressed go free from under it. Thus he manifests himself to be the Saviour, his holy anointing breaking the Yoke of the oppressor, *Isa.* 10. 27.

Quer. 5. Whom doth Christ reform? Are they not those who take his Yoke upon them and learn of him? Are they not those who are turned to the Light of his Spirit, inwardly made manifest; turned from the Darkness, walking no more therein, but in his pure Light? They that own his inward appearance in their hearts, and turn (from the Enmity there) to him, receiving his Light, his *Law*, his *Life* his Spirit, them doth he exercise daily, and is daily reforming their hearts and waies thereby. But if any man receiveth not his light, his life, his spirit within, such an one is none of his: and he may reform himself as much as he can, but he knoweth not yet the day of the true Reformation.

Quer. 6. How are they to walk, whom Christ hath begun to reform? Is it nor in that *Light*, in that Spirit, in that Covenant, in that Grace, wherein and whereby he hath in some measure reformed them? Is it not in the newness of the spirit, and in the newness of the *Law* thereof? Here Christ walked before the *Father* in all well pleasing, (*Lo I come, I delight to do thy Will, O my God: Yea thy Law is within My Heart*, said he, Psal. 40. 7, 8.) and here all his are also to walk, 1 *Joh.* 2. 6. For indeed there is no pleasing the *Father*, or Christ our *Lord* and Master, out of the Vertue, *Life* and newness of his own spirit.

Quer. 7. What was the glory that was to follow the sufferings of Christ, spoken of, 1 *Pet.* 1. 11. Was it not the Glory of his inward reformation, in the hearts of the Children of the New Covenant? Doth not Christ give of his Grace in the Gospel? And doth not his Grace make a glorious Change? Doth not he give of his spirit to his Children? and doth not his spirit change from sin, from shame into holiness, into true Beauty, into the heavenly Glory: and so from Glory to Glory, translating more and more into the Glory? Doth not Christ appear Gloriously in the hearts of his, and in the assemblies of his, who meet together in his name, and wait upon him in that which is pure and living of him? and is there not a covering, or defence of the wing of the Almighty, upon the Glory? *Isa.* 4. 5.

Quer. 8. Was not this Glory brought forth in the dayes of the Apostles? Was not great Grace then upon them all? (I mean such as received and held the Truth in the love of it) Did they not witness the Peace which passeth mans understanding. Had they not received the holy and spiritual understanding from him that is true, and were they not in him that is true? Did they not know Victory and Dominion over sin and death? Did not the little Babes witness Pardon of sin, and know him who preserveth from sin? Had not the young men overcome the Wicked One? and were not the Elders strong in the Lord, and in the Power of his Might? Were they not come to the spiritual *Sion* and Heavenly *Jerusalem*? and did they not walk in the Light of the Lamb, and of the holy City, before God the Judge of all? There is no man in these our dayes, can so much as conceive the glory of that state, but he that hath tasted of a measure thereof.

Quer. 9. VVas not this Glory Eclipsed, and did not a great darkness come over it, hiding it from the sons of men; so that (for Ages and Generations) they knew not the true spirit, the true Light, the true Life, the everlasting Covenant, the Holy Gospel, the true Church, the Man-child, &c. but these, with many other Heavenly Mysteries, have been hid from their eyes.

Quer. 10. VVhat hath got up since these have been hid? Have not the shaddowes of the night took place and overspread the Christian state, instead of the Light of the Day? Hath not Antichrist got up and a false Church appeared; that which hath been tender, and begotten of God, snibbed, bowed down, curbed and persecuted, and false devotion and worship set up instead of the true.

Quer. 11. Must

Quer. 11. Must not Antichrist be Destroyed, the false Church Judged, the true Church come out of the Wilderness into which she fled, the man-child appear again Conquering and to Conquer all that which hath risen up from the Spirit of Darkness, since the first breaking forth of the Gospel? and is not the Gospel to be preached again to them that dwell on the Earth; even to every Nation and Kindred and Tongue and People? *Rev.* 14. 6.

Now who is wise to understand the appearance of the Lord, and the begining of these things, which is in a way contrary to mans wisdom: and so he that will discern them, must come out from following of the man's own spirit, nature and wisdom in himself, into the sence and leadings of him who giveth the true eye sight: the appearance of the Lord is inward and spiritual: and he must have an inward and spiritual eye, who discerneth it. It was said of Old by Mockers and Scoffers, Where is the promise of his coming? for all things continue as they were from the begining. The same spirit will say so still: and yet to that eye which the Lord hath opened, he is already come inwardly, spiritually, in his own pure eternal Life and Power; and the Precious Effects of his coming are made manifest in many hearts, blessed be his name. Yet he is further to appear in his Glory and pure brightness, and so we wait further for his appearance, both in our own hearts, and in the hearts of the Children of Men. We have met with our Beloved. Our God, whom we waited for, hath appeared. The Son of Righteousness hath arisen with healing under his Wings, and we have felt Vertue and healing from him, and cannot but rejoyce and testifie of his Salvation.

And what further manifestations of himself he hath yet to give forth, we are sure to partake of, being formed by him in spirit, and found in that wherein he appears, and from whence his glory shines. O that all, that *Love* the Lord Jesus Christ in any measure of sincerity, did know the way of the Gospel; which is in the Spirit, Light, Life and Power, which is eternal even in the Grace and Truth which is in him! And his Kingdom, which is spiritual, and not of this World, cannot be shaken by this World (nor his Mount *Sion* removed) but is able to shake all Nations and Kingdoms which kiss not the Son, but oppose him. Blessed are they who are turned to the Light of his Spirit, and who therein kiss and obey him.

II.

Some Queries *Concerning the Spirit of Christ, or the Spirit of the Father (it being one and the same Spirit) for those who take themselves to be Christians (and under the Gospel-Dispensation) to consider and examine themselves by, that they may not be deceived either concerning their Present Estate here, or the Eternal Estate of their Souls hereafter, seeing the Apostle so expresly saith,* If any man hath not the Spirit of *Christ*, he is none of his, *Rom.* 8.

Quer. 1. DOst thou know the holy Spirit of the Father? Thou mayest have read somwhat concerning it, and have apprehensions in thy mind about it: but dost thou truly know what it is, by its inward appearances and operations in thine own heart?

Quer. 2. Hast thou received Gods Holy Spirit into thy heart? Hast thou let in Christs Spirit, when he hath knocked at the door of thy heart, and received him? For he that is a true Child, most naturally breatheth and cryeth for the Fathers Spirit; and the Father also most naturally giveth his Spirit to them, that truly and

rightly ask it of him, *Luk.* 11. 13. and you muſt thankfully receive the Comforter, the Holy Spirit, when the Father gives him.

Quer. 3. Doth the Spirit of Chriſt dwell in thee? Hath the ſtronger man caſt the ſtrong man out of thee, and taken poſſeſſion of thy heart, and doth he dwell therein? then thou mayeſt truly ſay, that thou art built up by God, an Habitation for him, in the Spirit. Then thou art waſhed and cleanſed by him from thy filthineſs: and luſts or vain thoughts do not lodge in thee. For the Holy Spirit of Chriſt will not dwell, where ſuch things lodge: but come out from among them, and be ye ſeparate, and touch not the unclean thing, and I will receive you and be a Father to you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty, in whom I will dwell and walk, 2 *Cor.* 6. 15, 16, 17.

Quer. 4. Doth Gods Spirit lead thee into all truth that thou needeſt know and walk in? Art thou a true Child, depending upon and guided by the ſpirit of the Father? Canſt thou not ſee thy way, but as he maketh it known to thee? Art thou a follower of the ſpotleſs Lamb, in the ſame ſpirit wherein he walked? If it be thus with thee, then art thou a Child of God indeed.

Quer. 5. Doſt thou live in the Spirit? Doſt thou feel the *Spirit* of God to be a Fountain of Life, from whence Life ſprings up into thee daily? Doſt thou witneſs that Scripture fulfilled in thee, *He that believeth on me,* as the Scripture hath ſaid, *Out of his Belly ſhall flow Rivers of Living Water?* Haſt thou received the living Water from Chriſt? and is that Living Water become a Well of Life in thee?

Quer. 6. Doſt thou walk in the Spirit, in the Life thereof, in the newneſs thereof ſpringing up in thy heart? Doſt thou know the difference between walking in the oldneſs of the Letter, and in the newneſs of the Spirit?

Quer. 7. Didſt thou ever learn of the Father, to know Chriſt? And didſt thou ever learn of Chriſt, to know the Father? and hath the Father indeed revealed the Son to thee, and the Son indeed revealed the *Father* to thee? Or art thou yet only in the dead and dry Notions, or barren comprehenſions about theſe things?

Quer. 8. Doſt thou know how the Letter killeth, and how the Spirit quickeneth and maketh alive? and art thou made alive by the Spirit, and born of the Heavenly Water and Spirit, and ſo become ſpiritual as the Scripture teſtifieth, *That which is born of the Spirit, is Spirit.*

Quer. 9. Art thou come under the Miniſtration of the Spirit? Doſt thou know what the Miniſtration of the ſpirit is? or doſt thou only know what the Letter ſaith concerning the Miniſtration of the ſpirit, but art altogether ignorant of the Miniſtration it ſelf?

Quer. 10. Doſt thou know what the Law of the Spirit of Life in Chriſt Jeſus means? Haſt thou ever received this Law; the Law of the New-Covenant; the Holy Law of Life written in thy heart by the finger of God's ſpirit? for the ſame ſpirit that wrote the Law of the Letter in Tables of Stone, writeth the Law of the Spirit in the fleſhly Tables of the heart.

Quer. 11. Doſt thou not grieve the Holy ſpirit, nor quench it, nor deſpiſe the Prophecyings thereof in thine own heart? For Chriſt is a King, a Prieſt, a Prophet: and he Miniſters in his Sanctuary, in his Temple (which the Holy renewed heart is) in and by his ſpirit.

Quer. 12. Doſt thou know what the Anointing is? Art thou Anointed therewith? And doth thy whole ability lye therein, in ſo much as that thou art daily ſenſible thou cannot do any thing of thy ſelf, but ſtill findeſt a working in thee both to will and to do that which is right in his eyes of his own good pleaſure?

Quer. 13. Did thy Religion begin in the ſpirit? in the living Miniſtration of the New-Covenant? Did thy Knowledge begin ſo; to wit, in feeling God opening thy heart by his Spirit, and giving thee the underſtanding whereby thou mighteſt know him? Did thy *Faith* begin in his Power, and doth it ſtand in the ſame Power to this day? O that men were ſenſible what is the right Religion, and of the inward appearance of Gods holy Arm and Power, which alone can redeem, and ſave the ſoul out of the hands of its Enemies?

Quer. 14. Doth thy Worſhip ſtand in the ſpirit, and inward Life of Truth in thy heart? Art thou ſuch a Worſhipper as the *Father* hath ſought out and made ſo?

ſo? or art thou a Worſhipper of thine own or other mens making? And doſt thou keep within the Limits of the living and ſpiritual Worſhip, and not tranſgreſs the Law thereof?

Oh, who would be miſtaken and deceived about ſuch weighty things as theſe, of ſo great neceſſity and Concern? Who would miſs of Gods ſpirit, and of the Law and Covenant of Life in Chriſt Jeſus, and be only in a dream concerning theſe things, without the true, demonſtrative knowledge, poſſeſſion and enjoyment of them?

III.

Of the true Way (the Way of Holineſs, the Way of Life) and of the true Teaching and Knowledge.

CHriſt is the Way, the only Way to the *Father*: there is not another. Now every one that will truly know Chriſt, and come to Chriſt, muſt Learn of the *Father*. It is written in the Prophets, *All thy Children ſhall be taught of the Lord; every one therefore that hath heard and learned of the Father, cometh unto me*, ſaid Chriſt. Here are two things neceſſary for every one that would come to Chriſt. One is hearing of the Father: the other is, learning, what he teacheth. *For* though a man do hear the Living Voice of the *Father*, yet if he do not learn and keep the inſtruction of Life received from him, he may be drawn aſide, before he come to the Son. But he whoſe ears are opened to hear the voice, and who feels the inſtruction of Life from the *Father*, to go to him in whom he hath placed Life: here the ſpirit of the *Father* ſecretly draws in the inwards of a mans mind and ſpirit, from that which is realy dead, to that which is truly living,

Now, when a man is come to the Son, in whom the *Father* hath placed the fulneſs of Life, then he ſhall witneſs him the way to the *Father*; and he will teach him daily of the *Father*. And here is the ſtate of true Subjection to the Son experienced, whom the ſoul muſt hear (and of whom he is to learn) in all things; who diſcovers the inward Darkneſs in mans mind, and breaks down that in him which is contrary to God, having a daily Croſs ready for that which is to be Crucified in him, whereby he ſhall dye daily to himſelf. And as he dies to himſelf, Chriſt will reveal himſelf more and more in him, and he ſhall feel the pure ſeed of Life ſpringing more and more up in him, and living in him, and he in it; in and through which he ſhall come more and more into Union and *Fellowſhip* with the *Father* of ſpirits, and the whole living Body of his Church and People.

But now, to learn of the *Father* to come to the Son, and to learn of the Son to know the *Father*, and to walk in newneſs of ſpirit before him (and not in an old dead knowledge and fleſhly underſtanding) theſe are great Myſteries, which none can learn by a litteral Conception and Comprehenſion of things; but as they are quickned, and their minds and underſtandings opened and kept open by the Lord. Therefore this is the great skill and true wiſdom, to know the Shepherd and his voice; and his manner of appearing, and to what he appears: which is to his own Sheep, to the true birth. And his way and manner of appearing to that birth, is by viſiting and reaching to it by his Power opening it, thereby giving it to ſee, hear and underſtand; but ſhutting up himſelf from the contrary nature, wiſdom and ſpirit in all men.

There is ſomewhat, which maketh a fair ſhew in the fleſhly part, as if it were of God: but God knoweth what and who are his. Now, it is for the true Children, that the milk of the word, and the Bread of Life is; and them the Lord is ſtill gracious to, and heareth all the deſires and breathings of their hearts;

them he preſerveth and viſiteth in *Egypt*, and alſo bringeth out thence. Them he leadeth through the Wilderneſs, dividing the Red-Sea before them; before them alſo he divideth *Jordan* (the River of Judgment) cauſing them to paſs through it alſo, that they may enter into the Holy Land. And their lot he defendeth in the Holy Land, in their ſubjection to the ſpirit and law of Life which rules there. But the contrary birth falleth ſhort by the Way, and cannot enter into, nor abide in that which is pure and living of God.

Now in the lowly ſeed the whole Myſtery of Life is learned, by theſe that come thither, and wait there, growing up into him who is the head: but no Leſſon of Life, and of the Truth as it is in Jeſus, is learned out of it. O how careful had men need be to know this ſeed in themſelves, and to witneſs its daily ſpringing up and growth in them.

IV.

Concerning Separation from the Spirit and Wayes of the World.

THere is a neceſſity of ſeparation from the ſpirit, wayes and worſhips of the World, by thoſe that will be the *Lords* People. The *Jews* outward were to be a ſeparated People from all other People (from their Gods, from their Worſhips) if they would enjoy the *Favour* of the Lord, and the bleſſings of the good Land. God had ſeparated them from all other Nations, and they were not to mingle with them; neither in their Worſhip, nor Marriages, *&c.* So the *Jews* inward, who are Gods gathering of ſpiritual worſhippers, out of every Nation, Kindred, Tongue and People, are to be a ſeparated and Holy People to the Lord. For when God caſt off the *Jews*, he fought out Worſhippers in their ſtead, even for a ſpiritual Nation and Holy People of inward *Jews*, in ſtead of that outward People, outward Place of Worſhip, and outward Land, which he caſt off. Now thoſe whom God ſeeks to be the new, inward and ſpiritual Worſhippers (inſtead of the litteral and outward) muſt come out of all other waies and gatherings, upon the many Mountains, to the Mountain of the Lords Houſe, and to the Place of his gathering; The command is expreſs, *Come out from among them, and be ye ſeparate, and touch not the unclean thing, and I will receive you*, &c. 2 *Cor.* 6. It is true, I ſeek you for Worſhippers, and I call you to the Goſpel-Feaſt of fat things; and I will receive you, if ye come: but ye muſt firſt come out from among all the falſe wayes and falſe Worſhippers, and depart from (and not ſo much as touch) that which is unclean (the unclean Spirit, his unclean Wayes and Worſhippers) and then I will receive you, and own you as my Sons and Daughters, and be a Father to you; not elſe. Mark now; The *Jews* outward (in their Day) muſt be ſeparate from all the Heathen outward, if they would be judged and owned by God for true Worſhippers according to the Law. The Primitive Chriſtians were to ſeparate from both Heathen and *Jews* too (even their Temple, Prieſts and Ordinances, which were once of God) if they would be Worſhippers, true Worſhippers under the Goſpel, Worſhippers of Gods ſeeking. And the Chriſtians after the Antichriſtian Corruption and Darkneſs, muſt come out of *Babylon*, that is, out of all forms of Religion, and Buildings out of the Life and Power (for that is *Babylon*, the City of confuſion, which is built, ſtands out of, and practiſeth out of, the order and unity of the ſpirit) if they will be found Worſhippers in the day of Reſtoration; after the long darkneſs of the Apoſtacy, they muſt not worſhip the Beaſt (nor worſhip God, as the Beaſt teacheth and requireth: for in ſo Worſhipping, God is not Worſhipped, but the Beaſt) nor bear his name, nor receive his mark, either on their forehead or right hand, nor be of the number of his Name. Now the command is as expreſs to come out of *Babylon*, that is, to ſeparate from all Antichriſtian wayes and worſhips, as ever it was to ſeparate from the Heathen and *Jews*: and there is no being a true Worſhipper in Gods ſight, but in the true way of ſeparation from all

all falſe Worſhippers, who worſhip in forms and appearances of godlineſs, out of the Life and Power.

Now, O how precious it is to feel God Seeking, God Gathering, God Separating, God teaching, Leading, Drawing into the Truth, and true way of Worſhip! For there are ſelf-ſeparations, which are out of the true Spirit, Life and Power. Yea God may begin the ſeparation, and another wiſdom may ſtep in and carry it on, out of the limits of the ſweet, innocent Spirit, Life and Power. O bleſſed is he who is ſeparated by the Lord, from all that is not of him! But he that is but ſenſual, and hath not the ſpirit, but only by a litteral knowledge ſeparateth himſelf, he differeth from others but in the outward form and appearance of Godlineſs, but is one in Nature and ground with theſe whom he ſeparateth from. Thus the Papiſts and all pretended Chriſtians (of the ſame ſpirit) who feel not the true ſpirit, Power and Life, are but one in the ground, how great ſoever their difference outwardly ſeem. And thoſe that ſeparate further and further (even to the utmoſt extent outwardly, or in way of appearance) being not ſeparated by the Lord, from that nature and ſpirit wherein the enmity lodgeth, they are ſtill inhabitants of one and the ſame City, (for the City *Babylon* is very large) and Daughters of one and the ſame Mother, even of the wiſdom which is from beneath, which wiſdom in its higheſt exaltation, is far beneath the nature and true excellency of the pure and Heavenly Wiſdom, even in its loweſt and moſt contemptible appearance. O bleſſed is the Religion, the Worſhip, the Separation, the Fear of the moſt High God, the Faith, the Knowledge which begins in the ſpirit and power, (even in the evidence and demonſtration of Gods own Spirit) and which ſtnads and abides therein! for herein are the Children of Light diſtinguiſhed and kept diſtinct (by God Almighty, who hath made the difference) from all the Children of Darkneſs.

71. *about the* 12th. *Month.*

By Iſaac Penington, Priſoner for the Teſtimony of Truth at *Reading-Goal.*

The END.

A TREATISE Concerning God's Teachings and CHRIST'S Law, with ſome other things of Weighty Importance, particularly mentioned after the Preface.

Written By **Iſaac Penington,**
Priſoner at Reading-Goal, *for the Teſtimony of Truth.*

They alſo that erred in Spirit ſhall know underſtanding, and they that Murmured ſhall learn doctrine, Iſa. 29. 24. Bleſſed be the Lord it is ſo. This Propheſie is ſenſibly and experimentally fulfiled, and fulfilling daily more and more.

The PREFACE.

CHriſt, who came from the Father, and knew the way of Truth and Life everlaſting, and was to guide men to the Father, being the only way unto him; he preached the Kingdom, and bid men ſeek the Kingdom, teaching and inſtructing them in many parables concerning it, and directing them where and how to find it.

The Apoſtles likewiſe (who ſucceeded Chriſt in the ſame ſpirit and power wherein he miniſtred) preached the ſame kingdom, declared and deſcribing what it was, and wherein it conſiſted; namely, not in Word, but in Power, (even in the Power which ſhakes all that is to be ſhaken, but cannot be ſhaken it ſelf, nor the Kingdom which is in it, 1 *Cor.* 3. 20. and *Ebr.* 12. 28.) *Nor was the Kingdom of God meat and drink (or any outward thing;) but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt,* Rom. 14. 17.

And they Preached not in vain: for the Life was inwardly revealed in many, the Power inwardly revealed, the Kingdom inwardly revealed, and the Righteouſneſs, Peace and Joy thereof felt. For ſuch as truly believe and obeyed the Goſpel, received the Kingdom which could never be ſhaken, and had an entrance miniſtred to them thereinto, according to their diligence and carefulneſs in the Truth.

Now, afterwards a great darkneſs came over, and this glorious Kingdom was again Vailed, and the Kingdom of Darkneſs & Deceit overſpread the Profeſſion of Chriſtianity: and in this time Notions and Outward Knowledges took with men, inſtead of the Life and Truth it ſelf, wherein the Kingdom and Power ſtands.

But bleſſed be the Lord, the Light of Life again ſhines out of and over the Darkneſs, and the Kingdom is again received, and the entrance into it again known; and from what is ſeen and heard (and in meaſure enjoyed and poſſeſſed) is a Faithful Teſtimony given forth. And bleſſed are they who hear the joyful ſound, for it is no leſs than the ſound of Life it ſelf, the Power it ſelf, the Goſpel it ſelf, the Spirit himſelf, manifeſting himſelf in and by ſpeaking through Veſſels, according to his Pleaſure.

Now,

Now they that receive this Light, which is teſtified of and witneſſed to, receive Chriſt; but they that deſpiſe and reject it, reject him; as will be made manifeſt in the day of the Lord, whatever men in their Wiſdom and Comprehenſions judge to the contrary, who know not, nor are able to judge of the appearances of the Lord, or of the Glory of this diſpenſation.

For this diſpenſation is indeed moſt Precious, Glorious and Living, being a diſpenſation of the Seed and Power of Life it ſelf, whereby God *tranſlateth out of Darkneſs and the Regions thereof, into the Kingdom of his dear Son, and into his glorious Image. Which,* Reader, *not that thou maiſt have only Notions concerning, but mayeſt really come to partake of, is the end of my giving forth theſe things following, which Sweetly, Freſhly, Livingly and Powerfully ſprang up in my heart for thy ſake, and are in great Love Preſented to thy View;*

By a Sufferer for the Truth which lives in him, and in which he lives, through the tender Mercy of the Lord, and to the Glory of the Riches of his Grace.

J. P.

I.

Concerning God's Teachings.

It is Written in the Prophets (ſaid Chriſt) *they ſhall be all taught of God. Every one therefore that hath Heard, and hath Learned of the Father, cometh unto me,* Joh. 6. 45. For the Prophets indeed had ſaid, *All thy Children ſhall be taught of the Lord, and they ſhall all know Me, from the Leaſt of them to the Greateſt of them.*

NOw, whoſe Children are they, which ſhall all be taught of the Lord? and which are them, which ſhall all know the Lord, by the teachings of his Spirit, from the leaſt to the greateſt? Are they not the Children of the free Woman, the Children of the *Jeruſalem* which is from above, which is the Mother of all that are truly Living? Now all her Children the Father of Life begets, and taketh care to teach them the true, pure, heavenly, living Knowledg: ſo that they indeed know the Lord, being taught by the anointing ſo to do; and they indeed know Chriſt, the Father revealing him to them. For none knows the Father but the Son, and none knows the Son but the Father, and he to whom the Father reveales him. *Fleſh and Blood hath not revealed it to thee, but my Father which is in Heaven* (ſaid Chriſt to Peter, Mat. 16. 17.) And it pleaſed God to reveal his Son in me, ſaid *Paul, Gal.* 1. 15, 16. And how did *Paul* preach Chriſt among the Gentiles? Did he not preach him as a Myſtery hid from Ages and Generations, which none but the Father could reveal and make manifeſt? And when he is known and made manifeſt, is he not known within, revealed within, made manifeſt within? *Col.* 1. 26, 27. and 1 John. 1. 2. Mark. *The Life was manifeſted*: thus they came to know Chriſt. And if they will bring others to the Knowledg of Chriſt, they muſt bring them to the manifeſtation of the ſame Life, and ſhew unto them that Eternal *Life* which was with the Father, and was manifeſted unto them, *ver.* 2. Now that they might do thus, they were to preach the Light to them (even this meſſage that God is Light, and in him is no darkneſs at all, *ver.* 5.) and to turn them to the Light (*Acts* 26. 18.) in which alone men

men can ſee and receive the Life which is Eternal. Men may know, or comprehend many things concerning the Meſſiah, from the Letter: but they can only know the Meſſiah himſelf, in the Light which he ſhines into their hearts, and ſent his Apoſtles to direct and turn their minds to. For they directed them to the Word within, Light within, Life within, Spirit within: to feel after the manifeſtation of God within, which was communicated to the very Gentiles, *Rom* 1. 17. and ſo *Paul* directed the Gentiles to ſeek after and find God nigh, and not afar of, *Acts* 17. 27. O this is pretious, to find and feel God near, Chriſt near; in his Light to ſee Light, in his *Life* to feel and enjoy *Life*. For here (in the Place of darkneſs, in the place of Sin and Death, in the place where Dragons lay, *Iſa* 35. 7.) is the redeeming Power to be felt, and the deliverance of the Soul experienced by thoſe that truly believe.

The Scribes and Phariſees had a knowledg, that the meſſiah was to come: but how came they by it? why, they had read ſo in the Letter of the Scriptures. The Profeſſors of this age have a knowledg that Chriſt is come: how came they by that? why, they have read ſo in the writings of the Evangeliſts and Apoſtles. But who hath believed the report of *Life* now, and to whom is the Arm of the *Lord* (which is now ſtretched forth) revealed? who hath heard and learned of the Father to know the Son, and ſo to come to him, even from the inward Revelation of his Spirit, and from the inward *Living* knowledg which is thereby? *Every one therefore*, (ſaith Chriſt) every one of theſe Children, every one that is taught of God, (becauſe of what they have heard and learned of the Father) cometh to the Son. Now every one that is thus drawn, and thus cometh, Chriſt receiveth, and giveth to all ſuch Eternal *Life*: and they know him who giveth them Eternal *Life*, and who preſerveth and maintaineth *Life* in them. Others have but a notional knowledg of him; but do not indeed know him that is true, nor are in him that is true, even in his Son Jeſus Chriſt, who is the very God and *Life* Eternal, 1 *John* 5. 20.

And ſo they that are taught of God, learn of him to repent from dead works, and do repent them thereof: whereas others through hardneſs of heart do not ſo much as diſcern which are dead works, which not, in matters of worſhip. Others do not know the true difference, between that which is dead and that which is *Living*: but death (unknown to them) lives and reigns in their very knowledg and apprehenſions of things; ever in their faith, in their duties, yea in all they believe and perform to God. For as *Paul* was alive without the Law once, even when he walked according to the Letter of the Law blameleſs; ſo all ſorts are now dead, in the midſt of all their Knowledges and practiſes from the Letter (how much alive ſoever they may ſeem to themſelves therein) till they come to the miniſtration of the ſpirit. For the Letter killeth, but the ſpirit quickeneth or giveth Life, 2 *Cor.* 3. 6. and *ver.* 3. This therefore is the work of a true miniſter, to beget into the ſpirit and into the Life. But ah, how little do men know what dead works are, and what it is truly to witneſs repentance from them! Men out of Gods Spirit, Light and Power, are ſo far from repenting for them, that they do not ſo much as rightly diſtinguiſh and diſcern them; but take that for living which is dead; kindling a fire of themſelves, and compaſſing themſelves about with ſparks, thinking the warmth thereof to be the true warmth. Now if men are not come to the true repentance from dead works, much leſs are they come to the true Faith towards God; and ſo are yet in their ſins, yet out of Chriſt, having never learned of the Father to come to him; and ſo are ſtill in *Egypts* ſpirit, in *Egypts* wiſdom; and in that, hold their Religion: and whenever God appears in his Spirit and Power, he will not be that to them which they expect; but a dreadful ſtroke from him will come upon all their wayes and worſhips, which are as abominable to God, as they are pleaſing to them. But alas, to what end are words to that Ear, to that Spirit, which is like the Deaf Adder, which will not hearken to the voice of the charmer, charm he never ſo wiſely! Could the Letter-learned *Scribes* and *Phariſees* hear the voice of Chriſt, in the dayes of his fleſh? Nay, they could not in that gain-ſaying ſpirit. Can the Letter-learned Profeſſors in the ſame ſpirit, hear the Voice of Chriſts Spirit now? Nay, they cannot. And they that cannot hear the voice of the ſecond

Adam,

Adam, the voice of the quickening Spirit, the voice of him who gives Life to the Soul; how can they live? and if they first receive not Life from Christ, how can they perform any Living Action to God? how can they worship in the Spirit & in the Living Truth? Who are not gathered into the Spirit & into the *Living* Truth? O that men could consider aright of these things, and wait on the Lord for the true understanding of them: for without the true Knowledg of God and Christ (without that knowledge which is Life eternal) men must needs perish. It cannot be otherwise; For the true knowledg only saves: and therefore they which have it not must needs perish.

II.

Concerning the Law of Christ.

And the Isles shall wait for his Law, Isa. 42. 4.

WHat is that Law, which the *Isles* were, and are to wait for it? Is not the Grace and Truth which comes by Jesus Christ: even the Grace in the inward parts, the Truth in the inward parts? The Law outward was given by *Moses* to the outward *Jews*: but Grace and Truth comes by Jesus Christ. That is the Law of the *Jew* inward, which the *Isles* of the Gentiles were to wait for.

The Apostle holdeth forth Christ to be the Souls master (he is the Shepherd, *Lord*, King and Bishop of the soul) to whom every one must give an account: Now what must men give an account to him of? Is it not of the Grace and Truth which comes by him? If any man hath received that, Obeyed that, Believing the sound, Report and Voice of that, and so loved and followed it; will it not be said unto him, *well done good and faithful servant*? But if any one hath neglected and despised the Grace (not improving the Talent, but improving his own Natural Abilities, while God's Talent lay wrapped up in a napkin and hid in the Earth) will not that Person be judged a slothful servant, as to improving the Talent, whatever he hath been as to improving his own Natural parts and abilities?

Now mind: If Christ be an inward, a spiritual master, what is his Law but the inward teachings of his spirit? A Prophet shall the Lord your God raise up unto you, like unto me, him shall ye hear in all things: and he that will not hear him, how secure and confident soever he may seem to himself of his state at present, yet it shall come to pass, that he shall be cut off and destroyed from among Gods People. Are not the Words, the Voice, the motions, the leadings, the drawings, the commands of his spirit the Law to all that are spiritual? Doth not he say to one go, and he goeth? and to another come, and he cometh; to another do this, and he doth it? Heres the Glory of the great Lord and King, and of the great high-Priest over the household of God; in that he giveth forth Precepts according to his holy will and pleasure, and all his sheep know his Voice and follow him, and all his Children and servants Observe and Obey him.

If we live in the spirit, let us also walk in the spirit, said the holy Apostle. Here's the limits of the Children of the new Covenant: here's the *Law* of *Life* (the *Law* of the spirit of *Life* in Christ Jesus) the *Law* of the new Covenant, written in the heart, which none can read but with the new eye. The Children of the flesh may read the *Letter*, and comprehend concerning the *Letter*, and gather Rules and Observations out of the *Letter*: but the Children of the new Covenant alone can read the Law of Life in the heart. And this *Law* 'tis the path of Life, the Path of all that are renewed by God's Spirit; which the *Jew* inward is to read diligently and to have his delight therein, and to meditate thereon Day and Night. And this *Law* is Light; true Light, pure Light, spiritual Light, yea the *Light* which is eternal and never varies; and the Commandment which

comes therefrom is a *Lamp*, which they that receive know it to be no less than *Life* everlasting: for indeed the commandments of Christ's Spirit are felt to be so. Now this Commandment, this *Law*, this *Light* shines in the Darkness at first, but afterwards out of the Darkness more and more (as it is believed, received, obeyed and walked in) unto the perfect day; see *Prov.* 4. 18, 19.

Quest. But how may I wait for, come to know and receive this Law? I am not of the stock of the *Jews* Natural, but of the *Isles* of the Gentiles: how may I meet with and receive the Law of Life from Christ, or the Grace and Truth which comes by him?

Answ. The way of receiving it, is to mind that which enlightens and renews the mind, drawing it out of the Nature and Spirit of this world, and out of the Waies, Worships, Knowledg and Customes thereof, into that which seasons it otherwise, and opens it another way. Now here the Grace is met with, here the Truth is met with, here the Spirit of Life is met with; here the inward Change is felt, and the new Law written in the heart and Spirit. And here the mind comes to prove and know what is that Good, that Acceptable and Perfect Will of God. For God is the Teacher in the new Covenant: and his teachings are here, ever in that which he renews. He gathereth into his Spirit, and he teacheth those that abide in his *Spirit*, and giveth unto them Eternal Life, Eternal Virtue, Eternal Nourishment in, and from, his Spirit. But they that may be great searchers into the Letter, and comprehenders from the *Letter*, and practisers according to their apprehensions of the *Letter* (not being gathered into nor reading in the Spirit) they miss of Eternal Life, and of the redeeming Arm and Power, and are not saved from Sin by the blood of Christ, but are yet in transgression, darkness and Death even untill now. The Lord, who knoweth all things make manifest their estate and conditions unto them, that they perish not for ever, but may learn of the Father to know the *Son*, and of the *Son* to know the *Father*, and come to witness true Life manifested in their own hearts, that they may have fellowship with the Father and *Son* therein. For he that is not turned from Darkness, unto Light (from the Darkness within, in his own heart unto the Light which God causeth to shine there) doth not yet know Christ Livingly and savingly: but is only in the Notions and comprehensions concerning him, which cannot save. For it is the *Life* and Power of the *Lord Jesus Christ*, inwardly revealed against the Power of Sin and Death, which is alone able to save therefrom.

Now consider with your selves (all who would not be deceived in this matter) have ye known this *Law*? have ye received it in measure, and do ye wait to know and receive it daily more and more? Then are ye Christians indeed, and in the house of *Jacob*, which walk in the Light of the Lord, and in the Light of the holy City, whose Light, the Lamb is. But without this Law, without this light, without the inward writing of God's Spirit in your hearts, ye cannot be inward *Jews*, nor Children of the new Covenant.

These are weighty things, and to be considered weightily and weighed in the ballance of the Sanctuary. O wait to know what it is to go into the Sanctuary, and to weigh things there, in the Ballance thereof, which exactly and infallibly weigheth and determineth what ever is brought thither. For, of a truth, ye cannot understand any Scripture aright, which treateth of any *Spiritual* and heavenly Mystery, but as ye are taught of God to bring it unto the Ballance of the *Sanctuary*, and to weigh it there: where all your own apprehensions, meanings, and conceptions will fall, and the mind and intent of God's Spirit be alone owned and justified. Ah, what a vast difference there is, between weighing men's apprehensions and conceivings upon *Scriptures* in the ballance of their own understanding, and weighing them in the true ballance! In the former are all the erring judgments: but in the Latter is the true, unerring judgment of God's own Spirit, in the light which is Eternal, which judgment will stand for ever?

III.

A brief Relation concerning my ſelf in Reference to what hath befallen me in my purſuit after Truth.

I Was acquainted with a ſpring of life from my Childhood, which enlightened me in my tender years, and pointed my heart towards the *Lord*, begetting true ſenſe in me, and Faith and Hope, and Love, and Humility, and Meekneſs, *&c.* ſo that indeed I was a wonder to ſome that knew me, becauſe of the ſavour and life of Religion which dwelt in my heart, and appeared in my Converſation.

But I never dur'ſt truſt the ſpring of my Life and the ſpringings up of Life therefrom: but, in reading the *Scriptures*, gathered what knowledg I could therefrom; and ſet this over the ſpring and ſpringings of Life in me, and indeed judged that I ought ſo to do.

Notwithſtanding which, the Lord was very tender and merciful to me, helping me to pray, and helping me to underſtand the *Scriptures*, and opening and warming my heart every day.

And truly, my Soul was very near the *Lord*, and my heart was made and preſerved very low and humble before him, and very ſenſible of his Rich *Love* and Mercy to me in the *Lord Jeſus Chriſt*: as I did daily from my heart cry Grace, Grace unto him in every thing my *Soul* received, and partook of, from him.

Indeed I did never look to have been ſo broken, ſhattered and diſtreſſed, as I afterwards was: and could by no means underſtand the meaning thereof, my heart truly and earneſtly deſiring after the *Lord*, and not having the ſenſe of any Guilt upon me. Divers came to ſee mee, ſome to enquire into, and conſider of my condition; others to bewail it, and (if poſſibly) adminiſter ſome relief, help and comfort to me: and divers were the judgments they had concerning me. Some would ſay, it was deep melancholy. Others would narrowly ſearch and enquire how and in what manner, and in what way I had walked; and were jealous that I had ſinned againſt the *Lord*, and provoked him ſome way or other, and that ſome Iniquity lay as a load upon me. But after through converſe with me they would ſtill expreſs that they were of another mind, and that the hand of the *Lord* was in it, and it was an eminent caſe, and would end in good to my *Soul*.

At that time when I was broken and daſhed to pieces in my Religion, I was in a congregational way: but ſoon after parted with them, yet in great love; Relating to them how the hand of the Lord was upon me, and how I was ſmitten in the inward part of my Religion, and could not now hold up an outward form of that which I inwardly wanted, having loſt my God, my Chriſt, my Faith, my Knowledg, my Life, my All. And ſo we parted very Lovingly, I wiſhing them well, even the preſence of that God, whom I wanted, promiſing to return to them again, if ever I met with that which my Soul wanted, and had clearneſs in the Lord ſo to do.

After I was parted from them, I never joyned to any way or people, but lay mourning day and Night, pleading with the Lord why he had forſaken me, and why I ſhould be made ſo miſerable through my Love to him and ſincere deſires after him. For truly I can ſay, I had not been capable of ſo much miſery, as my Soul lay in for many years, had not my love been ſo deep and true towards the Lord my God, and my deſires ſo great after the ſenſible injoyment of his Spirit, according to the promiſe and way of the Goſpel. Yet this I can alſo ſay, in uprightneſs of heart: It was not gifts I deſired to appear and ſhine before men in; but Grace and Holineſs, and the Spirit of the Lord dwelling in me to act my heart by his Grace, and to Preſerve me in holineſs.

Now indeed, the Lord at length had compaſſion on me and viſited me, though in a time and way wherein I expected him not: nor was I willing (as to the

Natural part) to have that the way, which God shewed me to be the way. But the Lord opened my eye, and that which I knew to be of him in me closed with it and owned it, and the pure Seed was raised by his Power, and my heart taught to know and own the Seed, and to bow and worship before the Lord in the pure Power, which was then in my heart. So that, of a Truth, I sensibly knew and felt my Saviour, and was taught by him to take up the Cross, and to deny that Understanding, Knowledg and Wisdom, which had so long stood in my way: and then I learned that lesson (being really taught it of the Lord) what it is indeed to become a fool for Christs sake; I cannot say but I had learned somwhat of it formerly: but I never knew how to keep to what I had learned, till that day.

And then God shewed me (by degrees, as he nurtured me up in the heavenly sense and experience of his Spirit) the workings of the good in me and the workings of the subtilty: and how himself had in time past taught me to pray, and to understand the Scriptures, and to believe in his Son, and know some things aright: but withall, how a knowledg and understanding of another Nature had crept in, and gained ground upon me (which indeed I knew not how to distinguish throughly from the other and watch against) and so the Truth came not to live in me, nor I to live in that, according to the earnest desire and Travel of of my Soul.

But now, of a truth, by this Blessed visitation of the everlasting Gospel, the Lord hath at length brought me back to the same spring I was acquainted with at first, and joyned my heart in true sense and understanding to it: so that the Life that I live is by the springing up of Life in me, and I know the Lord my God by being daily taught by him so to do, and I love him by feeling my heart Circumcised and Constrained through the New Nature thereunto: and truly it is not Natural to the Good Seed in me, and to my Soul in and through the same to trust my Father, and to suffer any thing that he requires of me, who freely giveth me both to do and to suffer; for indeed I live not of my self, but by a continual gift and quickening of Life in my heart.

And, O that others also could come to hear the testimony of Truth and Life from God's holy Spirit, and be turned thereby to the pure Principle and Spirit of Life it self (which many formerly had a true tast of, but are now turned aside to another Nature and Spirit, though they themselves know it not) that they might witness the Gospel-Power, and know the Spiritual and heavenly *Jerusalem*, and suck at her breasts and be dandled on her knee, who is the Mother and bringer up of all that are truly Living.

III.

A Question about preaching the everlasting Gospel, answered.

Quest. HOw is the everlasting Gospel (wherein Christ is truly made known, and Salvation really witnessed in the hearts of those that receive it) preached at this day; how hath the Lord appointed it to be preached, and how is it preached, and how may men come to hear it, that their Souls may live? Are, not they blessed that hear the joyful sound thereof? Are not they wretched and miserable, and blind and naked, who mistake and miss concerning that sound of it, which it pleaseth the Spirit of the Lord to give forth in this day?

It is wonderful to consider how the Truth, the Gospel, the Life, the Power which saves, is one and the same in all Ages and Generations; and yet still hid from the wise, prudent, professing eye, in every Age and Generation.

Now let me speak a few words to this thing; not only from what I have felt in my heart, but have also read in the Scriptures of Truth.

Answ. The Gospel, after the Apostacy, is thus to be Preached, *fear God and give Glory*

Glory to him, for the hour of his Judgment is come: and worship him that made Heaven and Earth, &c. *Rev.* 14. 6, 7. He that knoweth the preacher that Preacheth this, he that hath heard this preached in his own heart, he that hath met with that fear which Gods Spirit teacheth and giveth, he that hath known the hour of Gods Judgment, and had the Axe laid to the Root of the corrupt Tree, and hath been taught by the Son to Worship the Father in Spirit and Truth; he hath without doubt met with the Gospel, the Everlasting Gospel: and if God require of such an one, and assist him by his spirit and power to Preach this to others, he is a Preacher of the Everlasting Gospel, and an able Minister of the New Testament, not of the Letter, but of the Spirit. But all should take heed of Preaching their own Formings and Conceivings upon the Letter (as too many do in this day who Reproach, Revile and Persecute the Life and Power,) for that falls short of true Preaching the Letter.

O that these things were weighty upon mens spirits, that they might learn aright to search and understand the Scriptures, and know how the Father hath revealed the Son in this day, and how to come to him to receive Life from him: for many (who seem knowing) through Ignorance mistake in this matter, and so run on in their own Wills, Wisdoms and Comprehension of things, and miss of the drawings of the Father, & so come not aright to the Son, but only according to what they themselves imagine and apprehend, from what they have gathered & conceived upon the Scriptures.

God, who commanded Light to shine in this outward world hath judged it necessary to cause the Light of his Spirit to shine inwardly in mens hearts: and this gives the knowledg of the Scriptures, and the true sense and discerning of inward and Spiritual things; yea here the Son is known, and his blood felt cleansing, which without the Scriptures do not make manifest, but in this the Scriptures are a clear and Faithful record of, and testimony to. Men had need take heed how they read and how they understand the Scriptures (in what Light, in what Spirit;) for it is easy erring, but without the presence and guidance of God herein, men cannot walk safely. And truly it is great presumption in any man to read the Scriptures boldly, without fear and reverence to him who is the Author of them, or to put any of his meanings and conceivings upon God's Words; which it is hard for him to forbear doing, who readeth them in the liberty of his own Spirit, out of the Light of God's Spirit, which is the limit and yoke of the true Readers and Understanders of the Scriptures.

V.

Concerning Christ's *Ministry or Priest-Hood.*

CHrist is made by *God* a Minister or High-Priest, over the Spiritual *Israel* of *God*; *Not after the Law of a Carnal Commandment, but after the Power of an endless Life* (as *Heb.* 7. 16. and *Chap.* 8. 2.) and he Ministers with his Spirit and Power unto, and in all his. So that he that knows *Christ's* Ministry, knows the Power, the Life, the Spirit in which he Ministers: But he that is not acquainted with these, is yet to learn to know *Christ* aright, and to believe in him unto life and Salvation, which are Wrapped up, Comprehended, Revealed, and Communicated in the Power wherewith he Ministers. For the very beginning of *Christ's* Ministry, is in the Spirit and Power of *God*, whereby he Redeems out of the Spirit and Power of Satan: and to this Men are to be turned, if they will Witness Salvation by *Jesus Christ*; even to the Light and Power of *God's* Holy Spirit, which breaks the Darkness, and Strength of the Kingdom of Satan in the Heart. For indeed, all litteral Professions, Beliefs, Knowledges, and Practises, out of the Life and Power, Satan can Transform himself into, and uphold, and maintain his Kingdom under, in the Hearts of Men: but the inward Light, and Power of Life breaks it, where the Minds of People are by the Spirit of the *Lord* turned thereto, and Subjected under its Rule and Government.

VI. *Con-*

VI.

Concerning the True Knowledge of Chriſt.

IT was ſaid in the Time of the Prophets, under the Miniſtration of the Law, that *The Prieſt's Lips ſhould keep Knowledge, and they* (that is, the outward *Iſrael, Iſrael* after the Fleſh) *ſhould feel the Law at his Mouth; for he is the Meſſenger of the* Lord *of Hoſts*, Mal. 1. 7. And, Doth not *Chriſt* our High-Prieſt, and Apoſtle of our Profeſſion, keep all his Peoples Knowledge? And, Are they not all to ſeek the Law of Life, the Law of the New-Covenant at his Mouth? Is not he the Meſſenger of the Covenant, who brings Tidings of the Covenant of Life and Peace; and muſt not the Soul that will Live, hear him? *Iſa.* 55. 1, 2, 3. Is not he the ſealed, and ſent One of the Father, to open the blind Eye, and to bring the Priſoner out of the Pit? Is not he the Shepherd of the Spiritual Flock? Are not ſuch as are called out of the World (and Sanctified by him) his Sheep? And are not all his Sheep to hear his Voice, and follow him? Is not he the Prophet like *Moſes*, appointed by *God*, for all the Spiritual *Iſrael* to hear in all things? (Is not his Spirit to Teach, and Lead into all Truth? Can any elſe Lead into Truth? or can any come into Truth, unleſs they be Led?) And they that will not hear the Voice of his Spirit in theſe latter Days (ſeeing *God* in theſe laſt Days ſpeaketh by his Son, and ſaith to all the true Diſciples, and Followers of the Lamb, *Hear ye Him.*) Are they not to be cut off from the Comforts of his Spirit, from the pure Refreſhments of his Spirit, from the Life of his Spirit, and from the Living *Iſrael*, and ſo to be Numbred among the Dead and Unredeemed?

Chriſt ſaith, *I am the Way, the Truth, and the Life.* It is he alone that is the Living Way, which Leads to the Father. Now, How is *Chriſt* the Way to the Father? How is he the Truth? How is he the Life? Is he ſo by any litteral, and outward Knowledge of him: or, by the Inward, Spiritual, and Living Knowledge of him? They that know his Spirit, know the Way; and they that walk in his Spirit, walk in the Way: this is moſt certain. They that walk not in the Oldneſs of the Letter, but in the Newneſs, and Life of the Spirit, they walk in the New, and Living Way. How is the Letter Old? and how is the Spirit New? How is *Chriſt* known after the Fleſh, and ſo to be known no more? And, How is he known after the Spirit, and ſo to be known for Ever? Man is but Fleſh, and his Knowledge and Underſtanding of things of his own fetching, from the litteral Relation and Deſcriptions of them, is but the Knowledge of the Fleſhly part: but there is a New Eye, a New Underſtanding, a New Heart and Mind, to which the Father Reveals him: and that Knowledge which this New Birth Receives of the Father, that is Spiritual, True, Pure, Heavenly, Living Knowledge. And ſo the Children of the Kingdom are to dwell in that Light, wherein the Father Reveals the things of the Kingdom: and this differenceth them from all the litteral knowers of the things of *God*, upon the Face of the Earth. Now this is it, which ſatisfieth my Heart, concerning my Knowledge of the Things of God; even that I have ſo Learned to know Chriſt, and to Believe in him (and to repent from dead Works, and to Obey him, and Suffer for him) as I could never have Learned, unleſs the Father himſelf had Taught me. And now ſeeing, and partaking of the Difference, I cannot but Teſtify againſt all Dead Teachings, unto the Spirits Teaching, which is Living: knowing aſſuredly, that no other Teaching or Learning the things of God will amount to true Knowledge, or be owned in the Day of the Lord, but that which is of, and in the Spirit.

VII.

A few Words more Concerning the Right Way of Knowing, as it is Witneſſed unto, in the Scriptures, and Experienced in the Hearts of thoſe that Truely, and Livingly Know the Lord.

Wiſdom is Juſtified of her Children, ſaid Chriſt, *Mat.* 11. 19. Now, Who is Wiſdom? What is Wiſdom? Is it not the Heavenly Mother of all the Living? It is the Spirit which begets all, who are truly Begotten to the Lord? Now, Where, and into What doth he Beget them? In the Earthly Nature, in the Earthly Wiſdom, in the Earthly Spirit; or out of it, in, and into that which is Heavenly.

Now, all that are of this Heavenly Begetting, and Birth, they know (own and juſtify) that Wiſdon, wherein they are Begotten. They juſtify the Nature of Truth, the Light of Truth, the Life of Truth, the Power of Truth, the Appearance of Truth in their Age and Generation. The falſe Birth will own, and juſtify the Words of Truth which were formerly ſpoken, and the former Appearances thereof (as the Scribes and Phariſees did *Moſes,* and the Prophets, who denyed Chriſt, who was Truth, and ſpake Truth beyond them:) But the True Birth knoweth, and juſtifieth the preſent Words, and the preſent Appearances of Truth, which the falſe Birth ſtill ſlighteth and deſpiſeth.

If any Man therefore will judge aright, concerning the things of God, he muſt be ſure to be of the true Birth (a Child of the true Wiſdom) and that he keep to that Nature, Spirit, and Birth, to which God giveth the diſcerning. For there is an eye of diſcerning, and way of diſcerning, which is a Gift: and he that will know aright, and judg aright, muſt keep to the Gift of Light, the Gift of Grace, the Gift of the Spirit, the Gift of the Holy Anointing; and be watchful, and careful to judg in it, and take heed of judging out of it. For though a Man be come to a Spiritual State, and hath Received the Gift of Grace, Knowledg, and Diſcerning: yet if he be not watchful to keep to the Gift, he may eaſily err, and judg amiſs.

VIII.

Concerning Chriſt's *Righteouſneſs, which is the Righteouſneſs of all his Saints.*

CHriſt is the Head, his Saints the Body: and they do not all partake of one Nature, one Spirit, one Vertue, one Life, one Righteouſneſs? Doth not Chriſt give them of his own Righteouſneſs, even of the Righteouſneſs which his Father gave him? And is not that Righteouſneſs which Chriſt giveth them, their Righteouſneſs? What was Chriſt's Righteouſneſs? Was it not the Righteouſneſs of God Revealed in him, Communicated to him, and made his? And what is their Righteouſneſs? Is not the ſame Righteouſneſs Revealed in them, Communicated to them, and made theirs, in, and by Chriſt? Are not they made partakers of the Divine Nature, in, and through him, and made the Righteouſneſs of God in him? Chriſt Truſted his Father, and Obeyed his Father in all things. Now was not that an effect of the Righteous Nature, and Spirit of his Father in him? *He became Obedient unto Death, even the Death of the Croſs.* And, O how

was

was his Father pleaſed therewith! Did not he ſay to him, as to *Abraham* in the like caſe? *Becauſe thou haſt done this thing, in Bleſſing, I will Bleſs thee, and in Multiplying, I will Multiply thy Seed, and thou ſhalt ſee of the Travel of thy Soul, and be ſatisfied:* For thou ſhalt not only gather the *Diſperſed of* Iſrael, but *Inherit the Gentiles* alſo, *And have the uttermoſt parts of the Earth, for thy Poſſeſſion.*

Conſider now ſeriouſly, in God's Fear; Is Chriſt's Obedience to the Law of *Moſes*, the Saints Evangelical Righteouſneſs? Or is his Righteouſneſs Revealed in them, from Faith to Faith? Was his being Circumciſed Outwardly, their Circumciſion? Or is his Inward Circumciſing them, their Circumciſion? Which of theſe is the Goſpel-Circumciſion: the Circumciſing of his Fleſh Outwardly, or the Circumciſiing of their Hearts Inwardly? Again, Was his being Outwardly Baptized, their Baptiſm? Or is the Inward Baptiſm of the Spirit, the Goſpel-Baptiſm? Doth he not fulfil the Righteouſneſs of the Law of the Spirit of Life in them, who believe in his Spirit and Power, and walk not after the Fleſh, but after the Spirit? Was not Chriſt juſtified in the Spirit? And are not all his juſtified in the Spirit alſo? Whatſoever is of God, whatſoever is Wrought in God, doth not God Juſtify? Is not the Perſon here Juſtified, the Faith Juſtified, the Works Juſtified with the Juſtification of Life, and of God's Holy Spirit, from whence they proceed? And here Chriſt's Words are verified, *He that doth Truth, cometh to the Light, that his Deeds may be Manifeſt, that they are Wrought in* God, Joh. 3. 21. And are not his Deeds then Juſtified? He that is United to the Spirit of God (and acquainted with the Spirit of God, and knows his Voice) hears, and ſees, and feels, and underſtands what God Condemns, and alſo what he Juſtifies; who never Condemns any thing that ariſeth from himſelf, and is wrought in himſelf: but only that which cometh from the Fleſh, and is wrought in the Fleſh. And here he ſees (in the True Light) what Faith is imputed for Righteouſneſs, and what Faith is ſhut out; and what Works are accounted Righteous, and what Works are ſhut out: and how *Enoch* Walked with God, in the Righteous Spirit and Life, and was therein Juſtified: and how *Noah* built an Ark in the Faith, being moved with Fear, and was therein with his Family Saved. So *Abel* Sacrificed in the Faith, *By which he obtained Witneſs, that he was Righteous*, God *Teſtifying of his Gifts*, Heb. 11. 4. *Mark*, his Sacrifice, his Gift came from a Righteous Spirit, and ſo the Righteous God Teſtified of his Gift: and ſuch are all the Sacrifices now, that are Offered up in God's Spirit, and in the True Faith. And ſo he alſo ſeeth how *Abraham* (the Father of the Faithful) was *Juſtified by Works*, Jam. 2. 21. and how God was pleaſed with him, becauſe he had done that thing, of Offering up his only Son at God's Command. Alſo *Phinehas* his Zeal for the Lord, in Executing Judgment, was highly eſteemed of the Lord, and *Was counted to him for Righteouſneſs, unto all Generations for evermore*, Pſal. 106. 30, 31.

But Alas! How do Men miſtake about the Righteouſneſs of Chriſt, about the Goſpel-Righteouſneſs; and in effect, make it but the Righteouſneſs of the Law, but the Righteouſneſs of the Old-Covenant, performed in the perſon of another for us, and imputed to us? Whereas it is the Righteouſneſs of another Covenant, even of the New and Living Covenant, which the Lord Jeſus Chriſt Worketh, both in us, and for us. Now whoever receiveth this Righteouſneſs from him, and is Cloathed with it by him, he findeth it to be the Righteouſneſs of the Goſpel, the New and Living Righteouſneſs, the True and Everlaſting Righteouſneſs, both of the *Father* and *Son*, which the Souls of thoſe that truly believe, partake of in them, and with them.

Now conſider a Scripture or two, to Evidence this further.

The Apoſtle ſaith, 2 *Cor.* 3. 17, 18. *The Lord is that Spirit* (the Lord Jeſus is the Second *Adam*, the quickening Spirit) in whom the *Vail is done away*, ver. 15. And ſo the true Chriſtian (in whom the *Vail is done away*, who is come into the true liberty of the Spirit) *With open Face, beholding as in a Mirrour, the Glory of the Lord*, is *Changed into the ſame Image.*

Now mind: if man be changed into the heavenly Image; if he partake of Chriſts

Image;

Image is he not made righteous, and become truly righteous therein? Was not the Image of the firſt *Adam* Holy and Righteous? and is not the Image of the ſecond *Adam* Holy and Righteous alſo? and are not they that are changed from the Image of Sin and Satan, into Chriſts Image, Holy and Righteous in that Image? Are they not changed from Unrighteouſneſs to Righteouſneſs? and is not this Image, whereinto they are changed, and wherein they are new created by God, their Righteouſneſs? Whoever is Ingraffed into Chriſt, is he not Ingrafted into Righteouſneſs? (Cut off from Unrighteouſneſs, and Ingraffed into Righteouſneſs; even into the Righteous Nature and Spirit of the Lamb?) And doth he not partake of the Righteouſneſs of the Vine or Olive-Tree, into which he is ingrafted? And doth not that become his Righteouſneſs? If the root be holy, then are alſo the Branches: and if the Root be Righteous, ſo are alſo the Branches: and that is the Righteouſneſs and Holineſs of the Branches, which they have from the Root.

The other Scripture is that of *Eph.* 4. 22, 23, 24. which ſpeaks of putting off the Old man, which is corrupt according to the deceitful luſts; and of being renewed in the ſpirit of the mind, and putting on the New Man, which after God is created in Righteouſneſs and true Holineſs. Mark, here's the New Creation. Now conſider well, what is the Holineſs and Righteouſneſs of the New Creation? Is not that which is put off, Old, Corrupt, Unholy, Unrighteous? is not that which is put on, New, Holy, Righteous: even the Image before ſpoken of, Chriſt the Heavenly Image, the New Man, which is created and formed in man? and then God owneth ſuch to be his People, *Iſa.* 51. 16.

No man can do that which is Righteous, but he that firſt partakes of Gods Righteous Nature and Spirit. The Tree muſt firſt be good, before the Fruit can be ſo. A man muſt firſt be renewed and made Righteous, before he can bring forth Righteouſneſs. So that he that doth bring forth Righteouſneſs, without doubt he is inwardly renewed, without doubt he is inwardly Righteous. Did the *Gentiles* do by Nature the things contained in the Law? Then without doubt, they were Partakers of another Nature than the Old Corrupt Nature, which is not ſubject to the Law of God, neither indeed can be. *Little Children, let no man deceive you: he that doth Righteouſneſs, is Righteous, even as he is Righteous,* 1 Joh. 3. 7. This is the true and weighty Judgement of Gods Spirit: and he that Judgeth otherwiſe, is deceived, and erreth in this particular; and ſheweth that he doth not yet know Gods Righteouſneſs, and Chriſts Righteouſneſs, which is one and the ſame. For, *If ye know that he is Righteous, ye know that every one that doeth Righteouſneſs is born of him,* 1 Joh. 2. 29. Mark, the New Birth precedes the doing of Righteouſneſs: and the doing of Righteouſneſs is a certain evidence of the New Birth. He that doth Righteouſneſs is Born of God: this Fruit can ariſe from no other, but the Pure, Living, Heavenly Root.

IX.

Of the Grace of the Goſpel.

THe Prophets of Old, propheſied of the ſufferings of Chriſt, and the Glory that ſhould follow, 1 *Pet.* 1. 10, 11. Now what was the Glory which ſhould follow? Was it not the ſetting up Chriſts Inward and Inviſible Kingdom in the hearts of men? Was it not Gods abundant pouring out his Spirit, and filling Veſſels therewith: ſo that the Spirit of Grace and of Glory ſhould reſt upon Believers, as it had done upon Chriſt? was it not Gods Tabernacling in men, and becoming their God, and making them his People? was it not the fulfilling the precious promiſes concerning the Goſpel-State, whereby men ſhould be made partakers of the Divine Nature (of the Heavenly Image) and be changed from Glory to Glory, by the renewing Spirit and Power? Was it not to have Fellowſhip with Chriſt, not only in his Sufferings and Death, but alſo in his Reſurrection and Kingdom:

where the Bread and Wine of the Kingdom is Eaten and Drank, and the Feaſt of Fat things partook of? Is it not a Glorious State to be tranſlated out of the Kingdom of Darkneſs, into the Kingdom of the Dear *Son*? and to dwell with Chriſt in the Kingdom; and ſup there with him, and he with them? to have Fellowſhip (Pure Fellowſhip, Living Fellowſhip) with the *Father* and the Son, that the bleſſedneſs and Joy of the Soul in the Goſpel-State may be full?

The *Law* was a Miniſtration of ſhadows: for under it were the various and many ſhadows of the good things to come, which were to be poſſeſſed and enjoyed in the dayes of the Goſpel. In the Law there was an outward people (the *Jews* outward) an outward Covenant, an outward Land of bleſſings, plenty and reſt; an outward *Sion*, outward *Jeruſalem*, outward Temple, outward Ark, outward Table, outward *Laver*, outward Candleſticks, outward *Lamps*, outward Oyl, outward Anointing, outward Circumciſion and Sacrifices, outward New-Moons and Sabbaths, outward Kings, outward Prieſts, and outward Victories over outward Enemies, *&c.*

But now, in the Goſpel, there is the ſubſtance of theſe things inwardly revealed, and inwardly poſſeſſed and enjoyed: even the Jew inward (the New Man of the heart) an inward Covenant of *Life* and Peace, an inward Land of Bleſſedneſs, of Reſt, an inward Sabbath or day of Goſpel-Reſt (which the true Believer keepeth in the Faith, not bearing any Burden, kindling any Fire, nor doing any work of the *Fleſh* therein) an inward *Sion*, an inward *Jeruſalem* or Holy City, an inward Temple (in which the Holy of Holyes) an inward Ark in which the *Law* of *Life* is treaſured up, inward Table, inward *Laver*, inward Candleſtick, inward *Lamp*, inward Oyl, inward Anointing, inward Circumciſion and Sacrifices, and ſolemn ſeaſons, the inward King of Glory, inward Prophet and Prieſt known, even Chriſt within, who giveth Victories and dominion over the inward Enemies, and giveth his to partake of his Kingdom, and Prieſt-hood, *Rev.* 1. 6. Yea and (by his Spirit poured out upon them) maketh his Seers and Prophets alſo, as it is written, *I will pour out my ſpirit upon upon all Fleſh, and your Sons and your Daughters ſhall Propheſy.*

Now, was not this fulfilled after the ſufferings of Chriſt in the Fleſh? (and is it not daily more and more fulfilled, as the ſufferings of Chriſt, which are yet behind, are filled up in his Body the Church?) Did not the Glory then ſucceed? Was not the Goſpel-Spirit and Power then revealed and beſtowed? and did it not bring into the Goſpel-Sate? Were not the Precious Promiſes fulfilled therein? (2 *Pet.* 1. 5, 6.) Are they not all Yea and Amen in Chriſt? Is not the Vail or Covering taken away in him? Is not the Glory Revealed in him? Is not the *Lord* one and his Name one in him? Is there not Glory then in the Higheſt, on Earth Peace, and good Will among men, as well as good Will in God towards men? Where's then the Enmity and Wars; the *Luſts* and Fightings? Where's the envy of *Judah* or *Ephraim*, or the vexing one another here? Are not theſe things drowned in the Love and in the Peace, in the *Life* and in the Power which is revealed in the Goſpel-State, and ſprings up in the Goſpel-Spirit? they know not what ſpirit they are of, who would have fire come down from Heaven upon the Diſobedient and Gainſayers. To be ſure, they are not of the Goſpel-Spirit, not of Chriſts *Spirit*, who came not to deſtroy mens lives, but to ſeek and ſave that which was loſt, and to overcome by the overflowings of his *Love* and tender Viſits of his *Life*. And how do his Children make War in this day? Is it not with Innocency, with Meekneſs, with Patience, with Bowels of *Love*, with Long-ſuffering, with Truth, with Righteouſneſs, like the followers of the Lamb, like the Children of him who abounds therein? Indeed there is a Sword given, there is a threſhing Inſtrument, there are Darts and Arrows to be ſhot in the hearts of the Kings Enemies: (*Pſal.* 45. 3, 4, 5.) But it is not to deſtroy the Creature, but rather to ſmite and wound that Spirit which Captivates it, that the Creature may witneſs Deliverance and *Freedom* therefrom: though it is true; that they that joyn with that Spirit, muſt partake of its Judgments and Plagues, even to Deſtruction, if they ſo continue.

Now this Glory is wrapped up in the Grace which is Miniſtred by the Goſpel:

and

and where the Grace is ſown, the Glory is ſown, (there is a true ſeed of the Glory) and where Grace abounds, the Glory abounds. It was ſaid concerning the firſt gathering of Chriſtians by the Apoſtles, that *great Grace was upon them all*, *Acts* 4. 33. and indeed, it was a precious and glorious ſtate, which they were gathered into and brought forth in. Now the grace is revealed again, the grace is poured forth again, the grace hath appeared, teaching and bringing Salvation again; doth it not behove every one to know it and partake of it? not to be content with words concerning the grace, but to know the grace it ſelf, receiving it from the hand of him that giveth it, and hearing the Voice, Reproofes and Inſtructions of it? *Hear, and your ſouls ſhall Live.* Whom ſhould they hear? Are they not to hear Chriſt, the great Prophet? How ſhall they hear Chriſt? Is there any other way, then by hearing his Grace teaching them? then by hearkening to the meaſure of the gift of Grace, which is by Jeſus Chriſt? *The Law was given by Moſes* (all his People, all his Children, all his Family were to come under the Law, to be governed by the Law.) *Grace and Truth comes by Jeſus Chriſt.* (All his Children, all his People, all his Family are to come under the Grace, to be governed by the Grace,) who is faithful in all his Houſe, diſpencing of his Grace and Truth to all his, as *Moſes* did of the Law (Committed to him) to all under him. So then, all that deſire to be truly Chriſtians, let them wait to know, what the Grace and Truth which Chriſt giveth is, and to partake of it and come under it: under its Teachings, under its Influences, under its Protection, under its Government (by being ſubject to it; and in every thing guided by it) that they may know what that Scripture means, in the true and weighty experiences: *Sin ſhall not have dominion over you, for ye are not under the Law, but under Grace,* Rom. 6. 14.

X.

A Queſtion Anſwered concerning real Holineſs.

Queſt. *ARe not Perſons to be really holy (really ſanctified in Chriſt Jeſus) who would be received by the Lord, and enjoy fellowſhip with him as Sons and Daughters, in the Goſpel of his Son?*

Anſw. Under the Law, that People of the *Jews* were to be ſeparated from the heathen, to be outwardly Circumciſed and cleanſed by the Water and Blood of Purifying (which ſanctifyed to the Purifying of the fleſh) and not to touch any dead or unclean thing: for any ſuch thing polluted them, and thoſe that were unclean muſt be kept without the Camp, as unfit for the holy Communion with God and his people, till cleanſed.

Now what did this ſignify? Did it not ſignify that pure and clean ſtate inwardly, which God requireth under the Goſpel? Did it not ſignify the inward Circumciſion of the heart and ſpirit before the *Lord*, and the cleanſing of the Soul, Mind, and Body, before its appearing to worſhip in the inward and ſpiritual Temple? (*Heb.* 10. 22) Is there not a *Jeruſalem* under the Goſpel, into which no Uncircumciſed or unclean thing is to enter, or appear before God there? Mark what the Apoſtle ſaith, *Heb.* 12. *Ye are not come to the Mount that might be touched*, to outward Mount *Sinai*, or *Sion* to the appearance of God there: but ye are come to the inward *Sion*, and to the City of the *Living* God the heavenly *Jeruſalem*, and to fellowſhip with God and Chriſt there, *ver* 18, and 22.

Now what is the way to this holy fellowſhip and Heavenly Communion? Doth not God himſelf preſcribe it, 2 *Cor.* 6. 16, 17. *Wherefore come out from among them, and be ſeparated, ſaith the Lord, and touch not the unclean thing, and I will receive you; I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.* For God would have a People repreſentatively holy, in the time of the Law, (yet not deſtitute of inward Holineſs) and he will have a People really holy in the time of the Goſpel. *He that defileth the Temple of* God, *him will* God *deſtroy*: but keep the *Temple* clean, pure, holy,

and then the holy God will dwell and appear there, according to his promiſe, *I will dwell in them, and walk in them.* And this is Eternally true, and witneſſed by certain experience among them that know the *Lord*; that if any thing that is unclean be touched, there is a defilement thereby, and there muſt be a cleanſing felt, before an admittance into the preſence of the holy God, and enjoying fellowſhip with him again.

XI.

Concerning the Law of Sin in the Fleſhly Mind, and the Law of Life and Holineſs in the Renewed Mind, and whence each have their Strength.

WHat is the Law of Sin? Who Writes it in the Mind? And, What is it, when it is Writ? *When Luſt hath Conceived, it bringeth forth Sin: and Sin when it is Finiſhed, bringeth forth Death,* Jam. 1. 15. So that the firſt beginning of Sin *Is Evil Luſt*; and the whole Corruption that is in the World, is through Luſt, 2 *Pet.* 1. 4. Now whence cometh that Luſt? Is it not begotten in the Mind, and Spirit by the Tempter? And, What is the Law, both of the Luſting, and of the Sins committed through the Luſt? Is it not the Luſtful Nature, the Luſtful Will, the Luſtful Wiſdom, the Luſtful Deſires and Paſſions, which the God of this World, begetteth in the Worldly part? So on the other hand, there is an Holy Law in the Holy, and Renewed Mind. Whence cometh that Law? Doth it not come from God? Doth it not come from the Holy One? Is it not he that blots out Satans Law, and then Writes his own Law in the Hearts of his? Now, What is his Law? Is it not of a contrary Nature to Satans Law? What God Writeth in the Hearts of his, Teaching them Holineſs, Requiring Holineſs, enlightening the Mind unto Holineſs, manifeſting the good, perfect, and acceptable Will, is not that his Law? Under the Old-Covenant the Law was at a diſtance, Writ in Tables of Stone: But under the New-Covenant the Law is nigh, Written in the Heart by the Spirit, and Power of the Lord Jeſus Chriſt. For he is King, the Inward King, the Spiritual King of his People, who cometh to reform, and amend by his Covenant, what was amiſs under the former. Now, becauſe he found under the Old-Covenant, that Laws Outwardly Written, would never bring Men into, and keep Men in Subjection to his Father: therefore, he Writeth Inwardly by his Spirit and Power, and Viſiteth with the Inward, Eternal Day, even the Day of his Power; and ſo maketh his People willing to receive the Law of his Spirit of Life, which maketh *Free from the Law of Sin and Death.* For this Law, being Inward and Spiritual, and more Powerful than the other, overcomes the other Law, even the *Law of Sin and Death* (though it be Inward and Spiritual, and Inwardly Written alſo) and ſetteth free from it; *Rom.* 6. 18. and 8. 2.

Now theſe Laws have each their Strength from him that Writes them. The Law of Sin and Death hath its Strength from the God of this World, the Prince of Darkneſs, who Ruleth in all that are diſobedient to the Spirit, and Power of Chriſt. The Law of Holineſs, the Law of Life, the Law of Faith in the Power, the Law of Obedience to Gods Holy Spirit, hath its Strength from the Holy One, from the Prince of Life and Peace. For Satan is near his Subjects, and dwells in them, to Act them, and to make his Laws of Sin, and Diſobedience forcible in them. Every Motion, and Temptation to Sin he kindles, and adds Vigour to, that he may ſet on Flame the Wicked Spirits of Men, after Sin, Vanity, Pride, Luſt, Uncleanneſs, Cruelty, and all manner of Wickedneſs, that they may draw on Iniquity, as with Cart-Ropes, and Drink it in, as the Oxe doth Water (*Jam.* 3. 6.) And the Lord alſo is near to the Soul, the King of Holineſs,

neſs, the King of Righteouſneſs, and Peace is near, to give Strength to every Holy Deſire in the Heart, and to every Motion of his Spirit towards that which is Good and Holy. Hence it is, that he that truſts God's Spirit, watching to, and following the movings, and drawings thereof, finds Life flow in, Vertue, and Strength flow in, to carry on effectually, in that which the Spirit of the Lord moves to. So that, come but truly to know a Motion, to underſtand the Drawings, and Leadings of God's Spirit; Strength is never wanting to him, who giveth up in the Faith to follow the Lord, in that which he moves, and draws to. And this is the great Skill of Chriſtianity, to come Inwardly to know the Lord, to know the Inward appearances of the Shepherd, his Leadings out into the Paſtures, where Eternal Life is Fed on; and again, into the Fold of Reſt, which is no leſs than the Boſom of Love, and Life Eternal. Now the growth of the New Man, the growth of the Chriſtian State, is in the Exerciſe under the Law of Life, under the Law of the Spirit. For the Spirit Exerciſeth the Mind by his Law, and the Mind is to give up to the Exerciſe thereof, and to wait upon the Lord in it, Day and Night; finding it ſelf never without, but ſtill under the Law to Chriſt in every thing. And indeed, How can a Man do any thing aright, without the ſenſe and knowledge of this Law? How can a Man Fight aright with his ſpiritual Enemies, without underſtanding the Law of Fighting? For there is a lawful fighting, and an unlawful fighting againſt the Souls Enemies. The unlawful fighting is in the Self-will, Wiſdom, and Strength, according to ones own Apprehenſions and Conceivings, which gains no real Ground; and therefore, they that ſo fight, cannot overcome: The lawful fighting is in the Faith, in the Wiſdom, and Guidance of the Lord, in his Spirit and Power; and this is ever Succeſsful. So there is a lawful running, and an unlawful running the Race, which the Apoſtle plainly implyeth, when he ſaith, *So Run, that ye may Obtain*, 1 Cor. 9. 24. So likewiſe there is a law of prayer, a law of faith, a law of love, a law of new obedience, a law of liberty (for the liberty under the Goſpel is not boundleſs, but bounded by the Spirit) a royal law, which the King of Glory writes, and keeps living in the Heart, by which his Will is underſtood, and the Way of Life known, which never can be underſtood by any, but in thoſe in whom this Law is Written, even the Law of the New-Covenant, the Law of the Spirit of Life in Chriſt Jeſus.

Read, and Conſider this ſeriouſly: For indeed, it contains the very myſtery of Chriſtianity and Redemption. For Redemption is not by a Notional knowledge of Chriſt (it is not ſo Witneſſed by any) but by receiving, and ſubjecting to the Law of his Spirit. And mind, and wait to know and underſtand, whether this be not the Law which *David* ſpeaks of, when he ſaith, *Pſal.* 19. 7. &c. *The Law of the Lord is perfect, Converting the Soul: the Teſtimony of the Lord is ſure, making Wiſe the Simple. The Statutes of the Lord are right, rejoycing the Heart: the Commandement of the Lord pure, enlightening the Eyes. The Fear of the Lord clean, enduring for Ever: the Judgments of the Lord Truth, altogether Righteous.* Certainly the Law of the Spirit of Life in Chriſt Jeſus is all this, containing in it the Commandement which is Life Everlaſting, and the ſure Teſtimony, and all the Holy Statutes, Judgments, and Fear, which the Soul need to Learn; and is indeed perfect, and able to convert, and inſtruct perfectly the converted Soul. And here that Scripture is fulfilled, under this Holy Law of the Spirit, and Power of Life, *They ſhall not Teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord* (they ſhall not do ſo in this Covenant, under this Miniſtration, which is a Miniſtration not of the Letter, but of the Spirit) *for they ſhall all know me, from the leaſt of them, to the greateſt of them*, by the Teachings of my own Spirit, by my Writing my Law in their Hearts; by my Holy Unction, which ſhall Teach my Children, my Anointed Ones, all that they need to know, 1 *Joh.* 2. 27. *Jer.* 31. and *Heb.* 8.

Come, be not deceived about the New-Covenant; but wait to find the entrance thereinto, and to feel the Vertue thereof, and to know, and receive the Law and Power thereof, as becometh Chriſtians.

XII. *Con-*

XII.

Concerning God's *Gathering Us home to Himſelf, who are a People deſpiſed and rejected of Men, and in ſcorn by them called* Quakers.

IT pleaſed the *Lord*, who is Rich in Mercy and Goodneſs, to pity our many Wanderings, and ſore Diſtreſſes; and, at length, to gather us Home to the Light and Spirit of his Son, which was the Goſpel-Standard in the Apoſtles Dayes.

Now, that by which *God* gathered us, was the Power of *Chriſt*, and the Preaching of the Everlaſting Goſpel, by the Miniſtry which he hath raiſed up in theſe latter Dayes. For as the *Lord* raiſed up a Miniſtry to preach it at firſt, when he had ſome of the *Jews*, and many of the *Gentiles*, to gather: So he hath raiſed up a Miniſtry, to preach it again after the Apoſtacy, that he may cauſe the Sound thereof to go through all Nations. And this Miniſtry hath been raiſed, to go forth in the ſame Virtue, Power, and Spirit, wherein the fore-going Miniſtry was ſent.

God promiſed of old, That he would ſeek after, ſearch out, and gather home his ſcattered Sheep himſelf, and become their Shepherd, *Ezek.* 34. Now, this was fulfilled in a great Meaſure, in the Dayes of *Chriſt*, and his Apoſtles; when *Chriſt* came himſelf, and alſo ſent his Apoſtles after him, to ſeek and gather the *Loſt Sheep* of the Houſe of *Iſrael*: And not only ſo, but alſo to Preach the Goſpel to all Nations, that he might be *God*'s Salvation to the Ends of the Earth, gathering and ſaving loſt, and ſcattered Souls out of every Quarter and Corner thereof.

But afterwards, (after the ſpreading of the Goſpel, and *Chriſt*'s gathering of many thereby) there was a great Apoſtacy, and Scattering from this Holy Standard of Life and Salvation, and Darkneſs over-ſpread the Nations again, and an Antichriſtian Reign and Kingdom got up, under a Form and Forms of Godlineſs, without the Life and Power; in which Forms People generally have been ſcattered from the Life and Power, which indeed is the Goſpel.

Now, in this cloudy and dark time, great hath been the Loſs and Diſtreſs of the poor, hungry Sheep; their Shepherds and Watch-men not being able to preach the Goſpel diſtinctly to them, and direct their Minds to the Spirit and Power which ſaves: Therefore, *God*, in pity to this ſad and loſt Condition of his Sheep, ſends his Angel to preach his Everlaſting Goſpel to *them that dwell on the Earth*; *to every Nation, Kindred, Tongue, and People*, Rev. 14. 6.

Now, as the former Publiſhing of the Goſpel began at the ſcattered *Jews*, who were *God*'s People under the Law; ſo this begins at the ſcattered *Chriſtians*, who had ſome true Deſires, and had been ſeeking after the *Lord*, (from Mountain to Hill, and Hill to Mountain) but could by no means find him, nor by any of the Watch-men hear any certain News of their Souls Beloved. But the *Lord*, in his tender Love, and rich Mercy, in the appointed Time, ſends forth the Shepherd of *Iſrael*, to ſeek and find them out: And, bleſſed be the *Lord*, he ſought effectually, and hath found out many, and perſwaded them to follow him, and hath brought their weary Souls home to their proper reſting Place; where they dwell under the Care of the Shepherd, and Biſhop of their Souls.

But, if any ſhall yet further enquire, *How, and by whom the Goſpel was preached unto us?* My Anſwer is, *By the Shepherd himſelf*. God Himſelf gave forth the Sound, and Great hath been the Company of them that publiſhed it; and our Ears and Hearts were opened by the *Lord*, to hear the Sound, and know the Shepherd's Voice.

And mind my Words, (which the Spirit of the *Lord* is now uttering forth through me; for they are Words of Truth, and certain Underſtanding) They that do not hear, and own the Sound thereof now, (from this Miniſtry which the *Lord* hath now choſen, and ſent forth) would not have heard nor owned the Sound thereof, in

in *Christ*'s, and the Apostles Dayes, had they lived therein: But would have reproached, and opposed them, had they lived then, in those Dayes; as they do now, in these Dayes. For, of a Truth, it is the Voice and Sound of one and the same Spirit and Wisdom; and they that do despise the one, would have despised the other, had they lived in the Day of the Appearance and Manifestation thereof.

And then, for the Manner of its Preaching; It was just such as is described, *ver.* 7. of *Rev.* 14. For we are commanded to *Fear God, and give glory to him, because the Hour of his Judgment* (the great and terrible Day of the *Lord*) *was come*; and therefore, to leave off all false Wayes and Worships, and learn to worship the living God, the Creator of All, in Spirit, and in Truth. And truly, it was a terrible Day to the Man of Sin in us; for the Judgments of God were revealed against him, and we in fear lay under the Judgment, that we might learn Righteousness, and witness the Redemption of *Sion* thereby.

Now, being thus turned to that Light, and Spirit, and Power which judgeth, it wrought effectually in us against the Darkness and Power of *Satan*; searching, trying, manifesting, judging the Secrets of our Hearts daily. It tryed all our Knowledge, all our Faith, all our Desires, all our Thoughts, Words, Wayes, and Worships: So that, all things were naked, and open before him, with whom we had to do; and what had gone before, as glorious and taking in our Eyes, was now manifested to be loathsome and abominable in the Sight of God. For indeed, the Axe was laid to the Root of the Tree, and every Plant which the Heavenly Father had not planted, was he now plucking up, that they might no longer cumber the Ground; but he might have Room for his own *Seeds*, and Plants of Holyness and Righteousness, which he was ready to sow in his own Garden.

And so, at length, we came to witness (abiding the Tryal of this dreadful Day, wherein our God appeared to us as a Consuming Fire) a New Heaven, and a New Earth inwardly; and no more Sea of Wickedness, no more Sea of inward Trouble; but Righteousness, Peace, and Joy inwardly, and our God becoming a rich Portion to us, watching over us in most tender Care and Love, and delighting in us to do us good, making known to us the Riches of the Gospel, even the Feast of fat Things; and giving us to partake of the Well or Fountain of Living Waters in our own Hearts, which springs up freshly in us dayly unto Life Eternal. So that, we were not only invited to the Waters, but taught also to come thereto: and when we came, we were not sent away empty, but had the Water of Life given us; which became such a Well, as out of it flow Streams of Living Water. Ah, blessed be the Lord! Did we ever think in our dry, dead, barren Estate, to have seen such a Day as this?

And all this we met with in the way of Self-Denyal, and taking up the Cross; in denying our own Wisdom, our own Knowledge, our own Faith, our own Righteousness, and all that we could call our Own; and owning a little Seed of Light and Life Eternal, even the Seed of the Everlasting Kingdom, which the Shepherd of *Israel* discovered to us, and helped us to search after, and taught us how to find; which was endued in a way very despisable, even to the Eye of our own Wisdom: For thus it was:

We had been long looking out abroad, searching very diligently the Scriptures, and other serious Books, for great, full, certain, and undoubted Wisdom and Knowledge: But now, we were directed to turn inwards, (even thither where we thought no Good was to be found) to mind the Appearance of God there, the Spirit of God testifying to us, (according to the Scriptures of Truth) that the Kingdom was within; and there we were directed to search for the Least of all Seeds, and to mind the lowest Appearance thereof; which was its turning against Sin and Darkness. And so by minding and observing that in us which turned against Sin and Darkness, we came by Degrees to find we had met with the pure, living, eternal Spirit; and by observing the Movings, Stirrings, Guidings, Directions, and Law thereof, we found *e're we were aware*, that we had met with the Law of the New-Covenant, the Law of the Spirit of Life, which had Life and Virtue in it, to enable us to do the Holy Will; and then our Hearts rejoyced; being made truly sensible, that we had found that, which we had mourned

ed after, and longed for all our Dayes. And then we began to see our way more clearly, and to wait on our God for his Teachings, and to follow the Lamb, our Leader, with Joy and Comfort. For indeed, this Experience greatly settled our Spirits; knowing assuredly, that as none but *Christ* could do those Works outwardly, which he did in the Dayes of his Flesh: So none beneath his *Spirit* could do these Works inwardly, enlighten inwardly, enliven inwardly, bind up and heal inwardly, open the inward Eye, the inward Ear, the closed Heart, and loosen the dumb Tongue; so as the Touch of his Power, and Virtue of his Life, and holy Presence among us, hath done very frequently and livingly.

And now, Is this Testimony nothing to you, O ye Professors, that we have found him by God's holy Guidance, (or rather have been found by him) whom we could never find in your Wayes and Gatherings? But still, that which God had quickened in us, was there unsatisfyed, weary, panting, and gasping for want of, and after the Breath of Life.

O, come and see, if this be not He indeed! Wait to feel the closing of that Eye, which cannot see, (which God hath ordained shall never see) and for his opening the Eye, which is as yet blind in you, (to which he giveth the true Sight) that ye perish not from the Way of Life, through Mistakes and Deceits from the Mists of Darkness, which are yet over all, who have not seen the Light of God's Day. To the Law, and to the Testimony, (to the inward Law, and inward Testimony, if ye be inward *Jews*; for the Law inwardly written, is Light, even the Light of the Living; and the Testimony of *Jesus*, is the Spirit of Prophesie) for he that knoweth not these, nor walketh according to these, nor speaketh according to this Word, it is because there is as yet no Morning in him.

O, come to the Morning-Light of the Everlasting Day! Come to the *Son*'s Light, to the *Son*'s Spirit! Wait for the Dawning of the Day of Righteousness, Love, and Peace, and for the Arising of the Day-star. **Come, Dye to your own Wisdom,** (it was the Word livingly spoken to me, and entred my Soul when it was spoken; never departing from me, though I was long in learning it) and know what it is to suffer with *Christ*, that ye may also reign with Him.

Ah, if that Candle were lighted in you, which ye so much reproach and despise the Light of, ye might see, that instead of suffering with *Christ*, that which is of *Christ* in you (the pure Light, the pure Life of his Spirit) suffers by you, and the Worldly spirit Lives (shall I add, and Reigns) in you, under all your Professions, Knowledge, Faith, Worships, Duties, Ordinances, as ye call them, who want the Knowledge of the Everlasting Ordinance, even of the Spirit and Power of our Lord *Jesus Christ*; which is the great Ordinance, and Way of the Gospel! And he that is subject to this Ordinance, shall be saved; but he that misseth of This, shall perish; let him search the *Scriptures*, and practise according to what he apprehends there-from, as exactly as he can, without this Spirit and Power.

XIII.

A few Words concerning the Worship which Our God *hath Taught Us.*

OUr Worship is a deep Exercise of our Spirits before the *Lord*; which doth not consist in an Exercising the Natural Part, or Natural Mind, either to hear or speak words; or in praying according to what we, of our selves, can apprehend or comprehend concerning our Needs: But we wait, in silence of the fleshly Part, to hear with the new Ear, what God shall please to speak inwardly in our own Hearts, or outwardly through others, who speak with the new Tongue, which he *unlooseth*, and teacheth to speak: And we pray in the Spirit, and with the new Understanding, as God pleaseth to quicken, draw forth, and open our Hearts towards himself.

Thus

Thus our Minds being gathered into the Meaſure, or Gift of Grace, which is by *Jeſus Chriſt*; here we appear before our God; and here our God, and his Chriſt, is witneſſed in the midſt of us.

This is that Gathering in the Name, which the Promiſe is to, where we meet together, waiting with one Conſent on the Father of Life, bowing and confeſſing to Him in the Name of his *Son*; and that fleſhly Part, that fleſhly Underſtanding, that fleſhly Wiſdom, that fleſhly Will, which will not bow, is chained down, and kept under by the Power of Life, which God ſtretcheth forth over it, and ſubdueth it by. So then, there's the ſweet Communion enjoyed, the ſweet Love flowing, the ſweet Peace of Spirit reaped, which the Father breaths upon, and gives to his Children, the ſweet Joy and Refreſhment in the Lord our Righteouſneſs, who cauſeth Righteouſneſs to drop down from Heaven, and Truth to ſpring up out of the Earth. And ſo our Father is felt bleſſing Us, bleſſing our Land, bleſſing our Habitations, delighting in Us, and over Us to do us Good; and our Land yields its Increaſe to the *Lord* of Life, who hath redeemed it, and planted the precious Plants and Seeds of Life in it.

The CONCLUSION.

NOw, this ought to be the great Care of every renewed Mind, even to keep out that which is Unclean. The Enemy will be aſſaulting, tempting, caſting into the Mind that which is Unclean: But the pure, chaſt Mind will not entertain or touch it; but with-draw and retire from it into the Place of Safety, into the ſtrong Tower of Defence, from all the Aſſaults and Annoyances of the Enemy. Such the Lord receiveth, ſuch the Lord delighteth in as his dear Children, and in every reſpect carrieth himſelf as a Father to: And this is a precious State truly to enjoy.

Now, bleſſed be the Lord, who hath revealed and beſtowed on his Sons and Daughters, in theſe latter Dayes, that Light of his Holy Spirit, which ſearcheth the moſt inward Parts, diſcovering every thing that is of a contrary Nature to it ſelf, turning and ſeparating the Mind there-from, and bringing the Mind, Heart, Soul, and Spirit under that; which is a Croſs, and Yoke to it, and hath Power from God *to crucifie and ſubdue it: that ſo Life and Immortality may be brought to Light, and reign in the Heart; and Death and Uncleanneſs be ſwallowed up in Victory. For this is the Intent of the* Goſpel, *and of* Chriſt's *Appearance, even to deſtroy Sin, and bring up the Holy Seed, and eſtabliſh the Law of the New-Covenant, the Law of Love, the Law of Life, Righteouſneſs, and Holyneſs, in which the Renewed ſhould walk before the Lord all their Dayes.*

And God *forbid, but that the Goſpel of our Lord* Jeſus Chriſt, *(which is the Power of* God *unto Salvation) ſhould attain its End, and the Will of* God *be fulfilled; which is the Sanctification of his People in Soul, Body, and Spirit; that they may be wholly leavened with the Leaven of his Kingdom, and become a new Lump to him.*

The Lord *bring this to paſs in the Hearts of the Children of Men, bringing down all Religions, which have not the true Virtue in them; and propagate and eſtabliſh that Religion more and more, which ſtands in the Evidence, Demonſtration, Vertue, and Power of his own Spirit: that Men may be redeemed out of, and preſerved from Deceit, in Matters of Religion, wherein the Eternal Condition of their Souls is ſo deeply concerned.* Amen.

THE END.

A *Queſtion* Anſwered concerning Reading the *Scriptures* Aright.

Queſtion,

How may a Man know, whether he Readeth the Scriptures *to his Advantage and Benefit? or, Whether he Readeth Them to his Diſadvantage or Hurt?*

THat the Holy Scriptures, written by Men inſpired by *God*'s Spirit, were of great Uſe and Benefit to thoſe to whom they were written, (they rightly underſtanding them, and becoming ſubject to the Voice of *God*'s Spirit in thoſe that wrote or ſpoke them) is an undenyable Truth.

And that they were not only written for them, but for others alſo, in future Ages, who alſo may reap Benefit in the Reading of them; this is as manifeſt.

Yet, that Men may ſo Read them, as not to Underſtand them aright, but miſ-apply them to their own Hurt; that is true alſo, and hath been often, and is ſtill evidenc'd by lamentable Experience.

The *Jews*, the *Scribes* and *Phariſees* heard and read the Law and Prophets to their hurt; ſome in a ſpirit of direct Oppoſition to the Truths, and Will of God, held out by the Prophets; others in a Spirit of Miſ-underſtanding.

Thus the *Scribes* and *Phariſees*, in *Chriſt*'s Time, ſo read the Words of *Moſes*, and the *Prophets*, (who teſtified concerning the Son, and his Coming) as that thereby they became ſtrong, wiſe, and confident, in oppoſing him when he came. They thought they could prove by Scriptures, That *This* was not, could not be He: He was to be a Glorious *King*, and to Reſtore *Iſrael*. This was a mean Man, a Carpenter's Son; and ſo taught, and ſo behaved himſelf, that if Men *believed in him, the Romans would thereby be provoked to deſtroy their Place and Nation.* He was an Eater, a Drinker, a Friend of Publicans and Sinners, a frequent Breaker of the Sabbath, a *Galilean*, &c. *And ſhall* Chriſt *come out of* Galilee? *Search, and Look; for out of* Galilee *ariſeth no Prophet*, Joh. 7. 52. As if they had ſaid, Can this be the *Meſſiah*, of whom the Scriptures have ſo abundantly propheſied, who cometh out of *Galilee*; out of which the Scriptures have not propheſied of ſo much as any Prophet to ariſe? Thus they read the Scriptures to their Hurt.

And ſo afterwards, in the Apoſtles Dayes, Men wreſted the words of the Apoſtles, as they did alſo the other Scriptures, to their own Deſtruction.

And ſince, in the Apoſtacy from the Apoſtles Spirit, Life, and Doctrine, and the coming up of many Sects, Heads, and Horns; Which of them have not ſo read the Scriptures, as to confirm themſelves even in thoſe very Doctrines and Practiſes, which are directly contrary to the Doctrines, Practiſes, and Spirit of the Apoſtles?

Yea, ſince God's breaking the Darkneſs of the Night, and cauſing the Light of his Day again to ariſe; How do Men Read and Underſtand Scriptures? Even ſo as to oppoſe this Light, Life, Spirit, and Power, now it is again made manifeſt; thinking and judging its Appearance now (according to their Underſtanding of, and Apprehenſions on the Scriptures) to be as contrary to its Appearance in the Apoſtles Dayes, as the *Scribes* and *Phariſees* judged *Chriſt*'s Appearance in their Dayes, to be different from, and contrary to what the Prophets had propheſied concerning the *Meſſiah*.

Therefore, it is a Matter of very great weight, for a Man to know when he Reads

Reads the Scriptures aright, that his Table (whereon he feeds, and by which Food he hopes to live to God, and be accepted with him) become not his snare, and set him further of from God. For it is as true in this Day, as it was in Christ's Day; that Publicans, and Harlots are nearer the Kingdom, than those who are in the Spirit, Wisdom, and Righteousness of the Scribes and Pharisees; who have a knowledge, a belief, an hope, a zeal, &c. from a misunderstanding of the Scriptures: for this is wrong in a mystery of deceit, which is worse in its nature, and more dangerous to the person in whom it is, and to the Souls of others, than the deceit which is openly manifest.

Well then, Is it not worth the diligent enquiry, and waiting upon God to know, *What is the right reading of the Scriptures; and whether a Man so read them, as is to the benefit and profit of his Soul, or to his loss and detriment?* To come then to the Answer, which is as followeth.

Answ. He that Reads the Scriptures in a true measure of Life received from God, he Reads them aright: and when ever he so readeth, it is to his benefit. He that readeth out of that, readeth to his Hurt; that being then up in him, which misunderstands, misapplies, and grows conceited, wise, and confident, according to the Flesh: and so he is thereby lyable to, and in great danger of setting up his Interpretations, instead of the meaning of Gods Spirit, and of condemning that which doth not assent and agree therewith, though it be never so necessary, and precious a Truth of God, and never so fully demonstrated by his Spirit, to those who are in the true faith and understanding.

The true Birth is meek, tender, gentle, fearing before the Lord, waiting upon him, often crying to him, that it may not be deceived, that a wrong thing get not up in it; that it receive not any thing for Truth, but what he knoweth to be Truth: and when the Lord pleaseth to give the true Knowledge, that it hold that Knowledge of his Truth in Righteousness, in his Life, in his Will, in his Wisdom, &c. But the wrong Birth is not so, nor is its Course thus: but that is subtile in searching, and forming of things, and holding them in the subtilty, and drawing the wrong part in others, to own and acknowledge that, which it represents, and holds forth as Truth.

There is a wisdom in Man, which is against God; which wisdom opposeth the the Wisdom of God two wayes; either in a direct, opposite way, or in a secret, subtle, undermining way. Now no Man can come to God, or truly understand, or receive the things of God; but as this wisdom comes to be confounded and destroyed in him, by the Light and Power of God. All its strong Holds, all its subtle imaginations, all its reasonings, and consultings must be dashed, and brought to nought, before the Truth of God can have full place and power in the Heart. Now in the true discovery of this wisdom to Man, and in his denyal of it, and watching against it, and turning to the other; he may wait upon God aright, receive the knowledge of the Heavenly miseries aright, read the Scriptures aright, come to the true sense, understanding, and experience of them: But at any time, so far as he is out of this, he is liable to the snare, to the misunderstanding of Scriptures, and to the Fleshly confidence that ariseth thereupon. So that, having taken up a misunderstanding of a Scripture, or some Scriptures; he will even boldly venture to speak evil of the heavenly, and spiritual dignities, which are of God, and the holy Truths which are held forth by his holy Ministers: against the Prophets in their day, against Christ and his Apostles in their day, against the Witnesses in the times of the Apostacy, and against the Angel (learn who that is) that is to Preach the everlasting Gospel again, after the Apostacy. Ah, How doth this wisdom destroy and entangle; and how hath it destroyed and entangled many at this day, who think they are greatly for God in those things and practises, wherein they are directly against him; and that they only oppose errour, and a wrong spirit, when they are opposing his Truth, and his holy Spirit! And it is impossible it should be otherwise, while they judg and act from that which is wrong, and in that which is wrong. Now mark;

The spirit, the truth, the life, the substance is God's for ever: the unclean

Spirit cannot enter into it, the unclean Womb cannot conceive of it, nor bring it forth: but the letter, the ſhell, the outward figure, the outward relations, and deſcriptions of things, the other ſpirit, wiſdom, and nature in Man may read, gueſs at, transform, receive, believe, and build up with according to the Fleſh. And here is the foundation, and riſe of Anti-Chriſt and *Babylon*, among them who raiſe up a building, a knowledge, a faith, an hope, a Church, a worſhip, duties, ordinances, juſtification, ſanctification, *&c.* in imitation of *Sion*. But they are not the thing it ſelf, but falſe repreſentations of the thing; either ſuch as were invented by Man, or ſuch as were once appointed, and made uſe of by the Spirit of the Lord. For there is little difference between inventing a new thing, and making uſe of an old thing, which once was of God, but is now underſtood, obſerved, and practiſed out of the ſenſe, light, and guidance of his Spirit, in another Spirit, and according to another Wiſdom. Now this is not the right way of reformation, to wit, to return to outward (litteral) things, which were practiſed by the *Jews* in their day, or by the former Chriſtians in their day: but to return to the Spirit that they were in, and to feel (in the true life and leadings thereof) what it teacheth and requireth, to be obſerved and practiſed now. For there are things, whoſe value is not in themſelves, but in Gods requiring of them; which the wrong ſpirit may get into, and the Lord may draw his People out of them (as he did out of the outward Court, into the inward Building or Temple, by his Light and Spirit within, when he gave the outward Court to the *Gentiles*, *Rev.* 11. 1, 8.) And he that is found in thoſe things, after God hath given them to the *Gentiles*, and drew his People out of them; is not therein owned or accepted of God, though God may bear with him in the time of his ignorance: yet if he abide in them, after the riſing of Light, and its Teſtimony, the Lord will not ſo bear with him; but will condemn him, and deal with him as a Tranſgreſſor of that Covenant, wherein Life and Peace with him is witneſſed.

Therefore, in all things that concern God, whether in Reading the Scriptures, Praying, or obſerving any thing ye call Duties and Ordinances; O that ye would approve your ſelves Chriſtians indeed, waiting to know your Guide and Leader, and the true Limits which are ſet by God; that ye may ſerve him in the true Faith, Spirit, and Underſtanding, even in that which God knoweth to be ſo, and not in that which ye may falſly account ſo! For mark: If ye be Chriſtians, Are ye not in *Chriſt*, and, Is not *Chriſt* in you? And, Are ye not to feel his Life, and the Guidance of his Spirit, ſo as ye may live in the Spirit, and walk in the Spirit, read in the Spirit, pray alwayes in the Spirit, believe in the Spirit, worſhip in the Spirit, and in the Holy Underſtanding of his Truth, which is of him?

He that would be right in Religion, muſt have a right Beginning. How is that? He muſt *begin in the Spirit*: His Knowledge, his Faith, his Hope, his Peace, his Joy, his Righteouſneſs, his Holyneſs, his Worſhip, *&c.* muſt begin there. He muſt come out of his own Spirit, his own Wiſdom, the Counſels and Thoughts of his own Heart; and wait on Him, who beginneth the Work of Regeneration, and Life in the Heart.

And he muſt afterwards diligently watch againſt that Spirit and Wiſdom, from which the Lord hath led him, that it at no time again enter him; for it will be ſtriving to lead him out of the way, with Likeneſſes, and falſe Images of things, with Knowledge falſly ſo called, with a Faith which is not truly of God, nor of the ſame Nature with that which he firſt felt; with falſe Hopes, falſe Fears, falſe Joyes, a falſe Righteouſneſs and Holyneſs, which are not *Chriſt*'s, nor according to the Scriptures; but only ſuch as he apprehends to be ſo. For a Man, who once taſted the Truth, and in ſome meaſure judged aright, may afterwards erre in his Palate and Judgment; and then take the Wrong for the True, not keeping to that, nor being now in that, which formerly gave him the true Reliſh.

Now, he that would meet with the true Religion, the Religion of the Goſpel, muſt meet with the Power, receive the Power, believe, dwell, and reſt in the Power. For *Chriſt* was made a King, Prieſt, and Prophet, not after the Law of a Carnal Commandment, but after the Power of an Endleſs Life: And his Covenant is not like the Old, in Word or Letter; but in the ſame Power and Life, wherein the Prieſt was made, and Miniſters.

So

So the knowledge here, the Faith here, the Hope here, &c. are not litteral but living. He that receiveth this Knowledge, receiveth living Knowledge. This Faith gives Victory over unbelief; and over that Spirit whoſe ſtrength lies in Unbelief. This Hope purifies the heart even as he is pure. And he that receiveth the Righteouſneſs of this Covenant, receiveth a living Garment, which hath power in it over Death and Unrighteouſneſs. The beginning of this Religion, of this Power and Holy inward Covenant is ſweet: but the pure progreſs and going on of much more pleaſant, as the Lord gives to feel the growth and ſweet living freſhneſs of it; Notwithſtanding the Temptations, Fears, Troubles, Trials, Oppoſitions and great Dangers, both within and without, which the *Life* (which was at firſt turned to) being ſtill kept to, by the Power which is from it, and through the *Faith* which is in it, in its own ſeaſons and way of its own Wiſdom overcomes, giving the ſoul that is diligent and faithful to witneſs, that *all its wayes are pleaſantneſs, and its Paths Peace;* Yea, the very *Yoke is eaſy and the Burden light*, when the mind and will is changed by the Power, and helped and aſſiſted by the Lord in its ſubjection to the power.

So the Lord God of tender Mercies, (who pittieth the Miſerable and Erring out of the Way, eſpecially thoſe in whom he hath begot Deſires after himſelf) remove the Stumbling-Blocks, and lead the wandering *Jews* (who are entangled in their own Thoughts and Reaſonings about the Letter) into that which is of himſelf in them, which is Spirit and Life, and was before the Letter, and excels the Letter (with its Diſpenſation) in Glory; and is to remain (after the Letter) the Reſt, Joy, Life, Peace, and Portion of the Soul for ever and ever. So honour the Letter, in believing its Teſtimony concerning *Chriſt*, who is the Shepherd, (to whom the Sheep are to be gathered) the Way, the Truth, the Life it ſelf, to whom the Soul is to come, and on whom the Soul is to wait for Life; and having received Life from him, to dwell, abide, and grow up into him, who is the Life; and not go backward into any thing that is litteral, or without Life, nor to glory in the Knowledge, or litteral Deſcriptions of things; but forward into the ſpiritual, heavenly Diſpenſation of Life and Power. The *Law* was Letter, the Goſpel is Life and Power: The *Law* was a ſhadow of good Things to come; but the Goſpel is the Subſtance, the Life, the Virtue, the Spirit of what the *Law* ſhadowed out. From hence the Chriſtian is to ſpring: The *Jeruſalem* from Above is to be its Mother, the Holy Spirit its Begetter. And becauſe here the *ſtate* of true *Sonſhip* is witneſſed, therefore God pours out the ſpirit of his *Son* upon theſe; And then the Spirit being received, which is above the Letter, a Life is to be felt and lived in beyond Words; even that which the Good Words lead to, and end in.

And here the truth, ſweetneſs, and fullneſs of Words is known, felt, and witneſſed, even in that which comprehends them, and gives them their due Weight and Meaſure. Nor can any poſſibly underſtand the words of the *ſpirit*, but he that is in the *ſpirit*; and then he knows the Place of the Words, which came from the *ſpirit*, and of the *ſpirit* from whom the Words came. And this is precious; but not to be witneſſed by the wiſe Diſputer, but by the ſerious Traveller; who firſt is broken and daſhed to pieces in his own VViſdom; and then afterwards healed, led, and guided by the Eternal *ſpirit* of Wiſdom, which is the ſure and unerring Guide.

The Spirit of God knoweth the things of God, and the ſtates of Perſons, and what is proper or improper for them: He knew what was proper for the *Jews* under the *Law* and *Prophets*, what was proper for them in *Egypt*, what in the *Wilderneſs*, what in *Canaan*, and what in their ſeveral Diſperſions and Captivities) for the Diſciples, in the Dayes of *Chriſt*'s Appearance in Fleſh, for the Churches in the Dayes of the Apoſtles, for the Witneſſes and Mourners in the times of the Apoſtacy, and for thoſe who by his Power are raiſed up, and delivered out of the Apoſtacy.

And the Spirit of the *Lord* doth not only know the ſtate thus in general, but likewiſe every Souls particular State, and how to apply things to its ſtate. There are ſome newly quickned, newly come out of the Darkneſs. There are ſeveral *ſtates* and *degrees* of Growth: there is a *tempted ſtate*, a *wandering ſtate*, a *back-ſliding ſtate*,

ſtate, a *ſhaken ſtate*, an *eſtabliſh't ſtate*, &c. Now, there is ſomewhat proper to every one according to his *ſtate*, which the *ſpirit* of the *Lord* knows; and thoſe who are called out by him, to miniſter in his Name and Power, know alſo, as his *ſpirit* pleaſeth to teach them, and make manifeſt to them. All Truths are not proper to every *ſtate*, nor all Remedies to every *diſeaſe*. *Chriſt* had many things to teach and ſay to his Diſciples, which they were not able to bear: And a Man in Reading the *Scriptures*, though he ſhould underſtand the Truth of what he reads; yet he is apt to miſ-apply things, as to himſelf or others, unleſs the *Lord* guide and help him. He is apt to apply that to him, which belongs not to him; and thruſt that from him, which belongs to him.

Thus may a Man eaſily err and wander, from Error to Error, and toyl and wear out himſelf in his ſeveral Apprehenſions, Wayes and Practiſes, (thinking he doth as he ought, and as God requires of him, according to the Scriptures) and yet his Mind be from that, and his Underſtanding out of that, which opens the Scriptures aright, and gives the Right Uſe of them.

Therefore, wait on the *Lord*, to feel Quickenings from him, through a Meaſure of his Life revealed, and the Minds gathered into, and purged thereby; and then wait for the *ſpirit*'s Appearing to thee, in this meaſure; further quickening, puriſying, guiding thee, and manifeſting his *truth* therein to thee, according as he ſees thy Need, Eſtate, and Condition to require.

And thus thou wilt be like a Child, living not upon a Wiſdom of thy own, but upon thy Father's Wiſdom, and not gathering a Knowledge according to thy own Will, and into thy own Comprehenſion; but receiving it as a *gift* daily from the Hands of the Father, and ſo thou ſhalt alwayes have it freſh and living, and ſafe for thy Uſe; whereas that, whil'ſt thou keepeſt in thy Comprehenſion, and canſt run to when thou liſts, and make uſe of as thou liſts, putrifies and yields but Corrupt Nouriſhment, feeding not the Living, but the Dead in thee: And ſo thy very Knowledge corrupts thy Mind, and brings it into Death; and thou haſt only ſuch a Knowledge, as may be held in the dead part, and ſo liveſt and walkeſt as Man may live and walk, without the pure Life and Preſence of God.

So, this is the *Anſwer*, which was in my Heart, (and indeed ſprang up in me, as the *Queſtion* was laid before me in ſpirit.) In the true Meaſure of Life, which is from God, and one with Him, the Scriptures are rightly Read and Underſtood, in the Will of God, by him that doth it, in the Holy Underſtanding which comes from Him: Not in a Man's own Will, or Underſtanding; for he cannot underſtand what Scriptures he will, or when he will, or as he will; but he muſt wait on him, who hath the Key, who underſtandeth what is fit and proper for him, to know, or not to know; and ſo openeth or ſhutteth in his Eternal Pleaſure, and according to his Eternal Wiſdom: And what he openeth to thee, that is proper for thee to know; and what he ſhutteth from thee, that is proper for thee (as yet) not to know; but to wait the Times and Seaſons of *Things*, which are in the Father's Hand: And ſo, what the Lord reveals not to thee, that is yet a Secret with him, as to thee; but what he reveals to thee, that is thine in his Fear and Counſel to feed on, and make uſe of.

So here, in the gathering of Life, in the Holy Building, there is a Holy Order and Wiſdom, from the moſt High, wherein every one waites on the Maſter, on the Lord, on the Shepherd, on the Father of Spirits, and receives from his hand, what is proper to his ſtate. And ſo all hold the head, and live by the life, vertue and teaching that comes from the head, and there is one God who is over all, and one Chriſt in whom all are, and one Spirit of Life in which all are Baptized and Joyned together. And every one as he ſprings from this Life, and feels the Union, Vertue and Fellowſhip thereof, ſo abiding here, he is in his Place, and Service, beloved of the Lord and Father of all, and felt by the Life in all, in the Unity of the Body; and ſo cheriſhed and helped forward in the Love and Spirit, wherein the Body is knit to the Head: Yea, whatever his State be, (whether a State of Mourning or Temptation, or deep Diſtreſs; or a State of Joy, Rejoycing, and Peace) yet abiding and waiting on the *Lord*, he is felt, received, owned, and dearly beloved in the *Lord*.

J. P.

A few Words to such as Complain for want of Power.

BE sure ye Receive *Christ*; for he is the same that ever he was. *To as many as Receive him, to them gave he Power* (not only to stand against Sin, but) *to become the Sons of* God; He did so formerly, and he doth so still. And they that are true *Jews*, born after the Spirit, truly Circumcised, and are indeed come to Mount *Sion*, and the Heavenly *Jerusalem* inwardly; who feed on God's Holy Mountain, and dwell in his Holy City, in the Building that is from Above, for the Birth which is from Above: There is no complaining in the Streets of this City; but what God requireth, is performed; and what God promiseth to His, is enjoyed there; according to the several States and Conditions of each, and according to the Ability, which is given in the New-Covenant, where God fulfilleth the good Pleasure of his Goodness, and the Work of Faith with Power, in the Hearts of his daily, everlasting Praises, and Honour to his Name.

O the precious Name of *JESUS*, in which the Spirits of the Redeemed meet, in which Name is Power; and He who is the Arm and Power of God, is in the midst of them!

They who receive Him who is the Power, who is a Spiritual Vine and Olive-Tree to all His, who yields dayly of the living Sap, and Vertue to them, (wherein there is Power:) How can they want Power? or, How can they but praise the *Lord*, who dayly ministers unto them of the Power of the Endless Life? When the Holy Life and Power springs, and is felt, Praises to the Lord cannot but spring with it.

So that, it concerns all People seriously to consider, whether the Reason why they have not Power, be not because they do not Receive *Christ*, who hath all Power in Heaven and Earth, given to Him; for many talk of *Christ*, but few come to Him in the Father's Drawings, so will not Receive Him; like the *Jews*, who waited for his Appearance, and yet Rejected Him when He came.

ISAAC PENINGTON.

The END.

Somewhat Relating to

Church-Government,

Wherein the

Neceſſity, Uſefulneſs, and Bleſſed Effects of the True *Church-Government*, is here and there hinted at; and This clearly manifeſted,

That the Authority and Power of Chriſt's *Spirit in his Church, is no Uſurped or Anti-chriſtian Authority, nor contrary to the True Light and Liberty of any Particular Member; but a Cheriſher and Preſerver of it.*

AS ALSO

REMARKS upon ſome Paſſages in a late Book, Entituled,

Anti-chriſt's Transformations within, diſcovered by the Light within.

Wherein the *Anti-chriſtian Transformer* is made manifeſt, and the *Light within* cleared from his falſe Imputations and Pretences to it.

Written in Obedience to Him that is True, who hath given a certain Teſtimony againſt him that is Falſe, to very many in this his Day; and among others, to Me alſo, whom he hath pleaſed to gather and own among his Children, and Servants in Truth, Iſaac Penington.

For God is not the Author of Confuſion, but of Peace, as in all Churches of the Saints, 1 Cor. 14. 33.

For, What have I to do, to Judge them alſo that are Without? Do not ye Judge them that are Within? 1 Cor. 5. 12.

The Government ſhall be upon his Shoulder, &c. *Of the Increaſe of his Government and Peace, no end,* &c. Iſa. 9. 6, 7.

Wo unto the World, becauſe of Offences; for it muſt needs be, that Offences come: But Wo to that Man, by whom the Offence cometh! Matth. 18. 7.

For there muſt be alſo Hereſies among you; that they which are approved, may be made manifeſt among you, 1 Cor. 11. 19.

Alſo, of your own ſelves ſhall Men ariſe, ſpeaking perverſe Things, to draw away Diſciples after them, Act. 20. 30.

For not he that Commendeth himſelf, is approved; but whom the Lord Commendeth, 2 Cor. 10. 18.

The PREFACE.

IT hath pleaſed God, *in theſe our Dayes, to cauſe his true Light to ſhine forth out of Darkneſs, O everlaſtingly Bleſſed be his Name! He hath laid the Foundation of Life in many Hearts, and gathered his once deſolate People into Families and Churches, and hath been with them, and is with them, dwelling among them, preſerving them, building up* Sion *more and more, and cauſing his Glory more and more to appear therein. The Living*

Living God *hath made us a living People, and honoureth us with his living presence, and with the daily Manifestations of his pure Power, Oh* Glory, Glory *is sounded to him, in his own springing life, in the hearts of his Children, day by day.*

But the Enemy of God *and his appearance, hath wrought against his Power and Work, many wayes, and hath endeavoured to stop the gathering to the Light and the building up, not only by outward force, but also by all the devices and Mysterious workings he could invent. But blessed be the* Lord, *who hath appeared against them all, and preserved his remnant from them all, though some that have not watched and lain low, but being soaring high, in that part where the snare is laid and takes, have stumbled and fallen. Yet truth stands, and the gathering in the truth stands; and the Life which* God *hath raised, and to which he hath given Dominion reigns, and much is subdued, and the Lord is going on to subdue more and more under it daily, in the hearts of such as sensibly and Livingly, and not notionally and in a dead formal way, wait upon him and worship him.*

Now, the sorest and most mischievous way of opposing Truth, is by pretending to it. Who could more adventageously or readily betray Christ, than an Apostle of Christ? And who can be fitter to undermine the Light, than he who in words cries it up; and yet is departed from it, and secretly fights against it, and would bring forth, propagate and set up an hideous, monstrous, comprehensive kind of Knowledg (which is contrary to it, and cannot consist with it) in the Name of it?

Ah, that this person, who now appears against the Truth, and the Church and Ministry which is in and of the Truth, were but what he pretends to be! For then I should gladly have received his Testimony, and not have been thus necessitated to appear against his Spirit, and the dark work and Testimonies thereof. He saith, there are two Christs, both the true Christ and Antichrist. I confess his work comes from one of them, even Anti-christ, who would destroy Christ's Work, Kingdom, and Building, and the Ministry which he makes use of, both to plant, water, and build up: But not from that Christ who hath gathered a Church to himself, and is with the Church which he hath gathered, and blesseth the Church which he hath gathered, and owneth them in their Assemblings, and in their Ministring: Which Owning and Testimony will stand; when the Disowning, and false Testimonies of all these false Apostate Spirits will fall, and end in their own Sorrow and Misery.

What I have here written, I have written in an holy Constraint, in the opening and feeling Life of Truth, with true Love to Souls; yea, even of this very Person, who is erred so exceedingly from the Holy Light and Spirit, and its Holy Testimony, and would fain exalt his critical Conceits and Notions, above the plain Testimony and Evidence of Truth, in the Hearts of God's *Chosen Ones.*

The Lord bring down the Kingdom of Darkness, and exalt his own Kingdom in the Hearts of the Children of Men more and more; and add to his Church, and keep them in that which will never suffer them to depart from it; or to testify against the Life, and Power, and Presence of the Lord, manifested, dwelling, and ruling in it. Amen.

REMARKS upon some Passages in a late Book,

Entituled, *Anti-christ's Transformations Within*, &c.

THe first thing that I shall observe, is, *That he doth deny, that Man hath any Rule, Power, Dominion, Government, or Authority, either given or committed to him from the Lord; as pertaining to the Conscience, in things relating to the Worship of* God.

Remark, God sent Christ into the World, and he gave him Power and Authority in his Name to do whatever he required of him. And Christ sends his Ser-

vants and Miniſters into the World, as Sheep among Wolves, and he gives them Power and Authority to do what ever he requires of them, and which he expects from them, and would have done by them. And their work relates to the Conſcience and to the Worſhip of God; and their Power and Authority extends thither, where their work lies. They are Embaſſadours of Chriſt, and they have Power and Authority in Chriſts ſtead to beſeech men to be reconciled to God. For as Chriſt came in his Fathers name, to fulfil the work which the Father gave him to do: ſo they come in Chriſts name, to fulfil the work which he gives them to do. They have Power to feed the Flock, they have Power to watch over them, they have power to build up in that which is good, and they have Power and Authority to teſtify againſt and hammer down that which is evil; they have power to reprove, they have Power and Authority to viſit with a Spirit of Meekneſs, and Power to come with Gods Rod, yea with his Sword, and to ſmite that with it which riſeth up againſt the Truth, againſt the Life, againſt the Spirit, againſt the holy way and work of the Lord, and holy Order and Government of his Truth and Spirit.

That Chriſt hath ſent forth his Servants, his Miniſters, his Embaſſadours, about things relating to the Conſcience, is ſo manifeſt, that it cannot be denied, but that he hath ſent them forth with Power and Authority in things pertaining to the Conſcience, relating to the worſhip of God; That this man denies; but all that have received the Truth, hold the Truth, and keep the Truth, cannot but acknowledge it.

Now the reaſon he gives, why he denies *Man any Rule, Power, Dominion, Government or Authority, either given or Committed to him from the Lord, as pertaining to the conſcience, in things relating to the Worſhip of* God, *is becauſe it belongeth to Chriſt the Light, the inviſible Power which dwells in men and Women*, &c.

Rem. All Power in Heaven and earth was given to Chriſt, and belongs to him: that is freely granted. But the queſtion is, whether he hath not given of this Power to his Children, and his Servants and Miniſters, as his Father gave of it unto him? Doth not he give Power to as many as believe in his Name, to become Sons of God? Did not he make his Apoſtles able Miniſters of the New Covenant, in the Spirit and Power which he gave them? *All Power is given me in Heaven and in Earth*, ſaid Chriſt, *Matth.* 28. 18. *Go ye therefore and teach all Nations*, &c. *v.* 19. But wait at *Jeruſalem* for the Power firſt, *Act.* 1. 8. So when the Power came upon them, it led them forth in their work, and they had Power to gather, and Power to build up, and Power to govern and watch over the Flock of God, over which the Holy-Ghoſt had made them Overſeers, *Act.* 20. 28. And *Paul* ſpeaks of the Power the Lord had given him to uſe ſharpneſs, even againſt thoſe in that Church of *Corinth*, who would not be ſubject to him in that which he had received from the Lord, 2 *Cor.* 13. 10. But this Power was to Edification, but not to Deſtruction. For though he had Power from Chriſt the Lord, and did by that Spirit and in that Power deliver *Hymeneus* and *Alexander* unto *Satan*; yet it was not that they ſhould be deſtroyed by the *Devil*, but by feeling themſelves out of the Truth, and under the Dominion of a wrong Spirit, they might come to true ſenſe and underſtanding, and learn not to blaſpheme the Truth, nor the dignities whom God hath made honourable in the Truth, 1 *Tim.* 1. 20. And not the Apoſtle only, but the Church of *Corinth* had a ſhare in the ſame Power; and therefore the Apoſtle, knowing what was given and committed to them, exhorts them, that in the Name of our Lord Jeſus Chriſt, when they were gathered together, and his Spirit with the Power of our Lord Jeſus Chriſt, to deliver ſuch an one to *Satan*. But this was not for Deſtruction, to deſtroy the Soul; but to bring it back into a ſtate of Edification and Salvation, which now, by departing from the Truth, it was gone from. It was indeed for the Deſtruction of the Fleſh, but not of the Spirit; but that the Spirit might be ſaved in the day of the Lord Jeſus, 1 *Cor.* 5. 4, 5.

Secondly,

Secondly, The next thing I shall observe is this, he saith, *There is no Glory to be given to man, although he be born of the Light.*

Rem. That Glory and Honour is to be given to Man, which God gives to Man, who hath said, *Them that Honour me, I will Honour; and they that Despise me, shall be lightly esteemed*, 1 Sam. 2. 30. He that brings his Deeds to the Light, they being Justified and approved there, he hath Honour in the Light. His deeds being made manifest that they are wrought in God, that is Honour enough for him, *John* 3. 21. The Children of Light seek for Glory, and Honour, and Immortality, and Eternal Life; and that Glory and Honour they have, and Eternal Life from God, *Rom.* 2. 7. They seek not the Honour that is from Men, but the Honour that cometh from God only, *John* 5. 44. the Honour in the Truth, in the Life, in the Power, which God gives them in the hearts of all that are truly sensible and living. For Honouring the Lord and his Truth, how can I but Honour those that are Honourable in his eye, and who are Glorious in his Truth? For indeed the Children of Light, the tender, the humble, the contrite and broken-hearted ones are Glorious in his eye; and the Lord doth exalt them in due time: for after the true Humility, and in the true Humility, they come to partake of the true Honour, 1 *Pet.* 5. 5, 6. And so every true Jew, every true Servant, every Faithful Steward, every true Minister, that is faithful in the use of his Gift and Talent, hath praise of God, *Rom.* 2. 29. & they that are of God, honour those whom God honours, glorifying the Lord for them and honouring them in the Lord, 2 *Cor.* 8. 18. O how could this man say, there is no Glory to be given to man, though he be born of the Light, whenas *the King's Daughter is all glorious within*, and man in that Birth is nothing but Glorious in the eye of the Lord. Man, having sinned, fell short of the Glory of God: but coming out of sin, cometh into the Glory again, and is daily more and more changed into the Glorious Image of the Son, from Glory to Glory, &c. 2 *Cor.* 3. 18. The aim of God is to bring many Sons to Glory, *Heb.* 2. 10. and as they come out of Darkness and Sin, into Light and Holiness, they come into the Glory, and are in the Glory. Is it not their Glory, in the Lord and in his Light, to be owned and acknowledged by them that are one with them in the same light? They who love God and Honour God, cannot but love them and honour them who are begotten by him and who are in an especial manner made use of by him in his service, for the Good of souls, and for the preservation and building up of the Church. The Apostle speaks of double Honour to be given to the Elders that Rule well, especially they who labour in the Word and Doctrine, and would (from the Spirit of God) have them counted worthy of it, 1 *Tim.* 5. 17. How far is this man from the Apostles mind, who would have no glory given to any man, no not to the Children of Light, nor Ministers in the Light, who in the Apostles daies were the Glory of Christ? 2 *Cor.* 8. 23. Yea the just that live by Faith in Christ, and are gathered by him out of *Satans* Kingdom, into his spiritual Kingdom, and walk in the Light, as God is in the Light; there Light doth shine in them, and they do shine as the Sun in the Firmament, and they that are honoured by the Lord to turn many to Righteousness, do shine as Stars: and though one Star differs from another in glory; yet all that come into the true Nature and Heavenly Image of the Son, do come into a measure of the true glory; and have some of the glory given them, which God gave Christ; and in that are glorious, partaking of his Spirit, Kingdom, Power and Holy Dominion over Sin and *Satan*, all which is truly glorious, *Joh.* 17. 22.

Thirdly, The third thing I shall observe is this, he saith, *All is to be given to Christ the light in man, unto whom alone it doth belong, who is the true Minister, and hath power in himself to teach all the Sons and Daughters of Men*, &c.

Rem. That Christ is the true Minister, that is not denied: but doth not Christ, who is the true Minister in the Power of the endless life, send forth Disciples and Embassadours in the same power, and make them through his Spirit and Power able

Miniſters of the New Teſtament? and they that hear them, do they not hear Chriſt? and they that deſpiſe or deny them, do they not deſpiſe or deny Chriſt? And doth not Chriſt ſay to the ſeventy Diſciples, *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me?* Luk. 10. 16. It is Antichriſt that ſo vainly pretends to ſet up Chriſt, or his Light, or Spirit or Power; as to deny thoſe that are ſent of him, and Miniſter in his name. As man is in the fall, he is corrupt, and his works are out of God, and he is there to be denied, ceaſed from and not accounted of: but in the reſtoration, in union and fellowſhip with the Lord, he is a worker together with *God*, and is there to be owned, and hath a ſhare in Miniſtring out of the heavenly treaſure that dwells in him. So Chriſt was the great Miniſter, who had the fulnes; and they that have gifts from him for the Work of the Miniſtry, and who Miniſter in and from the gift, and in that are able and faithful, are eſteemed and accounted as Miniſters by him. So ſaith the Apoſtle, *As every man hath received the gift, even ſo Miniſter the ſame one to another, as good ſtewards of the manifold graces of* God. *If any Man ſpeak, let him ſpeak as the Oracles of God; If any Man Miniſter, let him do it as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt, to whom be Praiſe and Dominion for ever and ever,* Amen; 1 *Pet.* 4. 10, 11. And *Paul* ſaith he was made a Miniſter of the Goſpel, according to the gift of the grace of God given unto him, by the effectual working of his Power, *Epheſ.* 3. 7. Now the gift is given, not to thoſe that are wiſe after the fleſh (unleſs that wiſdom be firſt broken:) but to ſuch as are Mean, Poor, Weak, Low, or ſome way or other contemptible in the eye of mans Wiſdom, and eaſy to be diſregarded and deſpiſed by men. Yet it is hard to deſpiſe the man whom God ſends, without deſpiſing his gift in them; and the gift cannot be deſpiſed or rejected, without deſpiſing or rejecting him that gave it, as the Apoſtle told the Church of the *Theſſalonians*, he that deſpiſed or rejected, deſpiſed or rejected not man, but God (who gives his holy Spirit to them whom he ſends forth to Miniſter in his Name) 1 *Theſ.* 4. 8. He had been beſeeching and exhorting the Brethren, by the Lord Jeſus Chriſt that as they had received of them, how they ought to walk, and to pleaſe God; ſo they would abound more and more. For *ye know*, ſaid he, *what Commandments we gave you by the Lord Jeſus Chriſt.* Mark, the Apoſtle did not only turn them to the word of Life and Power in themſelves; but did give them Commandments from the word of life in him, and they received of them whom Chriſt ſet forth, how they ought to walk, *&c. v.* 1. 2. And life hath not loſt any of its Authority; but the power may teach and command others, through any veſſel when it pleaſeth: and they that are the true ſheep, know the voice of the true Shepherd, ſpeaking either in their own hearts, or through any other Inſtrument unto them. And the voice of Wiſdom in any, is in every age ſtill heard and juſtified of her Children; and he that is of God, heareth his voice, in thoſe whom he ſends in this age, as well as in former ages: and he that is not of God, heareth not his voice: and hereby the Spirit of Truth and Spirit of Errour is known in this, as well as in former ages, 1 *Joh.* 4. 6.

Fourthly, The *Fourth* Paſſage I ſhall take notice of, are theſe words, *wherefore* ſaith he, *whoſoever doth Exalt, Chriſt the Light, who is the true Miniſter, before themſelves, by Chriſt the Light within ſhall thoſe be Exalted.*

Rem. This is very different from what went before: for before he denied all Glory and Exaltation at all to man, although he be born of the Light. Here he ſpeaks of Exalting Chriſt, the true Miniſter, before themſelves, which doubtleſs every true Miniſter and every Child of Light cannot but do: and herein he confeſſeth they ſhall be Exalted by Chriſt the Light. Then *Glory* is given to them, and he that ſees them thus Exalted by the Light, cannot but eſteem as ſo Honoured and Exalted by Chriſt, and give them that Glory which Chriſt hath given them. And happy would it be with this man, could he ſee the true Church, which God hath brought out of the Wilderneſs, and beautified, and Glorioufly built up to a great height; and the Elders and Miniſters whom he preſerveth, and

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is with, and makes use of in his service, and give them in his heart the Honour and Glory which God hath Glorified them with. But that he cannot do, till he come out of *Babylon*, and out of that dark and confused Spirit, wherein he wrote these things, into that Light and Holy Spirit of truth, which discovers what they are (to those that are in the Truth) and condemns the Ground and Root out of which they sprang.

Fifthly, The next thing to be observed by me is this, *He layeth it down, as his Judgment, Faith and Belief, that whatever is written* to the Churches, ought to be written from God's infallible Spirit, and the word of Eternal Life; wherein I am one with him: for what good can any thing do the Living, but what comes from Life, and from *God's* infallible Spirit, which alone is able rightly to exhort, advise, admonish, warn and build up the Spiritual? But his inference thereupon, is that which is before me to take notice of. *Wherefore*, saith he, *your paper to the Churches, is not to be owned by the Churches, in as much as it was written from a sight, or a sense, and from the sensible part, and not in and from the Spirit of Revelation.*

Rem. God hath, in his holy Church and Living People, opened the eye that was once blind, and daily anointeth that eye, giving a true sight, and in the springings of Life giveth a true sense; and that which giveth this, is the Spirit of Revelation: and what is writ in this Sight and Sense, is writ from the Spirit of Revelation. And the called People of the Lord wait upon the Lord, that they may be kept in this Sight, Sense, and Spirit, in what they do not at all times; but more especially, when they consider of things relating to the Churches, even to the welfare, holy order and peace thereof; that God's Spirit may have its scope every where, and nothing else have place in the Churches of Christ. And though every one be not an eye and ear-witness, of what is to be considered of for the good of the Churches; yet every one waits to feel things in the openings, springing Life, and in that to speak, consider or write. I have often seen the carriage of things after this manner, to the joy of my heart, and causing of my soul Livingly to bless the *Lord* for it; and therefore may I, yea ought I now thus to speak; this testimony, which the Lord hath livingly given me, being at this time required of me. O that men knew the seriousness and solemnity of our Spirits before the Lord, in our considering things relating to his Church; and how we retire out of mans wisdom (affectionate part and comprehending part, as he speaks) to feel the springing Life, and God's holy guidance there? and how the *Lord* doth satisfy and bless us with it: so that we can say, in truth and uprightness of heart, not we (as men) of our selves do things on truths account; but he on whose shoulders God hath laid the Government, rules and reigns among us; and things are ordered by his Councel and wisdom, to his praise. And the peace and comfort of God's Spirit, remaines with us, in the midst of all the reproaches and oppositions we met with, from that Evil Spirit which envieth and opposeth us many wayes. This one word more is with me, as to this particular, God hath given believers, his Church, senses exercised to discern both good and evil: and those senses are not without the true Life and Spirit, and every motion and action of them is in that Life, and in that Spirit.

And whereas he further saith, *Whatsoever is written, declared, or given forth in the sight, or in the sense or from the sensible part, it is not to be owned: for the sensible part is that which hath been in the transgression with the Woman*, &c.

Rem, Herein he is greatly mistaken: for friends in truth do not speak, or write, or admonish, or reprove, or give warning from that part; but from the Sight and Sense which God gives to his own Birth: and it is the Spirit of God that gives both the Sight and Sense, and speaks through them; and those whose ears are Circumcised and opened, know the voice, and give Glory to God, and are obedient to his Spirit, when it gives advice and warning through any; which those that are in the comprehending part, and consider and judg in that, cannot have the sense of.

Sixthly,

Sixthly, He ſaith, *Antichriſt will bring a Vail over the underſtanding of Men and Women, and yet they for the preſent cannot perceive it.*

Rem. This is very true, I would he and others, who are Vailed by Antichriſt, did ſee it; for then he would not eſteem thoſe Vailed, whom the Lord hath unvailed, nor attribute theſe ſayings of his, and this his book, to the Light within, which thoſe whom the Lord hath unvailed and keepeth unvailed, in his pure Spirit and quickening Life, know to have come from the darkneſs within, and not from the true Light: but the true eye, in the truly Living, ſees through it, and hath no union with it; but returns it back thither, from whence it came. O how deeply doth Antichriſt blind and deceive men; that that which is their own ſtate, they cannot ſee to be ſo! but apply it to others, whoſe ſtate it is not, and ſo Juſtify themſelves in that wherein God Condemns them, and condemn others in that wherein God Juſtifieth them! This is ſad work, and will have a ſad Iſſue!

Seventhly, He ſaith, *There is an inviſible Woman in every viſible man, and there is an inviſible man in every viſible Woman, and the man Chriſt Jeſus, who is the Light of the World, he is in them both*, &c.

Rem. Is not he now in the Notional and comprehending part, mudling himſelf and others (whoſe ears are open to him) about a Woman in a man, and a man in a woman, and Chriſt in both? Whereas Truth is a plain thing; Which they that come to feel and abide in, feel and witneſs redemption, and preſervation out of the comprehending part, and the dead notional knowledg thereof.

Eightly, He ſaith, *He doth not own the Judgment and Opinion of thoſe miniſters, nor yet their ſuperiority, who ſay, He that is not juſtified by the witneſs of* God *in friends is condemned by it in himſelf.*

Rem. I ſhall not now argue that there are true Miniſters, and that there is a true ſuperiority (ſome being greater and ſome leſs in the Covenant and Life of Truth) which every one that heareth and learneth of the Father, and ſo is taught of God, will own: but to the thing it ſelf. The witneſs of God is but one in all, and it condemns nothing, but what is not of God: and what his witneſs in another condemns in me, his witneſs in me (when ever it ariſeth and ſpeaketh in me, concerning that thing) cannot but condemn alſo.

It is true, as he ſaith, that *Juſtification is by Chriſt alone, who is the head in every member*, &c.

Rem. But Chriſt is in other members alſo, as well as in one: and his Life hath Power to judg and condemn: and it judgeth and condemneth no where, but that which is to be judged and condemned. So that wherever Chriſt's Life in any judgeth & condemneth any thing, that is judged & condemned by Chriſt. And the Saints have Power and Authority in Chriſt, not only to judg and condemn the World, but alſo to judg and condemn fallen Angels and Spirits. To what end are they bid to try the Spirits, if after they have tryed them, they may not judg and condemn, what they find Life and Truth judging and condemning?

Ninethly, He excepts againſt that paſſage in friends Paper (as he recites it) *that none are to Miniſter, but thoſe that are reconciled to the Church, and have the Approbation of the Elders.*

Rem. What is the end of Miniſtring, but to gather out of the World into the Church, or to build up the Church? and are they fit to do either, who are not reconciled to the Church? or whom the Spirit, Life and Power in the Church and Elders hath not unity with?

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He further saith, *that* God *was in Christ, Reconciling the World unto himself, and not to the Church* (*saith he*) *he remembers no such Scripture.*

Rem. God added to the Church such as should be saved, and were they not reconciled to it, before they were added? And Christ said, concerning that Brother that would not hear the Church, that he should be looked upon as an Heathen or a Publican: and are such as will not be reconciled to the Church, nor hear it, allowed by God to Minister, either to gather into the Church, or to build up in it? and surely it cannot be. There can be no true Ministring out of the Life and Spirit of the Body, or Church that is in God. And all such as have thus gone out from God in whom the Church is, have Ministred against the Life, Spirit and power, but not in it: but in Antichrists Spirit and Power, and against the Truth.

Tenthly. He saith, *Christ the Light within, will not give his Power and Authority out of his own hand to any man or men: for unto him alone is all judgment in Heaven and in Earth committed in matters of Conscience.*

Rem. Is Christs Power given out of his hands, when his Life and *spirit* in one judgeth concerning that which is evil and out of the Truth in another? Doth not the *spiritual* man judg all things? Doth not Christ teach and enable him so to do? Is there not such a gift of his to discern *spirits*? Cannot the ear that is Circumcised and kept open by the Lord, cast speeches and actions, and discern when they are out of the Life, and when in the Life? and doth he give the Power and Authority out of his own hands, in enabling them so to do? What dark expressions are these, and dead too; not so much as litterally true.

Eleventhly, He saith, *Christ the Light within is able to break, and he is also able to bind up that which he hath broken, and to heal that which he hath wounded,* &c.

Rem. And hath not Christ put a *spiritual* Rod and sword into the hands of his Church and ministry, with which to smite and wound, as his *spirit* guides and leads them? Have they not Power both to bind and loose as Christ saith? And is not this a wounding and healing virtue and Power; After Christ had said, *Tell the Church: but if he neglect to hear the Church, let him be unto thee as an Heathen man or a Publican*; doth he not immediately add, *verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever shall be loosed on Earth, shall be loosed in Heaven*? Mat. 18. 17, 18. Is not this Power and Authority necessary to the true Church? what, a Church, and not have Power over her own members; but every one left, to the dictates of what they shall call the Light within, and not be subject to the judgment of the true Light, *spirit* and Power of Christ the head in the Living Body? What a Church were this? a meer *Babel*, an heap of confusion, a Body that would never be at unity in it self. But God is the God of the order of his own Spirit, Life and Power; and not of such confusion. This Doctrine may go for truth in *Babylon*, but can never be owned in Gods *Jerusalem*, where his Spirit did build up and defends the Buildings, and judgeth out all such sandy and windy Doctrines, which are loose and airy, and have not a ground or bottom in the Truth.

Twelfthly, He saith, *There is fallibility attends all those, who are Regenerated, and born of the Spirit of* God, *who is Light, and that it is possible for them to err from the Light again,* &c.

Rem. He doth herein lay the state of the truly regenerate and born of God, lower than the Scripture layes it. The Scripture saith, *whosoever is born of* God, *doth not commit Sin; for his seed remaineth in him, and he cannot sin, because he is born of* God, 1 John. 3. 9. And again, *We know that whosoever is born of* God *sinneth not, but he that is begotten of* God *keepeth himself, & that wicked one toucheth him not*, c. 5. 18.

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There is a gathering into the Seed, and an abiding in the Seed: and there the Soul is in the ſtrong Tower, and munition of Rocks, where the Enemy cannot reach. *Adam* in the fall was in a Fallible State: Is the renewed, the redeemed State as fallible? What State is that wherein Truth is ſo natural, and the Soul ſo one with it, that it can do nothing againſt the Truth, but for the Truth, as *Paul* ſpeaks? What State is that, wherein Men overcoming, ſhall become Pillars in the Houſe of God, and ſhall go no more out? *Rev.* 3. 12. But, let Men be never ſo fallible; the infallible Spirit and Power is given to the Church of God, to guide them in true Underſtanding and Judgment; eſpecially in all things that relate to, and concern them, as a Body: and they that are of the Truth, and in the Truth, love the Judgment of Chriſt the Head in her; but they that are of another Spirit, and would have liberty out of the Truth, to the transforming Nature and Spirit, cannot abide it. What were my Life in me, if it did not Judg in me? And, What were the Churches Life, if it did not Judg in her, and Condemn all that riſeth up from a contrary Spirit and Nature? What means that Promiſe, *Iſa.* 54. 17. *No Weapon that is formed againſt thee ſhall proſper, and every Tongue that riſeth againſt thee in Judgment, ſhalt thou Condemn?*

Yet he Confeſſeth, *That God is infallible, and that no fallibility attends him*; but denies *The very Regenerate and Born of the Spirit to be infallible, and that it is poſſible for them to err from the Light; again, the Enemy which is the Power of Darkneſs, preſenting to them the Fruit of the Tree of Knowledge*, &c.

Rem. If God be infallible, as he confeſſeth (though it is to be queſtioned, whether from any true Knowledge of Nature, or only from the Comprehenſion) and God beget Children: into what doth he beget them? whether into a fallible Nature and Spirit, or into his own Nature and Spirit, the leaſt Degree whereof is infallible? When Men are truly turned to God, there are great and precious Promiſes made to them, which through Faith, Obedience, and Diligence, they come to Enjoy, whereby they are made *Partakers of the Divine Nature*, 2 Pet. 1. 4. And when they partake of the *Divine Nature*, Do they partake of a Nature that is fallible, or infallible? *He that is joyned to the Lord, is one Spirit*, 1 Cor. 6. 17. and, Is that one Spirit a fallible, or infallible Spirit? There is one Baptiſm, wherewith the truly Living are Baptized: and, Doth that Baptiſm waſh away that which is fallible, or no? The Church of Chriſt, the Body of Chriſt, the Spouſe of Chriſt, the chaſt Virgin that is Married to Chriſt, is one with Chriſt: Is it one with him in fallibility or in infallibility? Bear with me, for I am conſtrained to ſpeak theſe things for Truths ſake, for the Churches ſake; yea, for Chriſt's ſake, and for the ſakes of them who cry up the Light within, in words, and yet are deceived about it, and know it not; but are erred from it, and have ſet up the darkneſs of Anti-Chriſt in their Minds, inſtead of it, which with them goes for the true Light: and in this they Judg that which is true, as if it were falſe, and Juſtify that which is falſe, as if it were true, both in themſelves and others; both which is an abomination to the Lord.

He ſaith, *There is a Fallibility attends all thoſe that are Regenerate, and Born of the Spirit of* God.

Rem. What all? Thoſe that come to the higheſt pitch, and greateſt growth, Can they not paſs fallibility, and arrive at infallibity in a meaſure, and abide in it? To be Regenerated and Born of God, is an high State: it is not for every Notioniſt, and Comprehender to be talking what is Experienced there. There is a Regenerating, and a being Regenerated. There is a following Chriſt in the Regeneration, and there is a conformity to him in his Death, and in his Life too. It is not good for him to be ſpeaking much concerning that State, but rather to wait, to be led into it, and to arrive at it in the true Travel. But how, he that is Regenerated is one with Chriſt (and is in meaſure as he is) is hard to be known, and harder to be uttered. But he that is in this State, hath Witneſſed the

the holy Calling, and Faithfulness to him that Called, and the Election, and is one of the Chosen, or Elect of God; and Christ saith, such are beyond fallibility; for speaking of false Christs, he saith, *If it were possible, they should deceive the very Elect*, Mat. 24. 24. plainly signifying, that it is impossible.

Now their possibility of erring he lays upon the Enemies, presenting to them the Fruit of the Tree of Knowledge, whilst they are in Eden, p. 6.

Rem. The Enemies presenting Temptations, doth not imply a possibility of letting in the Temptation, and so of Erring in all, to whom he doth present things. For he presented things to Christ, and yet it was impossible for that Spirit and Nature, that Christ was of, to let in his Temptations.

But then, immediately in the next Words, he sheweth, *How this possibility of falling is upon the Enemies, presenting to them the Fruit of the Tree of Knowledge*, namely thus, *Their Minds taking delight in it, and they feeding upon it, the Enemy hath power to draw their Minds out of* Eden *again.*

Rem. The Regenerate and Born of God, are partakers of the Divine Nature, and wait on God for Living Food, and receive it of him, and live by it, and cannot abide dead, dry, notional food, nor feed upon it. Blessed be the Lord, there is that Birth known, which can feed on nothing but Life it self. And let the power of Darkness present the Fruit of the dead Tree never so often; the living Babe will not meddle with it, but Hungers, and Thirsts after Righteousness, and desires the sincere Milk of the pure living Word, that it may grow thereby. And if this holy Nature be put into the Babe; How much stronger is it in those that are grown in Truth, and who come to be Naturalized into it, the contrary Nature being Crucified, and Slain in them by the Cross of Christ, and the New and Holy Nature Ruling in them?

Thirteenthly, He saith, *Wherefore, I do believe that I ought not to subject my self to what the Church imposeth.*

Rem. The Church of God under the Law, walking in that outward Covenant, was a glorious Camp or Body; and had outward Power, according to the outward Law, appertaining to it. And the Church of God under the Gospel, walking with God according to the Covenant of the Gospel, is a Glorious, Spiritual Body; and hath inward Power belonging to it: and though not the Church meerly as Men; yet that Spirit and Power in the Church, ought to be obeyed by every Member thereof, in things pertaining to God. So it was it the Apostles days; they that were not disorderly and unruly, were obedient to the Spirit and Power of God in the Apostles, and Churches then, 2 *Cor.* 7. 15. and *ch.* 29. who had power to Judg those that were within, 1 *Cor.* 5. 12. And those that are indeed of God, will be obedient and subject to his Spirit and Power in his Church now. And there is nothing else desired, but obedience to the Lord, as he moves, guides, leads, and orders, both in the particular, and in the general.

His Reasons why he doth not believe, That he ought to subject himself to what the Church imposeth, are these: *For then*, saith he, *I must believe that it is God in them, which doth impose those Yokes of Bondage upon their Brethren.*

Rem. The Church is called into the liberty of the Gospel, and her Children are Born of the word Immortal, and of the Truth which makes free: and it is not the Church its Natnre, either to receive or impose Yokes of Bondage; but to stand fast, and to exhort all her Members to stand fast, in the liberty wherewith Christ hath made them free. But where there is any thing unruly, or contrary to the Power, that is to be Yoked down by the Power.

And the particular waiting upon God in his holy Spirit, Light, and Power; the Spirit, Light, and Power, will diſcover what is diſorderly, and unruly, and not of God in the particular, and lay a Yoke upon it. The Church alſo waiting upon God, in their Meetings together in his Name; the Lord will diſcover what is hurtful to the Body, and contrary to the Life of the Body, and lay Yokes upon it: and he that refuſeth this Yoke, keeps alive that which is impure and fleſhly, and keeps down the Juſt in himſelf.

But indeed, he that doth not believe God in his Church, and that his Spirit, Life, and Power, ſits as King there; he is not in a capacity to obey aright, becauſe he doth not diſcern nor acknowledge that in the Church, which alone is to be Obeyed.

Another Reaſon he gives is, *Becauſe* (he ſaith) *he muſt alſo then believe that the Church is Infallible, and cannot Err.*

Rem. The Spirit of God is infallible, the Power whereby the Church was gathered and built up, is infallible. Chriſt is infallible, and hath given to his Church of his Infallible Spirit; without which, they cannot be preſerved or act aright; And, Is the Church in God fallible? And this Spirit will not fail them in their waiting upon him: and the Church which is one with Chriſt, Married to Chriſt, Joyned to Chriſt, partaketh of his holy, living, and infallible Nature.

Judge in the Truth, how it would ſuit: an holy Head, an unholy Body; a living Head, a dead Body; an infallible Head, an elect and choſen Head; but a body very lyable to be deceived and err. Hath not the Church that Spirit, that Life, that Power of the Lord Jeſus Chriſt her Head with her, that is able to keep her from erring? And, Is it not her earneſt travel, and deſire to keep to it her ſelf, and to have all her Members kept to it? And, Will not that Power keep, and preſerve all that keep to it?

He addeth further to the foregoing Words, *Which thing I cannot believe, for then I muſt believe theſe particulars following.*

Firſt, *I muſt believe that they are as infallible, as God is; and that it is as impoſſible for them to err, as it is for God to err.*

Anſw. No, A Man may believe, That God hath given to his Church a glorious proportion of his Spirit, to dwell in them, and guide them, as his Sons, Spouſe, and Wife; and that they are Married to him that is infallible, and partake of a bleſſed proportion of his Nature; and yet not believe, that they are as infallible, as God is. The Lord is abſolutely infallible of himſelf: what infallibility the Church hath, is by Gift, by Union, and Communion with the Lord her Husband and Maker.

But, Doth he believe, or will he go about to maintain, that the Church hath nothing of the Infallible Spirit of her Husband? Or that ſhe is to act in a Fallible Spirit? Or that ſhe is to act nothing at all? But only direct Men to the Light and Spirit within, and let her Members alone, though ſhe infallibly (by the Infallible Spirit and Power) know that they are deceived and err, and ſee (with the Anointed Eye) that they are going from, and acting contrary to the Light in their own particulars? If ſhe ſhould do ſo, ſhe would ſhew little Care over her Children, and ſmall Regard or Faithfulneſs to him, who hath entruſted her with his own Spirit and Power, for Edification and Salvation, and not for Deſtruction.

Secondly, *That no Man or Woman ſhall ever attain to any higher meaſure of the grace of God then they, and that they are come to the higheſt revelation that can be attainable by the Spirit of God.*

Anſw. The higheſt meaſure of Life and of the Spirit, is not neceſſary for the Government of the Church: but a true meaſure. And a true meaſure the Lord hath ordained for his Church; and Chriſt the Head is not abſent from his Church, but preſent with it, to ſupply with what Wiſdom and Power he ſeeth needful. And where is the attainment and growth in grace? Is it in the Church, or out of the Church? Doth not the Lord add to the Church ſuch as ſhall be ſaved? and is not

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their growth there? And if any member be blessed, and grow never so abundantly in grace, it is the growth of the Church, and the Church is glad of it. Now if it be a true growth, they would have Unity with the Church, and mind the Peace of the Church, and be subject to the Spirit and pure Power of Life in the Church: else their growth is in another Spirit, which the true Church can never own.

Thirdly, *And that there is no more to be made known by the Spirit of God, in the Sons and Daughters of Men, but what already is made known to them.*

Answ. The particulars owning a measure of Life, of Truth, of the Spirit and Power doth not argue there is no more to be made known, or revealed in the particular. And the Churches owning a fuller measure dwelling in the body, than in any one particular (for the greatest fulness in any particular doth but go to make up the largness or fulness in the body) doth not argue that the Church shall not grow, or be enlarged and filled, as it grows. But if he intend the growth of any, departing from the Church, or out of the Spirit of Life of the Church, who hath her Life from the head, and is in unity with the Head: that growth we cannot but deny, finding it, by constant tryal and experience, to be a growth in Notion and Comprehension, out of the feeling life and power.

Now this kind of growth, I do not desire ever to know; the Lord also preserve others out of it, and open their Ears to hear the voice of Christ, and of his Church, that they may be preserved out of it. For had this been hearkened and kept to, things had been better with many, as to their inward State, true Peace with the Lord, than they have been.

Fourthly, *Or if there be any thing more to be revealed by the Spirit of God, that God will make it known to them, and to none else.*

Answ. The true Church doth not limit God, where he shall reveal, or not reveal, but owneth God in what ever it reveales in any man upon the Face of the Earth. For being in Unity with Gods Spirit, and born of the Immortal Life, they are in the sealing sense and knowledge of what came from the Life in ages past, or in this present age; and are in Unity with it: yet they know, the Lord revealeth the Mystery of his Truth and Kingdom in the Churches, and the growth is in the Churches.

Now if any in *Lucifers* Nature, will hearken to that Spirit which despiseth Gods Church, and rend from it, and think to grow above it; and expect this Growth in their high notions and comprehensions about things, in that exalted mind, should be be owned by the Church; they will be mistaken: for the true Spirit, which knows all things, and guides the Church, will not guide the Church to own any such Spirit or Growth; but to judge and condemn it in its greatest spreading and exaltation.

There were those in the Apostles dayes, who would seem to be grown high, and to be spiritual, far above the Apostles and such as lay low in the Truth, and obeyed the holy Commandments; and yet were far short of their Life; as may be seen Abundantly in his Epistles to the Church of *Corinth.* But what saith the Apostle concerning such? *If any man think himself a Phrophet or Spiritual, let him acknowledge the things that I write unto you, are the Commandments of the Lord,* 1 Cor. 12. 37. And did not he give Commandments about those that were unruly, and would not be subject to the Order, Power and Government of Gods Spirit in the Church? And did not the Apostle say of unruly Persons, and vain Talkers and Deceivers, that their mouths must be stopped? *Tit.* 1. 10. 11. What, had the Church or Ministers, in the first promulgation of the Gospel Power to stop mouths? Yea, in the Spirit that was in them and with them, they knew which was the vain talkers, the unruly and deceivers, and what mouths were to be stopped, and what Power would stop them?

Fifthly, He saith, *Friends, I would have you seriously take into your consideration some of your Doctrines and Principles which are commonly preached among us, how they can stand with Gods Soveraignty, Dominion and Glory, that either the seed or God should arise in Man.*

Rem. Chriſt preached a Seed, even the Kingdom like a grain of muſtard-ſeed, and this Seed ſown in man. Now if it was ſown in man, in his earthly heart, Nature and Spirit, then the earth was over it, and did cover it, and it was to ſpring up or ariſe over and above the Earth; and the pure Power, Wiſdom, and Glory of the Father to appear to be manifeſted in it.

Is this ſuch a ſtrange Doctrine to him? where are his *Spiritual* ſenſes? How was he convinced? was it without the feeling of the ſeed? If he truly felt it, where did he feel it? did he not feel it in the earth? was there not much over it?

I am ſure, we who were truly convinced, felt it ſo; felt the pure ſeed under, ſuffering the pure Life under, the pure meaſure of truth under, and much of the Earth over it, the Lamb ſlain inwardly by ſin and tranſgreſſion, and bleſſed be the Lord, we felt alſo the Earth Judged, and removed out of its place; the Earth ploughed up, and the ſeed ſpringing over all thats Earthly, and growing up in that which God made New, over that which was Old.

And did not God ariſe outwardly, in the manifeſtation of his Power outwardly, among the outward *Jews?* And, Doth not he ariſe inwardly, in the manifeſtation of his Power inwardly, among the inward *Jews?* Are the Enemies ever ſcattered inwardly, till Gods ariſing inwardly? What kind of Convincement or Growth, hath that Man been acquainted with, who never Experienced theſe things?

Now having propoſed this, he asketh ſome Queſtions, which as the Lord ſhall open my Heart, I may return Anſwers to: not after a Notional way, but as the Lord hath given me the Knowledge, Feeling, and Experience of the thing.

His Firſt Queſtion is, *Whether the Light or Spirit, Seed, and* God, *be not all one and the ſame thing?*

Anſw. God is the Fulneſs, the Seed is a meaſure, and manifeſtation of him, the infinite Fulneſs. And as he is Light, and Spirit: ſo the Seed that comes from him, or that the good Husband-man Sows, is Light and Spirit alſo.

His Second Queſtion is, *How came this Seed of* God *to be under, or beneath in Man?*

Anſw. Any Man that knows the Truth in the holy Experience, and hath been Tempted, and let in Sin upon him, may know what comes then under, and how it comes under. The Spirit by Sin is Grieved; yea, the holy Spirit may be quenched, and Man may Crucify to himſelf the Lord of Glory.

His Third and Fourth Queſtions are, *What ſhall raiſe it up?* And, *By what?*

Anſw. to both, The Power of God, the Spirit of God, the Life of God, entring into its own in Man, entring into the Witneſs, raiſeth it up, brings that under, which reſiſted, oppreſſed, and kept it down. The Power of the Almighty, by his out-ſtretched-Arm, cruſheth *Pharaoh* inward, and brings his Spiritual Seed out of Spiritual *Egypt, Sodom,* and *Babylon,* in all which the Lord, in all Ages, hath Inwardly, and Spiritually been Crucified, by them that have reſiſted his holy Spirit, in the pure Manifeſtations thereof: for what is done to it, is done to him. *Saul, Saul, Why Perſecuteſt thou me?*

Laſtly, *Whether the Appearance of* God *in Man, to Man by his Spirit, be not for the quickening and raiſing of Man, both Soul and Body, out of a State of Bondage and Captivity?*

Anſw. Yes, it is: But how doth God raiſe up Man? Is it not by joyning him to his Seed, and cauſing him to bow to his Seed; and ſuffer with his Seed, and deny that which is contrary to his Seed; ſo that the Seed, which hath been grieved, and burden'd with Sin and Iniquity, may riſe up over it, and cruſh the Head of the Serpent in the Authority, Power, Dominion of the Fathers Life? Who of the Redeemed Ones, that have Witneſſed true Redemption, have not Witneſſed God, bringing that up which was down, low, deep in the Heart; and bringing that down which was high, and exalted over it?

But for the raiſing of God, that is but his miſrepreſentation of this ſound Doctrine, and holy experience: for Chriſt himſelf, who was God, and the Reſurrection and the Life; yet the God-head was not raiſed in him, but the Reſurrecti-

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on, and the *Life* raiſed that Body. And that of him, which he ſoweth in us, and which differeth in the Soul, through the ſouls ſin; he raiſeth up in his own holy Dominion, in them that come to ſuffer with it, and to bear the Croſs with that which Crucifieth ſin.

This is ſound Doctrine and ſound Experience, Univerſally experienced by all that know the inward truth, and have ſubjected to it. They have felt what truth was, and where it was; and what it is, and where it is; and what they are in it, and by it; bleſſings and praiſes over all unto him, who by the working of his moſt Glorious Power, hath brought this about in a remnant, whom the Lord hath viſited and ſhewn Mercy to.

Let him wait for true underſtanding, from him who is able to give it, and anſwer me this one queſtion then, *Doth not the Devil, the Enemy of Man-Kind, hunt after the Precious Life, even in thoſe that come to witneſs Redemption in meaſure from him? and if at any time they hearken to his temptations, and let him in, doth not the Life receive a wound? is not the ſpirit grieved? is not the tender, righteous, living Plant hurt?*

O the tender Mercy of God to permit his truth, his ſeed, his ſon; not only to ſuffer for man, without the Gates of *Jeruſalem*, but alſo to ſuffer in Man, even in the ſtreets of *Sodom*, where our Lord was in Ages paſt Crucified, and is ſpiritually Crucified to this day! *Rev.* 11. 8.

He ſaith, *The Kingdom of Heaven is within all men and women, and Heaven is above Hell, and the Light is above Darkneſs*, p. 7.

Rem. If he mean that their Nature is ſo, I grant it: but if he mean that Heaven, or the Light which is Heavenly, is uppermoſt in men who are under the Kingdom and Power of Darkneſs, he is utterly miſtaken: for in the Kingdom where *Satan* and *Antichriſt* Reign, Antichriſt is there exalted (in that heart) above all that is called God; even above the Light, Spirit and Power, which ought to be Worſhiped and Obeyed there, but is not: and there is need of the Arm and Power of God to be awakened, and to put on ſtrength there, to cut *Rahab*, wound the Dragon, and bring him under, and to bring up the Seed into its heavenly Authority, Dominion and Power (which is due unto it) in that heart.

He ſaith, *The Seed is to redeem, and not to be redeemed.*

Rem. This is true, relating to the Seed, as it is in it ſelf: But as God hath beſtowed it on man, given it as a Gift in man, and it condeſcends to his Condition, deſcending into the lower parts of the Earth, and ſuffering with man, that it might bring man into its Death and ſufferings, and ſo raiſe it in and with it ſelf: ſo the mighty power of Life, from whence it came, is to be revealed in it, and bring it out of *Egypt*, and the darkneſs wherein it finds man, and in the tender Love of God to man, bears a ſhare with him. It is not the *Jew* outwardly that pierced Chriſt, but the Soul inwardly by Tranſgreſſion pierceth his Life and Spirit: and as it comes to true ſenſe and Faith, looks upon him whom it hath pierced by Sin, and mourns bitterly over him, and turns from and hates that Sin, whereby it pierced him.

He ſaith, *The Seed in both Man and Woman, it is both* God *and* Chriſt, *and it is above the Seed of the Serpent in all, and he is in himſelf*, &c. p. 7.

Rem. Who denies that God and Chriſt, and the Holy Seed, which are one in Nature, though not in Meaſure and Fulneſs, as he is in himſelf, is above the Seed of the Serpent?

He addeth further, *Neither hath mans mind been ſo blinded, that he could not ſee his Sins by the Light*, P. 8. L. 38. (as corrected by the Errata.)

Rem. There is an eye that the God of this World blinds, that it may not ſee the Glorious ſhinings of the Light, 2 *Cor.* 4, 3, 4. And the eye that is blind, cannot ſee, till God opens it. The outward eye cannot ſee the ſhining of the outward Sun, but as it is opened: nor can the inward Eye ſee inward things, but as the Lord opens it. *Paul* was ſent to the *Gentiles*, to open their Eyes, and to turn them from Darkneſs to Light, *Act.* 26. 18. So that Mans Eye is blinded, that though the Light ſhine in the Darkneſs, yet he cannot ſee, nor walk in the way of the Light, but as God anoints, and opens his Eye; *Anoint thine Eyes with Eye-ſalve, that thou mayeſt See*, Rev. 3. 18.

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But I beſeech him, in the tender Bowels of Love, to conſider where his Standing is, and what it is in him, that brings forth theſe Things: For, I am ſure, it is not the true Light, where-with God hath ſhined in the Hearts of his People, and doth ſhine at this Day. He miſtakes the true Light in others, and calls it Darkneſs; and alſo miſtakes the Darkneſs in himſelf, and calls it Light: And, Whither, after this rate, may he wander in his uncertain Notions and Comprehenſions; and while he is thus talking of God, and Heaven, and the Light within, he be found among them who blaſpheme God, and his Tabernacle, and them that dwell in Heaven?

What I have hitherto took notice of, may ſufficiently manifeſt, even to himſelf, could he retire low enough, where the true Underſtanding and Knowledge is given) how he hath erred from the true Light, and but pretended to it, and not been led by it, in what he hath now writ.

As for the other Part of his *Book*, though I could ſay much to it, if the Lord did require me; yet finding it chiefly to be Matter of Notion and Criticiſm, my Heart is not engaged to meddle with it: For it is not in me, to bring People into ſuch Critical Diſputes, about an Inviſible Man, or Inviſible Woman, or who was the firſt Inviſible Man; which one while he ſeems to call *God*, or *Chriſt*; another while the Son of Perdition, or Power of Darkneſs. he calls the firſt Inviſible Man; as *pag.* 21. for which I am ſatisfied, he can produce no *Scripture*; which he requires of *Friends*, for what they aſſert.

I muſt confeſs, I ſee no Profit in his medling with ſuch things; but rather a drawing the Minds of the People into forbidden Knowledge, and airy Comprehenſion about the Heavenly Things, and feeding that Part in themſelves, which ſhould not thus be ſuffered to fly aloft, but be kept under.

And happy were it for him, if he could feel the Truth, Seed, and Life, (which is grieved in him) riſe above them, trample them down, and reign over them: But he muſt experience great Humility, and a long Travel, before he can come to witneſs this.

As for his denying himſelf to be of us; indeed he hath ſufficiently manifeſted by this *Book*, and by his ſtrange Notions and Comprehenſions therein, that he is not of Us; but a Stranger to that Life, Spirit and Power, which hath gathered, guideth, and preſerveth Us out of ſuch Paths as theſe.

And, O that he did not hug ſo many Notions, (and thoſe very ſtrange ones too, contrary to the Truth and Holy Experience, in the Hearts of *God*'s Redeemed Ones, and the Holy Scriptures, as hath been already ſhewed) and get ſuch Comprehenſions into his Brain, concerning the ſaving Power; but wait to deſcend, and come down thither, where he may feel it in his Heart; and that will preſerve him, for the future, from ſuch Contradictions and Confuſions, which the other Part of his *Book* is alſo too full of; which, if the Lord pleaſe, he may draw forth ſome other to lay open, for the Vindication of Truth, and its true Teſtimony, from his Spirit, and falſe Teſtimony, uttered in very ſtrange and extravagant Expreſſions; not at all ſuitable to the Nature of Truth, but rather to the Nature of that dark Spirit, from whence it came; which the Lord of his tender Mercy manifeſt to him, and Redeem him from, into a tender, living, humble Senſe of the meek and lowly Principle of Life, in the Heart.

THE

THE POST-SCRIPT.

SInce the Writing of the Former, and my not intending to meddle with the Rest, there hath something lain upon me, as to some few Passages therein also, to write a few Words, by way of Testimony, to *One* or *Two* Particulars therein: But that which mainly lay upon me, was somewhat in Relation to his *Post-script*; he looking upon it as so Unanswerable, and yet so plain and clear an *Answer* arising to it in my Heart.

First, As to his main Controversy with *Friends*, about the *Christ that Dyed at* Jerusalem, (he affirming, *That neither Justification nor Condemnation is by Him*; and reproaching *Friends, as having gone back to the Professour's Christ, and Saviour, who Dyed without the Gates of* Jerusalem, as *pag.* 17. *p.* 21. & *p.* 26.) this is in my Heart to say:

Rem. Is Christ divided? Is there One Christ that Dyed without the Gates of *Jerusalem*, and Another that did not Dye? Or, Is it not the same Lord *Jesus Christ*, who Died without the Gates of *Jerusalem*, according to the Flesh, and yet was then alive in the Spirit? Do we affirm, that the God-head died? (no, we do not so much as affirm, *That his Soul dyed*, as he doth, *p.* 19.) but according to the Flesh he dyed; that is, he who was the Resurrection, and the Life, laid down his Life, and took it up again, according to the Commandment of his Father.

Thus we have been taught of God to believe, and thus to hold it forth. And we have no other Justifier, Condemner, Saviour, or Intercessor, than he that laid the Life of the Body, offering it up a Sacrifice to his Father, without the Gates of *Jerusalem*. *Who is he that Justifyeth?* Is it not God, in and through him? And, *Who is he that Condemneth? Is it* not *Christ that dyed?* (And, Where did he dye? Was it not without the Gates of *Jerusalem? yea rather, that is Risen again*, &c. Rom. 8. 33, 34.

Secondly, The next thing that lyes upon me to take Notice of, is writing against Sense, and disowning the Exhortation to come to a Sense, and to wait in a Sense, and abide in a Sense, *&c.* as *p.* 25.

Rem. Though I have given a touch at this already, in the fore-going Part; yet there is some-what more lies upon me. The Inward Man, the New Man, the Spiritual Man hath Inward and Spiritual Senses. *Christ*'s Sheep have Spiritual Ears to hear his Voice with, and a Spiritual Eye is given to the Spiritual Man, to see Him who otherwise is Invisible.

There is also a Spiritual Tast, to savour and distinguish between that which is Living, and that which is Dead; between that which is Corrupt and Unwholsom, and that which is Wholsom Food: and by the Exercise of these Senses, the Children of God become more and more skilful in discerning between Good and Evil, *Heb.* 5. 14. And in this Living Sense, the Elect cry unto God against their Enemies, and are heard and preserved by him, and shall in due time be fully delivered, *Luk.* 18. 7, 8.

The truly living, are truly sensible. Indeed, if he could take away the Sense of Life, and the Judgment of Life from God's People, it were an easy Matter to deceive them with such kind of Notions and Comprehensions, as he hath brought forth in this his Book. But the Lord hath given a living Sense, or Senses to his,

and

and pure Living Judgment therein: which their Minds being kept to, it is impoſſible for this Spirit, or any ſuch like, with all its Inchantments, to prevail upon them; becauſe the Sheeps Ear knows the Sound and Voice of Life, from the Sound and Voice of Death, let *Anti-chriſt* transform in any of his Miniſters never ſo myſteriouſly.

He ſaith, God *is not a Senſe, nor is his Spirit a Senſe.*

Rem. It is not for him, in his Notional Way, to ſay what *God* is: He that made the Eye, ſhall not he ſee? He that made the Ear, ſhall not he hear? Doth he beget his Children into a living Senſe, and beſtow living Senſes upon them? and, Hath not he the Thing in himſelf much more?

But let me ask him this Queſtion: Did *God*, the Holy Begetter of Life, ever beget him into a living Senſe? If not, he was never of Us: If the *Lord* did, let him wait to be begotten ſo again, and he ſhall ſoon be one of Us again, and judge in the true Spirit, Life, and Power, what he hath here Writ and Publiſhed abroad in the wrong; and he ſhall no longer believe, that this his Writing was written from the Teſtimony of *Jeſus* in him, (as he expreſſeth, *pag.* 21.) but ſhall experience the Life of *Jeſus*, condemning it in his own Heart; as I am ſure, it hath done, and doth in mine, and cannot but do in all that have been gathered to, and abide in that which keepeth livingly ſenſible.

Thirdly, The *Third* Thing, and that which moſt lies upon me, is that Charge of his upon Friends, *That they do ſhew more Homage, Reverence, and Obedience to the Form outwardly, than to the Power of* God *inwardly; and that they Worſhip the Form beyond the Power, becauſe they keep their Hats on when they Wait and Worſhip in Silence; but in publick Prayer, both Men and Women either Stand up, or elſe Kneel down; and the Men all put off their Hats: Herein* (he ſaith) *they Worſhip, Reverence, and Adore the Form outwardly; and the Words, more than the Word of Life in their Hearts,* &c. *This Practiſe he would have them vindicate, if they can: Indeed, he hath ſufficiently Condemned it, and more than* God *hath allowed him to do, or will Juſtify him in.*

Rem. The Thing is nakedly and plainly thus: The Great *God*, by the Arm of his Power, hath gathered a People to Himſelf, and taught them to Worſhip Him in his own Spirit and Truth: Yea, he hath taught us to be continually Retired, and upon our Watch, and in his Fear; eying, and regarding Him in all we do.

Beſides this, He hath appointed us ſolemn Times of Meeting together, to Worſhip Him; in which Times, we do, in a more ſolemn, and after a more eſpecial manner, retire to feel his Preſence with us, and holy Spirit and Power working in our Hearts, and miniſtring to us. And, bleſſed be the *Lord*, he is ſtill found, according to his Promiſe, in the Midſt of us; and doth give us pure Breathings after Him, and pure Senſe of Him, and pure Praiſes to him; even Praiſes from, and in that which is pure.

Yet, while we are ſitting thus waiting, or when Breathings or Praiſes ariſe, we are not taught or required of the *Lord*, to pull off our Huts, or kneel on our Knees.

But, when the *Lord* moveth and calleth any forth (for the Aſſembly, or in the Name, and on the Behalf of the Aſſembly) to offer Prayer or Praiſes to *God*; then, to ſignify our Unity in the Spirit, and our joint Reverence to our *God*, we are moved either to Kneel, or Stand, as the *Lord* ſhall incline our Hearts, and to uncover our Heads before Him. And in this we do not adore the Form, as our *God* knoweth, and beareth witneſs; but Him who hath taught us the Form, and who teacheth us to continue therein, and juſtifyeth us in the Uſe and Practice thereof.

And, What Spirit is this that Condemneth us, after this vaunting manner, as if if he had brought forth ſuch a manifeſt Evidence of our Adoring the Form, as could not be Anſwered?

The

The last thing, which lies on me to take Notice of, is those Words about the Close of his Post-script: *I have yet another Book, that is written in and from the Spirit of* God; *the Tendency of which Book, is for the Overthrowing of all Anti-christ's Ministers in this Nation,* &c.

Rem. This Testimony lyes on my Heart concerning him, that he is not in a Condition, or Capacity, to write or speak in or from God's Spirit. He may pretend to have Written this, or to Write another Book from God's Spirit, but he doth but take the Name of the Lord in vain, in so doing; and the Spirit of the Lord will without doubt through some of those that are in him that is true, give a sure and certain Sound, and Testimony against his false Pretences.

O! That he could indeed think, or write, or speak against Anti-christs Ministers, and against the Spirit of Anti-christ: which if ever he be able from God to do, he must first see how Anti-christ hath prevailed over him, and darkened him; and how he dwelleth and reigneth in his Heart, as if he were God; yea, he must deny his present Light and Spirit, and call it no more *Christ*; but feel that which is now little and low in him rise (through his Sense of it, and Subjection to it) over that which is now so high, and so exalted above the Measure of Truth in his own Heart: Which, if it were so, or might once be so, How glad would my Soul be for his sake, which is now grieved to see him so lifted up, and so mistaken, and so deeply to err, both concerning himself, and God's People, Church, and Ministers, and concerning God's Light and Spirit, denying, debasing, and casting down *that*, to exalt *himself*; that so he might set up the Wrong, instead of the Right, and be justifyed and owned by the one, seeing he cannot by the other!

The *Lord*, if it be his Will, in tender Mercy to him, bring him down from his high Seat, and exalt that Holy Blood of the Covenant, which is now trampled under foot by him, that his Soul may be saved, and not perish for ever, (in the Day that never shall have end) from the Presence of the *Lord*, and from the Glory of his Power, *Amen*.

THE END.

SOME

Mis-representations

Of Me concerning

Church-Government CLEARED.

AND

The Power and Authority of *GOD*'s Spirit, in Governing His CHURCH, Testifyed to.

By One, whom it hath pleased the Lord to make a Member of the Church, which he hath Gathered, and Preserveth by his own Almighty Arm; who accounteth it his Duty and Honour in the Lord, *to be Subject to the Government and Ordering of his Spirit and Power in his Church,*

Isaac Penington.

That ye submit your selves unto such, and to every one that helpeth with us, and laboureth, 1 Cor. 16. 16.

Obey them that have the Rule over you, and submit your selves; for they watch for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you, Heb. 13. 17.

Likewise, ye Younger, submit your selves unto the Elder; yea, all of you be subject one to another, and be clothed with Humility: For God resisteth the Proud, and giveth Grace to the Humble, 1 Pet. 5. 5.

And be not drunk with Wine, wherein is Excess: But be filled with the Spirit, and submitting your selves one to anotber in the Fear of God, Ephes. 5. 18, 21.

THE PREFACE.

Upon occasion of the Suffering of our dear Friends and Brethren in New-England, *cruel Imprisonments, many hard Usages, and at last (some of them) Death it self, for their Obedience and Faithful Testimony to the Lord, and his precious Truth; and because of the undue Covering thereof, by the Grounds and Causes produc'd to justify their Proceedings; I was engaged to shew the Nakedness, and Unreasonableness thereof, in a Book, Entituled,* An Examination of the Grounds or Causes, which are said to induce the Court of *Boston* in *New-England*, to make that Order, or Law

Law of Baniſhment upon pain of Death againſt the Quakers, &c. *Whereunto ſomewhat was added (being very proper to the ſubject in hand) about the Authority and Government which Chriſt excluded out of his Church, which alſo occaſioned ſomewhat concerning the true* Church-Government..

Now this latter part (about Church-Government) *hath been ſo Miſrepreſented, as if, becauſe the wrong* Church-Government *was Excluded, the Excluſion of all* Church-Government *was intended by Me, there being no notice taken of my owning the true* Church-Government, *but only ſome paſſages of my diſowning the falſe produced, as if they intended to overturn and deny all* Church-Government, *which never was intended by Me: for in that very Book which is thus made uſe of, I did poſitively affirm the neceſſity and uſe of the true* Church-Government, *which may more fully appear in that which hereafter follows.*

Some Miſrepreſentations of Me, concerning Church-Government.

FOr the Manifeſting that I am Miſ-repreſented, and the clearing of my Innocency from thoſe Miſrepreſentations, this is on my heart;

Firſt, to ſet down thoſe words which *John Pennyman* hath cited out of that part of my Book which ſpeaks of the Authority and Government which Chriſt excluded out of his Church.

Secondly, To add ſomewhat, in way of Confirmation of that Truth and Tender ſence, which was then upon my Heart.

Thirdly, To propoſe ſome Queſtions, as I ſhall find them ariſe in my Heart, further to open and manifeſt the intent of my Heart in this thing.

Fourthly, To annex ſomewhat, which is mentioned and immediately added in the very ſame part of the Book, concerning true Church-Government, which plainly manifeſteth that I was not againſt the true Church-Government, nor did mention or intend any of thoſe things to hinder, deny or oppoſe the true Church-Government, of which I do there infer an abſolute neceſſity.

Fifthly, It is on my heart to add a few Conſiderations further concerning the neceſſity, uſefulneſs and benefit of the true Church-Government.

The firſt words *John Pennyman* cites out of this part of my Book, concerning the Authority and Government which Chriſt excluded out of his Church, from *Mat.* 20. *ver.* 25, to 29. are theſe.

Here Chriſt cuts off that Power and Authority, which grows up in the corrupt nature of man, which was ever and anon ſpringing up even in the Diſciples; here he wholly excludes it out of his Church, and ſaith expreſſly, He would have no ſuch thing amongſt them, no ſuch kind of Greatneſs, no ſuch kind of Authority.

Confirm. It is the full belief of my Heart, that Chriſt hath cut off that Power and Authority, which grows up in the corrupt Nature of Man, and wholly excluded it out of his Church, even very expreſly in this forecited Scripture; plainly ſignifying therein, that he would have no ſuch kind of Greatneſs, no ſuch kind of Authority among his gathered and choſen People.

Queſt. But doth this ſignifie or imply, that he would have no authority at all? Doth this exclude the Authority and Government of his Spirit and Power in his Church? Doth not he notwithſtanding this ſay, *Go tell the Church*? And enjoyn the members of the Church, to hear the Church, upon the penalty of being accounted *Heathens* and *Publicans*? And did not the Holy Ghoſt make and appoint

Overſeers over the Church? *Act.* 20. 28. And what is an Overſeer? Or in what were they to overſee? Were they not to overſee in the true Light, to which every Child of Light is to be ſubject? And they that did reſiſt the Light, Spirit and Power of the Holy Ghoſt in any of the Overſeers; were they not unruly, and departers from the Light in themſelves; though they might pretend they were ſtill for the Light, and that it was the Overſeers that were departed and erred from it?

The next words he Cites are theſe.

TWo things are here excluded by Chriſt, from whence all the miſchief ariſeth in the Church (all the Tyranny and Oppreſſion of men's Conſciences, and of their Perſons, Eſtates and Liberties for Conſcience-ſake) Firſt, Greatneſs; Secondly, the Exerciſing Dominion and Authority by thoſe that would be great therein.

Confirm. It is my Belief, that all the Miſchief in the Church, Tyranny, and Oppreſſion of Mens Conſciences, and of their Perſons, Eſtates, and Liberties for Conſcience-ſake, doth ariſe from a wrong Greatneſs, and from the Exerciſing of a wrong Dominion and Authority, by thoſe that would be great therein: and that theſe two things are here Excluded by Chriſt, in the forementioned Scripture.

Queſt. But is there not a true Greatneſs? Thoſe that lye low before the Lord, and have humbled themſelves under his mighty Hand; Doth not the Lord Exalt them in due time, filling them with his Spirit, Life, Vertue, and Power? And, is not that great in them; and are they not highly Favoured, and Exalted in the Eye of the Lord therein? (Oh, none knows how great thoſe are in the Eye of the Lord, who are poor and low, and nothing in their own Eyes!) And, is there not a true Authority, and Dominion of Gods Spirit in the Church in general, as well as in the particular, over the Spirit and Power of Darkneſs? Becauſe of which Spirit, becauſe of which Power, becauſe of which holy Authority and Dominion, the Gates of Hell ſhall not be able to prevail againſt it.

His next Citation is this (which though ſomewhat long, I am willing to Recite punctually, that my Innocency may the more appear.)

This Spirit muſt be kept out from amongſt you, this aſpiring Spirit, this lofty, ruling Spirit, which Loves to be Great, which Loves to have Dominion, which would Exalt it ſelf becauſe of the Gifts it hath Received, and would bring others into Subjection; this Spirit muſt be Subdued amongſt Chriſt's Diſciples, or it will Ruin all. The Lord gives Grace and Knowledge for another end, than for Men to take upon them to be Great, and Rule over others becauſe of it. And he, that becauſe of this, thinks himſelf fit to Rule over other Mens Conſciences, and to make them bow to what he knows, or takes to be Truth, he loſeth his own Life thereby; and ſo far as he prevails upon others, he doth but Deſtroy their Life too. Therefore the Diſciples, or Church of Chriſt, are to Watch over every ſuch Spirit; to beat it down, to teſtify againſt it, to turn from it, to lay it flat, to put it in its proper Place, that is, beneath all, and ſo not to ſuffer it to ariſe.

Before I come to the Confirmation of this, I judge it meet to ſet down the foregoing Clauſe or Paragraph omitted by him, which will very much help to clear the naked drift, and true intent of theſe Words. The foregoing Paragraph runs thus;

Such a kind of greatneſs as is in the World, its the deſtruction of the Life of Chriſt; and ſuch a kind of Dominion and Authority as is among the Nations, is a direct overturning of the Kingdom of Chriſt. It ſets up another Power than Chriſts, another Great-

Greatneſs than Chriſts, another kind of Authority than Chriſts; and ſo eats out the Vertue and Life of his Kingdom, and makes it juſt like one of the Kingdoms of this World.

This (which immediately went before) being thus added, may ſufficiently open the thing of it ſelf. Yet for further Satisfaction, I ſhall add a Confirmation to the Truth of that which he hath cited; and that in ſeveral particulars, becauſe of the length of the Citation.

Confirm. Firſt, An aſpiring Spirit, a lofty, ruling Spirit, which Loves to be Great, which Loves to have Dominion, which would Exalt it ſelf, *&c.* muſt be kept out from among the Diſciples, and Church of Chriſt. There muſt not be ſuch a Spirit, or loving to be great, or ſuch a ruling among them, as is in the World. No, Life alone, the Spirit alone, the humble Seed alone, the Truth alone, the Grace alone muſt Rule among them: and God forbid the Authority and Government thereof, ſhould be ſtopt in any. It cannot be well with the Church, that it ſhould be ſo; that God's Spirit ſhould be grieved or quenched, or ſtopped in its Holy Way of Governing, and Ordering the Church of its own Building.

Secondly, That which would Exalt it ſelf becauſe of the Gifts it hath Received, and would bring others into Subjection; this Spirit muſt be Subdued among Chriſt's Diſciples, or it will ruin all. God alone, Chriſt alone, the Spirit alone, the Truth alone, the Seed alone is to be Exalted in the Church; not Fleſh, not Self, not the Aſpiring, Lofty, Ruling Spirit.

Thirdly, The Lord gives Grace and Knowledge for another end, than for Men to take upon them to be Great, and Rule over others, becauſe of it. Man, without Grace, and True Knowledge, is High and Exalted, and would be Ruling over, and Subjecting others: But True Grace and Knowledge brings Man down, and keeps him low, even out of every deſire of Aſpiring, and Ruling over others, in earneſt Breathings and Endeavours, that both the Grace and Spirit may Teach, and Rule both over himſelf, and others

Fourthly, Becauſe God hath given a Man Knowledge; he muſt not take upon to Rule over others with his Knowledge. Chriſt did not Rule over his Diſciples with his Knowledge, nor require them to believe what he knew to be Truth. Nor may any Man at this Day, though never ſo full of Gods holy Spirit and Power, take upon him (above what his Lord and Maſter did) to Rule over other Mens Conſciences. If he do, he will do it out of the leadings of Life, and of Gods holy Spirit; and ſo will wound, and hurt his own Life thereby: and ſo far as herein he prevails on others, he will hurt their Life too.

Fifthly, Therefore this Spirit (which Chriſt never was of himſelf, nor encouraged in his Diſciples) the Church is to watch over, beat down, teſtify againſt, turn from, lay flat, and keep beneath all, and ſo not ſuffer it to ariſe.

Queſt. But doth all this hinder, deny, or oppoſe Chriſt's Spirit, Chriſt's Power, Chriſt's Truth, and Grace from ariſing in the Church, in a way of Spiritual, and Holy Government? Becauſe Man is not to Aſpire, nor take upon him to Reign or Rule, becauſe of Grace, Gifts, or Knowledge Received; Shall not therefore the Head Govern the Body? Shall not Life, and Truth, and the Wiſdom of God Spring in the Church, to Order, and Govern the Church? But muſt every Man be left to the Dictates of what he calls Light in him, and not be Reproved or Teſtified againſt, though the Spirit of God Manifeſt it (to them that are indeed in the Light, Life, Spirit, and Power) that it is not Light, as perſons may pretend and imagine, but real Darkneſs, groſs Darkneſs, Darkneſs that may be felt, even by the leaſt Babes that are in the true, living Senſe?

The

The Next Citation.

IF this Rule of Christ had been kept to, Anti-christs power could never have got up, nor the poor innocent Lambs so often have been Worried by the Wolves.

Confirm. It is most certainly true, if the wrong Authority and Government had been kept down; if the Aspiring, lofty Spirit, which exalts it self, and loves to have the Preheminence, over that which it should be subject to both in it self and others, had been judged, beat down, denied, turned from, &c. how could the spirit of Antichrist, which is the spirit that would be Exalting it self above all that is indeed of God, have got up? This is the Wolf that worries the Lambs: and if this Power and Spirit be kept out of the Church, how can there be any Wolf found there, to Worry the innocent Lambs, and sheep of Christ?

Quest. But did ever Anti-Christ's Power get up by the exercise of the Power of Christ in his Church? Doth not that Power turn against Anti-Christ, and keep out Anti-Christ? Did that Power ever Worry the Lambs? Nay, rather, doth it not cherish, feed, build up and preserve the Lambs? And is it possible but Anti-Christs Power should get up, unless this Power be watched to, and observed in its Ordering, and Governing the Church, and discovering the subtle working of the Wolvish Spirit of Anti-Christ; which appears in the Sheeps Cloathing, and may pretend to the Light within, that it might draw Men from that which is indeed the Light within, into that which is indeed Darkness in the Sight of the Lord, and in the Sight of all that are kept truly Living, and Sensible by Him?

The Next Citation.

THe great Work of the Minister of Christ, is to keep the Conscience open to Christ; and to preserve Men from Receiving any Truths as from them, further than the Spirit opens; or to imitate any of their Practices; further than the Spirit leads, guides, and perswades them; for Persons are exceeding prone to receive things as Truths, from those they have an high Opinion of, and to imitate their Practices, and so hurt their own Growth, and endanger their Souls.

Confirm. When the Minister of Christ comes with the Gospel of Christ, he finds men in darkness, with their Consciences defiled, with the Door of the Heart shut against *Christ*. Now his great work is to turn them to the Light, Spirit and Power, whereby their Hearts may be opened, their Consciences washed, and there may be a ready entrance for Christ's Spirit and Power into them. Then the Conscience being opened to Christ, their great Endeavour, Labour and Work is to keep it open, and that that may not be let in again by them, which will shut it against Christ. For as there is one Spirit opens to Christ: so their is another will shut, even after the Heart and Conscience is opened, if a man hearken to it.

And the way of receiving Truth, is in the Evidence and Demonstration of God's Spirit in ones own particular: and this is for ever the aim and care of the Ministers of Christ to keep men to, and not to allure men to receive Truths as from them, but from Christ; or to Imitate any of their practices, further than the Spirit leads, guides and perswades them. For the Ministers of Christ are sensible, how exceeding prone Persons are to receive things as Truths, from those they have an high Opinion of; and to imitate their practices, and so hurt their own growth, and endanger their Souls. Now it lies on my heart to testify, upon this Occasion, that I have found the Ministers of Christ, whom I have conversed with, in this Age, walk so towards me and others, still turning me to that Light, Spirit and Truth in my own particular, wherein the knowledg of Truth was to be given

given me by the Lord, and not impoſing upon me that which they knew to be Truth, before the Lord had prepared and fitted my Heart for the Knowledg thereof. And this is ſtill the Courſe and Practice of the Miniſters of Chriſt to this Day.

Queſt. But muſt not the Miniſter of Chriſt, who is ordained of God to watch for the Soul, watch againſt that, which (if hearkened to by any particular) will ſhut the Conſcience againſt Chriſt, and open it to another Spirit, who is often working in a Myſtery to deceive it? And if they ſee the workings of this other Spirit in any, ought they not, in Faithfulneſs to Chriſt, and to the Souls of ſuch, to warn them of it? And if any, having let in the wrong Spirit, turn from, and deny, the practices which the Lord once taught them (and wherein the teſtimony of Truth ſtands) into practices which are of the World, and anſwer the worlds Spirit, and tend to weaken the faithful Teſtimonies of others in the true Light and Spirit; ought the Miniſter of Chriſt to leave this Perſon to its openneſs to a wrong Spirit, and wrong practices, wherein they deny the Lord that bought them and enlightened them, and are ſhut up againſt the Viſitations and Teſtimonies of God's true *Spirit* and *Power* in his Children, who keep their Habitations in that Light, which theſe are departed from, though they make never ſo great pretences to it?

The Next Citation.

AH poor Hearts! how ſimply do they come thither where they once taſted refreſhment, to find wholſome advice, not ſuſpecting what is got up there ſince; and ſo give Dominion to a wrong thing, and take directions from a wrong Spirit, and betray their own ſimplicity? Therefore the main thing is to keep the Conſcience pure to the Lord, and not to take things for Truths becauſe others ſee them to be Truths, but to wait till the Spirit makes them manifeſt to me; nor to run into Worſhips, Duties, Performances, or Practices, becauſe others are led thither, but to wait till the Spirit lead me thither; he that makes haſte to be Rich (even in Religion, running into knowledg, and into Worſhips and Performances before he feel a true and clear evidence) ſhall not be innocent, nor the Lord will not hold him Guiltleſs, when he comes to viſit for Spiritual Adultery and Idolatry.

Confirm. This hath been experienced in this our day, more than once; when ſome, having departed from the Power whereby the innocent Lambs had taſted ſweet Nouriſhment and Refreſhment through them, and have come afterwards for that which is wholſome, not ſuſpecting what was got up in them ſince, and ſo gave Dominion to a wrong thing, and took directions from a wrong Spirit, and betrayed their own ſimplicity.

Queſt. But had theſe reſorted to the Church, and waited for judgment from the Church, to whom God has given eyes to ſee, in ſuch caſes as may paſs the Eye-Sight of the Particular, and a mouth to ſpeak; might not the Church have been Inſtrumental to have opened the true eye in them alſo, and ſo have preſerved them from being inſnared, by any that ran out from the Truth in their own Particulars, and loſt their Habitation therein? And mark, when the Church was in its great Glory, cloathed with the Sun, and the Moon under its feet, and Crowned with a Crown of twelve Stars; yet the Dragon, even then, might prevail upon ſome Stars, and with his tail ſweep them down from their place: but the Church he could not prevail upon. The gates of Hell, the Power of the Dragon, the mouth of the Dragon, nay the tail of the Dragon (which what if I ſhould ſay is the falſe prophet within) cannot.

Further Confirm. Indeed, the main thing is to keep the Conſcience pure to the Lord. To bring men to that which Purifies the Conſcience, and to keep them to it, this is the great work. Men muſt not take things for Truths, becauſe others ſee them to be Truths (that is not God's way, nor did his Miniſters ever ſo teach) but to wait till God's *Spirit* makes them manifeſt to the Particula.

Nor

Nor must men run into Worships, Duties, Performances or Practices, because others are led thither, but wait till the *Spirit* lead every one in his own Particular thither.

Quest. Where is the Faithfull Minister that teacheth otherwise, or practiseth otherwise at this day? I am sure I never met with any thing of this Nature from any of them, but only one that ran out in his own Particular, who first endeavoured to draw me from esteeming or taking directions from others, and then would have given me directions himself, and would speak and undertake to prophesy great things of me, that he might have raised up that part in me, which could have answered him. And though he himself be dead, yet his *Spirit* is alive in others at this day, which the Lord discover and preserve his People from.

Further Confirm, It is not good to make haste to be Rich (no not in Religion) He that rightly believeth, and abideth in the true and living Faith, makes not haste to run into knowledge, worships and performances, before he feel his guide! but rather chuseth to be as a weaned Child, lying low before the Lord, in brokenness of Spirit, and not medling with things too high for him; and so he is kept in Innocency, Poverty and Humility before the Lord, and preserved out of the bed of the stranger (the strange Spirit and Power) and so not judged or condemned by the Lord, for either spiritual Adultery or Idolatry.

Quest. But he that lets in a wrong Spirit, that mistakes about the Light in him, and judgeth that which is indeed darkness to be it, and errs from the true Church, and denies the Authority of God's Spirit and Power in it, and is not preserved thereby, but entangled and bewitched with this wrong Spirit, and in it testifies against the true Church and true Spirit, and the Ministry and Ministers of Christ; is not he joyned to the Spirit of whoredom in his own Particular? and hath not he set up an Idol in his own heart, instead of the true Light there? and doth not he worship and obey that Idol, that wrong Spirit, that wrong Power? and will not the Lord visit and judg him for his Spiritual Adultery and Idolatry from the true?

The next Citation.

IN the Apostles dayes, Christians were too apt to strive after a wrong Unity and Uniformity in outward Practices and Observations, and to judg one another unrighteously in these things. And Mark, it is not the different Practice from one another that breaks the Peace and Unity, but the judging one another because of differing Practices He that keeps not a day, may Unite in the same spirit, in the same Life, in the same Love with him that keeps a day; and he who keeps a day, may Unite in Heart and Soul with the same Spirit and Life in him who keeps not a day; but he that judgeth the other because of either of these, errs from the Spirit, from the Love, from the Life, and so breaks the bond of Unity. And he that draws another to any practice, before the Life in his own Particular lead him, doth as much as in him lies to destroy the Soul of that Person. This was the Apostles Rule, for every one to perform singly to the Lord what he did, and not for one to meddle with the Light or Conscience of another, &c. but every one to keep close to their own measure, &c. and here is the true Unity in the Spirit, in the inward Life,, and not in an outward Uniformity; that was not necessary in the Apostles dayes, nor is it necessary now: and that eye, which so dotes upon it, overlooks the one thing which is necessary.

Confirm. This is so manifest from that Scripture quoted by me, which is here omitted, that he that shall read that Scripture, which is *Rom.* 14. may easily observe the Apostle affirming and teaching these things.

That even in the Apostles dayes, Christians were too apt to strive after a wrong Unity and Uniformity, in outward practices and observations, and to judg one another unrighteously in these things, is manifest from the several instructions and exhortations given to this Church, in this *ch.* as *ver.* 2, 3, 4. *One believeth that he*

he may eat all things: another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, Judg him that eateth: for God *hath received him. Who art thou that Judgest another mans servant? to his own Master he standeth or falleth: yea he shall be holden up, for* God *is able to make him stand.*

Yea in matters of Worship, (as keeping and observing a day to God or not keeping it) it is not the different practice from one another that breaks the peace, but the judging of one another, because of differing practices. So the Apostle plainly holds forth, *ver.* 5, 6. *One man esteemeth one day above another: another esteemeth every day. Let every man be fully perswaded in his own mind. He that regardeth the day, regardeth it unto the* Lord; *and he that regardeth not the day, to the* Lord *he doth not regard it. He that eateth, eateth to the* Lord, *for he giveth* God *thanks; and he that eateth not, to the* Lord *he eateth not, and giveth* God *thanks.*

And he that draws another to any practice, before the Life in his own particular lead him, doth as much as in him lies to destroy the Soul of that Person. So the Apostle signifies *ver.* 5. (which was quoted in my book) in that he saith, *Destroy not him with thy meat,* for whom Christ Dyed. So that not an outward Uniformity in all things, but an Unity in the one Spirit and Life is the necessary thing. And there may be Unity, and Love, and Life, and Peace without an Uniformity in practice, further than the Spirit of God teacheth and leadeth His unto.

Quest. But if the Lord hath taught a man, opened the same eye in him that he opened in others, and brought him into Unity and Uniformity with the Church in the practices which the Lord hath taught it; and he afterwards let in another Spirit, and fall from these practices, and Judg the very Church it self for continuing in them; may not the Church testifiy to this Person, that he is erred from his guide, hath lost the right Judg in himself, and so Judgeth amiss, both concerning himself and concerning the Church of God? This hath been the State of some, who went out from among us formerly; and may also be the state of some who go out from us now. For as there is one that gathers to the true Church; so there is another that endeavours to draw and scatter from it, and then to cause men to turn head against it, as if it were not of God, but Apostatized from the Spirit and Principle of Truth, which indeed is their own state and condition in God's sight; but not the Churches which was gathered and is preserved by him, Glory to the Lord, over all the accusations of the accuser, through what mouth soever he utter them forth.

The next Citation.

O How sweet and pleasant is it to the truly Spiritual eye, to see several sorts of believers, several forms of Christians in the School of Christ, every one learning their own Lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places, and different performances to their Master, to whom they are to give an account, and not to quarrel one with another about their different practices? This is the true ground of Love, and Unity, not that such a man walks and does just as I do, but because I feel the same Spirit of Life in him, and that he walks in his rank, in his own order, in his proper way and place of subjection to that. And this is far more pleasing to me, than if he walked just in the track wherein I walk; (nay so far as I am spiritual) I cannot so much as desire that he should do so, untill he be particularly led thereto, by the same Spirit that led me.

Confirm. The spiritual eye beholdeth things aright, beholdeth things in the Lord, and tasteth sweetness in, and is pleased with that which is Spiritual. If every one did eye the Lord, subject to the Lord, answer the Light and Spirit of the Lord, in their own hearts? though the forms in the school of Christ be higher or lower, the lessons different, and the practices answerable; yet every one mind-

ing his own place and Leſſon, and performing his own peculiar ſervice, the Spiritual eye would be delighted therewith. And thoſe that are of the true Seed and Birth do know, own, and love one another in their ſeveral places, and different performances to their Maſter to whom they are to give an account; and do not quarrel with one another about their different performances. O how ſweetly is this practiſed and experienced among us at this day!

And Unity in the Life, is the ground of true Brotherly love, and fellowſhip. Not that another man walks juſt as I do: but though he be weaker or ſtronger, yet he walks by the ſame Principle of Light, and is felt in the ſame ſpirit of Life, which guideth both the weak and the ſtrong, in their ſeveral ranks, order, proper way and place of ſubjection, to that one Spirit of Life and Truth, which all are to be ſubject to.

Nay, he that is truly Spiritual and ſtrong in the Light and Spirit of the Lord, cannot deſire that the weak ſhould walk juſt as he does; but only as they are ſtrengthened, taught and led thereunto, by the ſame Spirit that ſtrengthened, taught and led him.

Queſt. This is true concerning every one that is in the Faith, that is in the true Light, that is in the true Spirit; and keeps his rank, order, place and ſubjection, though in a weak and low degree: but will this hold good concerning any that have erred from the Faith, have made ſhipwrack thereof, and have turned from the true Light and Spirit in themſelves, and left their rank, order and teſtimony againſt the World, and are again become one with the World, even in thoſe very practices which the Spirit of the World delights in, and which the Spirit of the Lord hath teſtified, and ſtill teſtifieth againſt, in all that are Faithful, and keep to their firſt Love and Light? Is the Church to bear with theſe in their practices, or own ſuch Spirits, or believe that they now walk according to the Light which firſt convinced them? Is not the Spirit of Judgment with the Church? Hath not God given her diſcerning? Hath ſhe not Power and Authority from God to try Spirits? yea and to judg falſe Spirits, that have loſt their habitation in the Light, though they may ſtill pretend to dwell there; Can ſhe not try thoſe which ſay they are *Jews* and are not, but have loſt the Light, Spirit and Power which Circumciſeth, and keepeth Circumciſed, and are run back into the uncircumciſed paths of the World again, which came from, and anſwer the uncircumciſed Spirit and Nature, both in themſelves and others?

The next Citation.

And he, that knows what it is to receive any Truths from the Spirit, and to be led into the practices by the ſpirit, and how prone the Fleſhly part is to make haſt, and how dangerous that haſt is, will not be forward to preſs his Knowledg or Practices upon others, but rather wait patiently till the Lord fit them for the receiveing thereof, and fear leſt they ſhould receive and practice too ſoon, even in that part which cannot ſerve the Lord

Confirm. I will ſend the Comforter, the Spirit of Truth, ſaith Chriſt to his Diſciples, and he ſhall lead you into all Truth. Now the Diſciple of Chriſt is led into Truth, in the Croſs to that part, wherein others may receive the Notions of things, yea perhaps of Truth it ſelf. And the Diſciple muſt alſo abide in the Croſs, after that the Lord hath given him the true Knowledg, or he cannot be rightly led into the practice of what he knows. So that the Diſciple comes very hardly, both by his Knowledg, and by his Ability to practiſe, what the Spirit of God teacheth him and requireth of him. There is a fleſhly part, indeed Prone to make haſt: but that haſt is dangerous, and that fleſhly part, in all its haſty Deſires and Motions, is to be denyed, and kept down. And he that is diligent in denying, and keeping down that Fleſhly part in himſelf (with the forwardneſs and haſtineſs thereof) cannot eaſily be forward to preſs his knowledg and practices upon others; but will be patiently waiting on the Lord, for their kindly

kindly and ſeaſonable underſtanding of the Truth, and growth in it; and fear, leſt they ſhould run before their guide, and be practiſing too ſoon even in that Part which cannot ſerve the Lord: for the Lord muſt be ſerved and worſhiped in his Spirit and Truth, and thither are all to be directed and brought, and there is every mind to be ſtayed and kept, or it cannot worſhip and ſerve aright.

Queſt. But what if a man entertain a wrong Spirit, and let go the Truths he had received, and turn from the Practices which Gods Spirit taught him, into the Spirit and Practices of the world, which Gods Spirit hath teſtified and will for ever teſtify againſt? Is not the Church to deny this *ſpirit*, and theſe practices, and the perſon that hath hearkened to this *ſpirit*, and is found in theſe Practices? that he may turn from this *ſpirit* and practices, to the true *ſpirit*, and to the true teſtimony and practices which it once taught him, and ſtill teacheth all that hearken to its voice and holy motions, and liſten not to the voice and inſtigations of a ſtranger.

The next Citation.

THe great Error of the ſtate of the Apoſtacy, hath been to ſet up an outward order and uniformity, and to make men's Conſciences bend thereto, either by Arguments of wiſdom, or by force; but the property of the true Church-Government is, to leave the Conſcience to its full liberty in the Lord, to preſerve it ſingle and entire for the Lord to exerciſe, and to ſeek Unity in the Light, and in the Spirit, walking ſweetly and harmoniouſly together in the midſt of differing Practices.

Confirm. That there have been Ages of Apoſtacy, from the true Spirit and Power of the Apoſtles, is very manifeſt, both by the Doctrines, Diſcipline and cruel Practices of thoſe, that would have themſelves accounted the true Church, and true Believers and Chriſtians. And that they have ſet up an outward Order and Conformity, and have uſed both Arguments of Wiſdom and alſo Force, to make men's Conſciences to bend thereto; this is as manifeſt as the former. Now that this hath been an Errour, and a great Errour, is very manifeſt alſo: becauſe it is contrary to the Nature of Conſcience, which is to be led by God's Spirit, not bent by mans wiſdom and conſtraint; and contrary to Chriſt and his Apoſtles Doctrine and Practice, who would have every man fully perſwaded of what he performs to God, from whom he muſt receive the reward and approbation, or the diſlike and puniſhment, for his anſwering or diſobeying the Light which God ſets up, or cauſeth to ſhine in his own Conſcience.

And the property of the true Church-Government, and the Practice and Path of the true-Church in theſe our dayes, is to leave the Conſcience to its full liberty in the Lord: to preſerve it ſingle and entire for the Lord, and to ſeek Unity in the Light, and in the Spirit, walking ſweetly and harmoniouſly together in the midſt of differing practices. Nay, it is not the deſire of the Church at this day, that any ſhould come up into the Practice, or holy Order of the Goſpel, according to what the Lord hath taught others, but only as the Lord teacheth and leadeth them.

Queſt. Concerning what Conſcience is this to be underſtood? is it to be underſtood of the tender and weak Conſcience? or of the hard and ſeared Conſcience. For the Conſcience which God once made tender, may afterwards come to be ſeared and hardened: and is the Church of Chriſt, which is guided by the Spirit and Wiſdom of God, taught and required by him ſo to act towards the hard and ſeared Conſcience, as it is towards the tender and weak Conſcience? Is the hard and ſeared Conſcience, which hath forſaken the true Light, Spirit and Power, and turned againſt the Truth, and is in a wrong, ſtiff, wilful, hardened liberty and ſubtilty, to be left to its liberty, and to that ſpirit which draweth it out and hardeneth it in a wrong liberty? Can there be any Unity in the Light and in the Spirit had, with thoſe who are erred from the Light and from the Spirit

and are deceived in their own hearts concerning it, and do but only pretend to it? Can they walk sweetly and harmoniously together in differing practices, who differ also in the Ground, and are not one in the Foundation, even in the true Light and Spirit of the Lord? Ought not the Church to Judge this Spirit, with its liberty and evil conscience (for that Spirit will make the consciences of all that let it in, evil) as well as, to the utmost, to cherish the Liberty of the tender Consciences in and to the Lord? Read and Consider these Scriptures following, *Tit.* 1. 15. 1 *Tim.* 1. 19. and *chap.* 4. 2.

The next Citation.

AND this I can truly say concerning my self, I never found my Spirit forward to draw any, either to any thing I believed to be true, or to any practice or way of Worship I observ'd or walked in; but desired that the Power and leadings of Life might go before them, and I was afraid lest Men should receive things from my hand, and not from the Lord's. He hath written in the Margent of the Book he sent me, *Oh, what a tender Spirit was here!* intimating as if it were not so with me now.

Confirm. Blessed be the Lord, it was so with me formerly, and is so with me daily more and more: For as I wait on the Lord in his Truth, which makes tender; so upon this occasion, being forced to it, I cannot but confess, that I Witness the Lord daily more and more Uniting my Spirit to him in his Truth; and as Truth increaseth, so the Tenderness which comes from it, still increaseth in me; and I do not (nay, I may say cannot, the contrary is so written on my Heart) so much as desire, to drive any to what practice or way of Worship I believe to be true, and am taught of God to observe; but this is the longing of my Soul, that the Power and Leadings of Life may go before them, and I daily behave my self as one that is afraid, lest men should receive things from my Hand, and not from the Lords.

Quest. Yet, where I find Persons manifestly Warp and turn aside from the Truth, and let in a wrong thing, and Testify against the Truth and Way of the Lord, and their Hearts hardened by the subtilty of him, who hath deceived them; may I not singly and faithfuly testify it to them, & breath to the Lord for them that they may return to the true Spirit, and to the Holy Testimony and Practices thereof, and not Condemn such, as Departers from the Light and Truth, who abide in it; nor justify themselves as abiding in it, when they are really departed from it?

His last Citation of Words of mine, is out of another Book, Entituled, *An Answer to the Common Objection*, &c. *p.* 8.

The Words are these.

THat Power therefore in the Church which spares the Hypocrites, (who can easily comply with an outward Conformity in Worship without feeling an inward Life and Vertue) but lights heavy on that which was tender and shie in matters of Worship, that is not the true Church-Power; but at best, but a Counterfeit of the True.

Confirm. The Power which Christ hath given his Church is not to spare Hypocrites, who may easily comply with an outward Uniformity in Worship, without feeling an inward Life and Vertue. And such are not spared, but smote at by the Spirit and Power of God among us very often: And O that there were no Hypocrites and formal Spirits among us; but that all that profess the Truth were in the Truth, and subject to it, and did live the Life of it! Nor doth the true Church-Power light heavy on that which is tender and shy in matters of Worship; but

the

the Miniſtry of the true Church is to the Conſcience, as in Gods Sight, and is very tender of it, as before him, to whom it is to give an Account of the ſpiritual Power it hath received from him, and of the exerciſe of it. That Power therefore which ſpares the Hypocrites, and lights heavy on that which is tender and ſhie in matters of Worſhip, to be ſure is not the true Church-Power, but at beſt but a Counterfeit of the True.

Queſt. But that Power in the Church which doth not ſpare Hypocrites, but is very gentle and tender to all tender Conſciences, is not that the true Church-Power? And who is the Hypocrite? Is it not he that pretendeth to the Light, when he is departed from it, an Hipocrite? And he which ſetteth up that which he calls Light in himſelf, and denieth that which is indeed true Light, and which iſſueth forth from Gods Holy Spirit in his Church, is not he an Hypocrite? And hath not the Church Power to judg all his falſe pretences, and to try his Spirit, by the true Light and Spirit of the Lord Jeſus, which is ſtill preſent with the true Church? If the Spirit of Chriſt be indeed preſent with his Church; ſurely it cannot but have Power and Authority, to try, judg, and condemn every thing that is of a contrary Spirit and Nature, in all falſe Pretenders whatſoever; who by their pretences to the true Light, cannot ſhelter that which is indeed contrary to it, from the Holy and Righteous judgment of the Spirit, and Power of God in his Church.

Thus I have gone over theſe ſeveral Citations of *John Pennymans*, and punctually ſet them down as he hath Cited them, and ſpoken more words to the Confirmation of them, to Manifeſt to others, as I find it plainly with me before the Lord, that I am fully the ſame at this day, in the ſenſe and belief of my Heart, as I was then, believing the ſame Truth, and as ready to hold it forth, if the Lord, at any time, ſhall call me unto it, as I was then. But I was not then againſt true Church-Government, nor did intend this to encourage any Man to ſhelter himſelf, by a pretence to the Light in himſef, againſt true Church-Government, aſſuredly knowing, that the Spirit of the Prophets is ſubject to the Prophets, and that he that is truly ſubject to the Light and Spirit of God in his own Heart, will be taught thereby to ſubject to it alſo in others. For the Life, Spirit and Power of God doth not riſe in vain in any; and he that hath the true Ear open, will hear its Voice in whom ſoever it ſpeaks, and he that doth not hear its Voice, when it ſpeaks through any to him, doth not hear with the Circumciſed Ear, nor unederſtand with the Curcumciſed Heart. So that *John Pennyman*, in Citing theſe my Words, as if in ſo writing, I was againſt true Church-Covernment, or for ſetting up the Judgment of any particular Man (upon any pretence whatſoever) above the Senſe, Underſtanding, and Judgment of the true Church, doth me great wrong, even before the Lord, who knoweth that it was otherwiſe with me in that Day; and he greatly wrongeth my Words, which did not ſignify any ſuch thing: For in the very ſame Book, and in ſome of the *pages* which he Quotes, there is expreſſed a Senſe of, and a Teſtimony to the true Church-Government, which I am aſſured the Spirit of the Lord will give forth and lead His into, as the Neceſſities and Occaſions of the Church require. For as the Lord is not wanting to the particular, ſo will he not be wanting to the general: But he is faithful, who hath promiſed to be with his Church and People, who wait upon him, and look up to him for the Light and Judgment of his Spirit in things, wherein he Engageth them, and which require their ſingle diſcerning and judgment in.

To Manifeſt therefore, from this very Book what my Belief was, and how hearty I was to Church-Government, and ſenſible of the neceſſity and uſefulneſs of it, I ſhall Recite ſome Paſſages out of it.

Firſt, I ſhall mention the Title of that part of my Book, which had *John Pennyman* expreſſed fully, as it is in the *Title-page*, he had done me ſome Right, and manifeſted ſomewhat of my Senſe concerning true Church-Government. The Title, in the Title Page, is thus, *Whereunto ſomewhat is added about the Authority and Government, which Chriſt excluded out of his Church, which occaſioneth ſomewhat concerning the true Church-Government.*

This

This might have poiſed Peoples Spirits, in the Reading of his *Citations*; from judging me to direct men to the ſetting up of any thing in their Minds and Conſciences, which they may call Light in oppoſition to the Light and Spirit of God in his Church, or to ſet up a private judgment in themſelves, above the Light and judgment of Gods Spirit in the Church. For as the Church is to be tender of every Member, ſo every Member is to be tender and regardful towards the Church, and of the Power and Authority which God hath given it.

The next Paſſage that is on me to mention is *p.* 76.

There is nothing to hurt in the Mountain of Gods Holineſs; but there is a Righteous Scepter, a ſweet Scepter, a ſpiritual Scepter, which reacheth the Spirit in the Power of Life, but toucheth not the outward Man. To which I may add, The Power of the Church, is not to hurt the outward Man, Nay, nor the Soul neither: But is for the deſtruction of the Fleſh, that the Soul may be ſaved. And when the Church hath teſtified againſt their Practices, or, denied their Spirit, it leaves them to the Lord; yet ſtill praying to him, that Repentance may be given them, and Mercy ſhewed them by him, whoſe Mercy endures for ever.

Another Paſſage in *p.* 77.

Let the Life in every one Riſe over it, (ſpeaking of the Proud, Aſpiring Spirit) *and trample upon it: And afterwards, that in thee may ariſe which is fit to Teach, yea, and to Rule in the Lord, &c.*

p. 78 The Example of Chriſt is urged, who did not exerciſe a wrong Authority over his Diſciples, though he was their Lord and Maſter, which ſignified both Greatneſs above them, and Authority over them, ſee *lin.* 15 *Yet Chriſt took not upon him this kind of Greatneſs, nor did Exerciſe this kind of Authority; But he was a Servant, &c.* and did Miniſter.

So that there was one kind of Greatneſs and Authority which Chriſt did not exerciſe, and which his Church alſo is not to meddle with: But there was another kind of Authority which he had, and which he, who hath all Power in Heaven and Earth, giveth to his Church to partake with him in, and to Act in his Name.

But what ſhould I mention any ſuch ſmall touches at the thing, when it is directly ſpoken to in a *Queſtion* propounded, and the *Anſwer* thereto *p.* 79, 80. *&c?* I ſhall therefore ſet down the *Queſtion*, and part of the *Anſwer* thereto; the Whole being too long to be here Inſerted.

Queſt. *But, is there to be no Greatneſs, no Authority among the Diſciples of* Jeſus, *or in the Church of Chriſt? Is every one to do what he will, to be ſubject to his own Fancies, and Imaginations, to the Inventions of his own corrupt Heart? What a confuſed Building will this be? ſurely this will not long remain a* Zion, *but ſoon become a* Babylon, *even a Heap of Diſorder and Confuſion.*

Anſw. *There is to be no ſuch kind of Greatneſs, no ſuch kind of Authority. Yet there is both a Greatneſs and Authority ſuitable to the State of Diſciples, ſuitable to that kind of Kingdom whereof they are. There are Laws, there are Governments, there are Governours, there is Ruling and there is Subjection; but all in the Spirit, all ſuitable to that which is to be Governed: but no Government of, or according to the Fleſh. As Chriſts Kingdom is not of this World, ſo the Government of His Church and People is not according to the World, but as that which gathers is his Spirit, and that which is gathered is Spiritual: ſo that which is governed is the Spirits of his People, and they are to be governed by his Spirit and ſpiritually, and not after a fleſhly manner. Thus Chriſt himſelf, though he Miniſtred to his Diſciples, yet he alſo was their Lord and Maſter, and in the Spirit and Life of the Father Ruled over them; and thus the Apoſtles, and other Miniſters of Chriſt had likewiſe in the Spirit, the Care of the Churches and Authority in the Lord, by his ſpirit to govern the ſpirits of his People:*

ple: not to govern after a fleshly manner, by their own Wills, nor to prescribe them in a Lordly way, either what they should believe or practise, but in the Light, and in Power of the Spirit, to make their way into every ones Conscience in the sight of God, *Ministring to every one in the spirit according to their capacity and growth, and waiting patiently for* God *to convey the Food and Nourishment, and to build their spirits up in the Faith thereby.*

The Spirit of the Prophets is subject to the Prophets. Here is the Government, here is the Law of Rule, and Subjection in the Life. Every one feeling a Measure of the Spirit in himself, is thereby Taught to own, and subject to a greater Measure of the same Spirit in another. He that hath no Measure of the Spirit of God, he is not of God, he is none of Christs: and he that hath received a Measure of the Spirit in the same Spirit feeleth anothers Measure, and owneth it in its place and service, and knoweth its moving, and cannot quench it, but giveth way to it with joy and delight. When the Spirit moves in any one to speak, the same Spirit moves in the other, to be subject and give way: and so every one keeping to his own Measure in the Spirit, here can be no disorder, but true Subjection of every Spirit: and where this is wanting, it cannot be supplied by any outward Rule, or Order set up in the Church by common Consent; for that is Fleshly, and lets in the Flesh, and destroys the true Order, Rule, and Subjection.

And then to limit the Government aright, these two precious Cautions or Directions are added, *pag.* 85. which I am sure will answer the Truth, and Witness of God in every Conscience.

First, *Care must be had, that nothing Govern in the Church of Christ, but the Spirit of Christ.*

Secondly, *That the Conscience be kept Tender, that nothing be received but according to the Light in the Conscience.*

There is likewise an *Objection* answered about *Uniformity, pag.* 87, 88. which not being very large, and tending further to open the Sense of my Heart in this thing, I shall also here annex.

Object. *But is not Uniformity lovely, and doth not the Apostle exhort Christians to be of one Mind, and were it not a sweet thing if we were all of one Heart, and one Way?*

Answ. *Yea, Uniformity is very lovely, and to be desired, and waited for, as the Spirit of the Lord which is one, leads and draws into one. But for the Fleshly part (the Wise reasoning part of Man) by Fleshly wayes and means, to strive to bring about a Fleshly Uniformity, which insnares, and overbears, the tender Conscience; this is not Lovely, nor Spiritual, nor Christian. And the Apostle who exhorts Christians to one Mind, yet doth not bid them force one another into one Mind, but walk together sweetly so far as they had attained, and wherein they were otherwise minded, God in his due time would reveal more to them,* Phil. 3. 15, 16. *He that hath, to him shall be given. And the Intent, and Work of the Ministry (with the several Ministrations of it) is to bring into the Unity* (Ephes. 4. 13.) *as persons are able to follow, and not to force all Men into one Practice or Way; that's the way to Destroy the Faith, and the True Unity, and at best can introduce but a Fleshly appearance of Unity in such a form of Worship and Godliness, as eats out the Power. And for being of one Heart, and one Way, Blessed be the Lord, this is in Measure Known, and Witnessed. The Way is one, Christ the Truth of God, and He that is in the Faith, and in the Obedience to that Light which shines from his Spirit into the Heart of every Believer, hath a Tast of the one Heart, and of the one Way; and knoweth, that no variety of Practices (which is of God) can make a breach in the True Unity. This is the one Way, for every one to be subject to that Light of Christ's Spirit, which he hath Received from Christ, and every one keeping here, there is also one Heart kept in themidst of all the variety, and diversity of Practices. And the Unity being thus kept, all will come into one Outwardly also at length, as the Light grows in every one,*

one, and as every one grows into the Light: but this must be patiently waited for, from the Hand of God (who hath the right way of effecting it, and who alone can do it) and not harshly, and cruelly Attempted by the rough Hand of Man.

Now I desire all that would not Injure, and Wrong another (in taking part of ones Sence and Mind, and Concealing the other) to observe, how serious my Heart is in the Sight of the Lord, concerning Church-Government, and Unity, and Uniformity among the People of the Lord, in the Spirit and Power of the Lord, as the Lord shall please Rightly, and Orderly to bring it forth, and not otherwise. And my Words so plainly signifying, and holding forth this, O how will *J. Pennyman* Answer it to the Great God, for thus Mis-representing me, and striving to make my Words signify that which they never did, and as a Proof how contrary our Doctrine was then, to what it hath been of late Years; whereas in that very Book he cites, my Words are full concerning Church-Government, the Authority of the Church, and the Duty of Subjection to it in the Life, as was before recited.

I have been in a great Travel of Spirit for *J. Pennyman*, the Lord having shewed me his Spirit and State (as he hath also done to many others, who abide in that pure, holy Light, which he hath forsaken, and is departed from) and this hath been the Cry of my Heart to the God, and Father of my Life for him, in great Brokenness, and Tears many times, *Father forgive him, for he knows not what he does. He knows not what Spirit and Power he acts against, nor what Spirit and Power it is that leads him. O that he might see it, and turn from it, and Live! And O that all that Err, and are mistaken in Judgment, might have a Sense of that which is Truth indeed, and of that which is Darkness indeed in their own Hearts; and might not put Darkness for Light, and Light for Darkness, as too many now do, to the great hurt of their own Souls, and the hardening of others against God's precious Way and Truth, which will be Bitterness in the Latter End, unto all such.*

THREE or FOUR CONSIDERATIONS Added, Concerning Church-Government.

First, THat it is the Holy Will, and Pleasure of the Great God, that his Church should be Governed by his Holy Spirit and Power Revealed in it. God is the God of Order, and not of Confusion, and he would have every thing in the Right, and Holy Order every where, especially in his Church. He hath given a Measure of his Good Spirit to every Man, and he would have every Man Governed thereby: And he hath given more of his Good Spirit, and Holy Power to his Church, than to any particular: and he would have his Church Governed thereby. Read the Epistles of Christ to the Churches in the *Second* and *Third* Chapters of the *Revelations*, and see how Government, and Care over their Members is expected from them. A Church is a gathering in the Name, Power, and Authority of the most High; and Christ, to whom God gave all Power in Heaven and Earth, is in them, and with them. God knows they can do nothing without his Power: and he is Faithful, who hath Appointed them to Meet together in his Name, and will not Fail them. How hath this

this been Experienced in former Dayes! And, How is this Experienced in this our Day, Bleſſed be the Name of our God! The Life that Springs in the Church, the Light that Shines in the Church, the Power and Preſence of the Lord that is Revealed in his Church, O how Glorious is it! God hath not Gathered, nor Preſerved a People through ſo many Tryals, nor ſo Exerciſed, and Built them up in his Pure Fear, Holy Spirit, and Living Truth, to leave them ſo ſuddenly, and caſt them off, as ſome Men vainly imagine; but as the Lord hath thrown down that, which ſhall never be Built up more: ſo the Lord hath Built up that, which ſhall never be thrown down more, and brought many of his People to a ſettled State, in the unchangeable Truth and Power.

Secondly, It is the great work of Satan, and the great Intereſt of Satan to oppoſe the Holy Order and Government of the Spirit of Chriſt in his Church. It is that Power which threw down his Kingdom, and that Power will keep his Kingdom down; yea, the more that Authority and Power is eſtabliſhed in the Church, the more he is ſeen through, and his ſtrength and ſubtilty avail nothing before the Wiſdom and Power of God, Revealed in his Church. And this we have obſerved and may obſerve in this our day, the judgment of the Church, the Life in the Church, the Light that hath ſtayed with the Church and Holy Gathering, while particulars ſometimes have been miſtaken, and Erred about the Light in themſelves, hath been a ſtay to thoſe that have hearkened to her Voice, and a means to help to recover thoſe, who through the ſtrength of the Temptation, and their too confident leaning to that which they took for the Light within, and not conſulting with thoſe whom God had Ordained to be an help to the Weak, and had a clearer Eye-ſight, and Underſtanding in the Truth, than themſelves; I ſay, the Light that ſtayed hath with the Church, hath been a help to recover ſuch, who have miſtaken in judgment, and Erred from the Light in their own particulars.

Thirdly, There is great benefit and ſafety to every particular, in the Holy Order and Government, which God hath ordained in his Church. God knoweth it is not fit for Believers, or his gathered Ones to be alone; and therefore he hath appointed that by the ſame Power and Spirit which gathered them, they ſhould be added to the Church which he hath already gathered. And then they are in the place where God takes care of them; where the Lord God appears, where the Lord God dwells: For as he dwelt outwardly in the National Church of the *Jews*; ſo he dwells inwardly in the Spiritual Church, and gathering of Believers. There Life is in its Unity and Strength, there Light Shines as in its proper Place. There the Shepherd is, who keeps the Sheep from Erring. There the Leading Power, the Preſerving Power, the Ordering Power, is dayly Waited for, and Experienced in its Brightneſs and Clearneſs. *Wo is to him that is alone:* but Bleſſings are upon him who is in Unity with God's holy gathered People, and is in the Senſe of, and under the Guidance of that Spirit, which is continually preſent with them. And as we have Witneſſed Bleſſings in our Firſt Gathering, as we were gathered, and joyned to the Light, Spirit, and Power of the Holy God in our own Particulars: ſo we have Witneſſed Bleſſings in our Unity with the Life in the Body. O how every Motion of Life is felt there! How the Wiſdom and Power of God is Revealed there! What help is Adminiſtred to every Member there! How the knitting in the Life, and the flowing of the Life, and holy Power from Veſſel to Veſſel is dayly Experienced there! So that every one is quickened with the pure Life, every one ſeaſoned with the pure Salt, every Virgin anointed with the holy Oyntment, every one leavened with the Leaven which unleavens to Sin and Satan, and Leavens to God. Indeed my Soul dayly Bleſſeth the Lord, not only that he hath Viſited me, but brought me into the holy living Society, and that dayly the Lord vouchſafeth to give me to partake of their Life and Spirit, in which Life and Spirit, I have Unity with them, and Love them, and Honour them, and not out of it. O Praiſes and Everlaſting Honour, and Renown to the Lord my God, who hath Remembred me with the Favour he bears

to his People, and hath ſo Viſited me with his *Salvation*, that he hath given me to ſee the Good of his Choſen, and cauſed my poor, deſolate, mourning Soul to Rejoyce in the Gladneſs of his Nation, and to Glory in him with his Inheritance. Glorious things were ſpoken of the Church under the Law, a Glorious Power and Preſence was with that outward People, under that outward Covenant: but this was but a Shadow of the Glory, that was to be Revealed in the Church of the New-Covenant, and of the Preſence and Power of the Living *God*, that was to be Manifeſted, and Dwell there. And indeed it is Manifeſted, indeed it doth Dwell there, and thoſe that are the Begotten, and Born, and Preſerved by *God's* Holy Spirit and Power, of the immortal Word of Life, dayly Witneſs it.

Fourthly, The Glory and Beauty of the New-Teſtament-Church, doth in no ſmall degree conſiſt in the holy Order and Government of them as a ſpiritual living Body, by the bleſſed Spirit and Power of the Lord.

There were four things wherein the Glory of the Church of the *Jews*, under the firſt Covenant, did much conſiſt.

The firſt was in the Salvation, wherewith God viſited them, and which he beſtowed upon them, *Happy art thou, O Iſrael: Who is like unto thee, O People! ſaved by the Lord, the Shield of thy help, and who is the Sword of thine Excellency: and thine Enemies ſhall be found liars unto thee, and thou ſhalt tread upon their High Places*, Deut. 33. 29.

Secondly, In the gifts God beſtowed upon them; for God did adorn and beautify that People, with the good things which he beſtowed upon them, *Ezek.* 16. 14.

Thirdly, In the preſence of the Lord their God in the midſt of them, the Ark of whoſe preſence was with them, and whoſe dwelling place was among them, and who was nigh unto them to enquired of by them, and to anſwer and ſupply them, with all that they wanted and called upon him for, *Deut.* 4. 7.

Fourthly, In the Holy Statutes and Righteous Judgments, which God gave them to be Ordered and Governed by, as his choſen People, *ver.* 5, 6, and 8.

Now all theſe are much more fulfilled in the New-Teſtament-Church; for firſt, There is the Salvation witneſſed, which this outward Salvation, of this outward People, was but a figure of. There the everlaſting Arm of Gods Power is revealed, in an Inward and Spiriritual Way and Manner, to deſtroy the Enemies of a Mans own Houſe; to redeem from *Satan*, to cut *Rahab*, to wound the Dragon inwardly, and to defend his gathered People from the Inroads of his ſtrength, and from the Subtilty of his Temptations.

Secondly, The Lord doth give great Gifts to his Churches, he bleſſeth them with all Spiritual bleſſings in heavenly things in Chriſt. Mark the Diverſity of gifts, and Diverſity of Manifeſtations, which God gave to his Churches in the Apoſtles Daies, 1 *Cor.* 12. 4, *&c.*

Thirdly, There was Gods preſence revealed, there Chriſt was in the midſt, when ever they were gathered together in his name. Every Church (as well as that of the *Epheſians*) was built up together an Habitation of God through the Spirit, *Epheſ.* 2. 22. Yea Chriſt was Head over all things to the Church, which is his Body, the fulneſs of him that filleth all in all, *Chap.* 1. 22, 23. Yea, they were and are the Temple of the living God, in which God would dwell and walk, and be their God, and they his People, 2 *Cor.* 6. 16.

Fourthly, The holy Order of his own Spirit and Life, God will not fail to reveal unto them, that they may walk in the Spirit of the Goſpel, in the Power of the Goſpel, in the Order of the Goſpel, and the Holy Government of Gods Spirit and Power may ſhine in the midſt of them, and that God may bleſs them as an Habitation of Juſtice and Mountain of Holineſs, *Jer.* 21. 23.

The Church is a Body, every particular ſoul that is renewed, quickened and kept alive is a member. Now every member needs the Preſence and Power of that Spirit which quickned it, to nouriſh, keep alive, and order it. And the Church hath much more need of the Spirit to be preſent with it, to guide and order it, and keep it in the holy Order, Power and Government of Life. And this Order and holy Government in the Spirit and Power of the Lord, was brought forth in the Apoſtles

ſtles daies: for the Apoſtles did rejoyce in it concerning that Church of *Coloſſe*, who joyed beholding their Order, and the ſtedfaſtneſs of their Faith in Chriſt, *Coloſ.* 2. 5. For the Apoſtles and Miniſters of Chriſt did ſet things in order in that day, *Tit.* 1. 5. 1 *Cor.* 11. 34. and it was their Joy to ſee that Order obſerved, and their Grief when any were unruly, and would not be ſubject to the Holy Order and Government of the Church, 1 *Theſ.* 5. 14. *Tit.* 1. 10. And the Church of *Corinth*, though it fell ſhort in no gift, yet falling ſhort in order, it did not arrive at the Glory of ſome other Churches.

The ſpiritual *Solomon*, who is full ofthe Wiſdom of God; O the bleſſed Order and holy Government that he brings forth among his Church and People! How doth God eſtabliſh *Jeruſalem*, and make her a praiſe in the Earth; but by the holy Order and bleſſed Government of his Spirit, governing her as a Church, as a ſpiritual Body, by his own pure wiſdom, which no other Government or Order can come near? And truly my heart hath been often affected, and filled with raviſhing Joy, when I have beheld the Heavenly and Bleſſed Order and Government, which the Lord God of Wiſdom hath already brought forth among us, and guideth us in, to the comfort and refreſhment of many, and to the injury and hurt of none, neither without, nor within. And indeed, we do not deſire any Greatneſs or Authority of man; but only of the Lord our God in the midſt of us, and that all men may be but his Servants and Miniſters in the Church, and to the Church, for the good of the Church. No, no; this is the day of the Lord, of the ſetting up, and of exalting his Power in the Church, which the Church waiteth for, and knoweth the appearance of, and cannot bear the Exaltation of Man (of Mans Spirit, Wiſdom, Power and Authority) inſtead of the Lords. Yet, nothing that cometh from the Lord, from his pure Life and Spirit in any, muſt be rejected: and if the Lord pleaſe to make uſe of thoſe, whom he did make uſe of to gather home to himſelf; I ſay if he hath given them gifts, and pleaſe to make uſe of them alſo in building up, and manifeſting the holy Order of his holy Spirit and Power; the Lord muſt not be reſiſted or withſtood therein: but whatever comes from him, muſt be received with thankfulneſs, through what inſtrument ſoever he pleaſe to convey it.

Object. *But have I not been taught to be ſubject to the Light in my own heart, and to make that my Judge; and is not this another, or new or different Doctrine from that, now to tell me I muſt ſubject to the Light of Gods Spirit in his Church? Suppoſe that which the Church requires or orders or holds forth, be different from my Light, or be not yet revealed to me, by the Light wherewith God hath Enlightned me: muſt I deny the Light wherewith God hath Enlightned me, and ſubject to the Churches Light? Or muſt I Practiſe as the Church Orders, before I have Light and Faith in my own particular?*

Anſw. I ſhall Anſwer this Queſtion, according to the naked and plain ſenſe of Truth in my Heart.

Firſt, God gives Power to his Church, to perform all that he requires of her as a Church. Now the Church is a ſpiritual Body, and is to take care of her members to look after them that they mind the Truth, and walk according to Truth, and to admoniſh and reprove them, when they do otherwiſe. And every member of the Church, ought to hear the Church, in whatever ſhe ſpeaks unto it from God.

Secondly, Every member hath need of the Light, Spirit and Power which God gives his Church, and reveals in his Church for the good of the Body, and the benefit and advantage of each Member therein.

Thirdly, The Light, Spirit and Power in the Church, is never contrary to the Light, Spirit and Power in any Member; but alwaies one with it, and a Cheriſher and Preſerver of what God begets, and which anſwers his Witneſs in any. The new *Jeruſalem*, the Church of Gods building in his own Spirit and Power, is a City at Unity within it ſelf. The greateſt degree of Light owns, and is at Unity with the leaſt: and the leaſt degree of Light, hath a ſenſe of that which is in degree and meaſure above it.

Fourthly, The Light in the weakeſt, which they are at firſt to be turned, and afterward

terwards to be kept to, though there is a sufficiency in it for the particular, yet they are not so understanding and sensible of it, as those whose senses have been long exercised in the living Truth, and are grown in the holy Experience. Therefore as the Elders are to be tender of the Younger: so the Younger are to reverence the Elders in the Lord, and not to slight their Testimony, Experience or Judgment in the Truth. When we were first convinced of the Truth, were we not in a great degree ignorant and doubtful concerning the risings and motions of it in the heart? Which the eye being yet weak, could not clearly distinguish; and O how helpful to us was the tender care and advice of such, whom God had made acquainted with those things, and were able to give us true Judgment from him, in such cases as our weak minds were apt to be entangled about, and could not see through?

Fifthly, Great Sobriety is needful in such cases, wherein men are too prone to be Judging others, especially the Church of God. Every man is to take heed of thinking of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of Faith, *Rom.* 12. 3. And the young men (who have not the experience of the aged, and are most apt to confidence, and excursions) are in a special manner to be Exhorted to be sober-minded, *Tit.* 2. 6. Men may easily judge that others err; and that they themselves keep to the Light and measure of Truth in their own particulars: but it is hard to do it. But they that indeed do it, abide in the Humility and Innocency, and Lamb-like Spirit, which would give no offence in any thing, neither to *Jew* nor *Gentile*, nor to the Church of God. If it will go so hard with him that offends one of Christ's Little Ones; how will it go with him that offends his Church, wherein his Glory and Power riseth and is established? The Church is not apt to be such an erring Body from the Light, Spirit and Power of the Lord Jesus, as many (who mistake concerning the Light in their own Particulars) are too apt to suppose.

Lastly, Ever since the fall of Man, Man hath been secretly or more manifestly directed by a Light, or the Principle within, to direct or guide his wayes. To *Adam* the Holy Seed was promised, which was not only to appear outwardly in a body of Flesh, but also within in Mans Heart, to bruise the Serpents Head there. And the Holy Patriarchs had not the letter outwardly, but Gods Spirit inwardly to be their Guide and Teacher, which did also strive with the wicked Old World before the Flood. The *Jews* also were directed to the Word nigh in the Mouth and Heart; And by this Word God shewed also to the *Gentiles* what was Good, and what the Lord required of them: and by this Word such of the *Gentiles* as hearkened to it, felt somewhat of the new Creation and of the new Nature, by which Nature they did in measure Answer the Holy Law of God, and do the things contained in the Law, which by the old, corrupt Nature no Man can do. Also Christ Preached the Kingdom, or Seed of the Kingdom within. And the Apostles Preached the same word of Faith within, which *Moses* had testified of.

Yet in none of these Dispensations, was any Testimony from God to be despised; but his Voice to be heard in the Prophets, in Christ and in the Apostles. And though Men are blessedly and gloriously turned, and to be turned to the Light within, in these our Days; yet they are not thereby taught to neglect or despise the Voice of God, in any whom he sends and speaks by, and pretend it is contrary to their Light; But to lye low before the Lord, that in the true Humility and Holy Fear, they may know the Voice of the Shepherd, both in their own Hearts, and in whomsoever he pleaseth to speak. For the great, Almighty God is not limited, but he may speak in and through whom he pleaseth. He may speak to me from the Anointing in my own Heart, and the holy Anointing may please to speak to me through others: and so far as I am God, and sensible of his Appearance, I cannot despise the Voice of the Anointing in my own Heart, or through others. Yea, truth teacheth that modesty, temperance, humility, tenderness and sobriety, that I dare not despise the Voice that pretends to the Anointing in any, until I have made tryal of it. Yea, *John Pennymans* Voice and Testimony, I durst not Condemn until the Lord my God, in the un-erring Light and pure springing Life, manifested unto me, that it was not of him, but of the transforming Enemy, who had bewitched and deceived him by his strong Delusions (he forsaking the Rock, which

which would have been his ſtrength) to receive and believe a Lie, inſtead of the Truth.

O Bleſſed be the Lord for the building up ſuch a Church, and ſpeaking to us through his Church! And happy are they that hear her Voice, that ſo keep to their own, as to know the Voice of their own in the Church, and are not through Temptation prejudiced againſt it. For it is the Lords gathering, and the Lord is with it; and the People who have been gathered by the Lord, and are daily taught by him keep with him. And though ſome may depart from us, and through Errour of judgment teſtify againſt us, yet Truth abides, and the Lords People abide with the Truth, and his building goeth on, and the holy Government of his Son encreaſeth in it, and the Lord appears more and more inwardly in his Glory, as the hearts of his People are made capable to receive it from him. And in all the goings out of any, and Apoſtacies that have been in any, through hearkening to a wrong Spirit, they that have heard and reverenced the Voice and Teſtimony of the Church, and Gods Choſen and bleſſed Miniſtry, which he hath raiſed among us, have ſtill been preſerved; and they that have gone therefrom, been betrayed. And it is my Faith, this Church of Gods gathering ſhall ſtill be preſerved, and grow in the holy Dominion and Authority of Gods Bleſſed Spirit; and that all her Enemies ſhall be found Liars unto her, and ſhe ſhall tread upon their high Places, and ſhall grow and proſper the more, by all Oppoſition; the Everlaſting Arm, and Wiſdom of the Almighty being with Her to preſerve, proſper, and bleſs Her; ſo be it. *Amen.*

THE END.

THE

THE SEED OF GOD, AND OF His KINGDOM

Treated and Testified of according to the Scriptures of Truth, and according to True *Experience* felt in the Heart from the God of Truth:

By Isaac Penington.

The Kingdom of Heaven is like to a grain of Mustard-Seed, which a man took and sowed in his Field. Which indeed is the least of all Seeds: but when it is grown, it is the greatest among Herbs, &c. Matth. 13. 31, 32.

Being born again not of Corruptible Seed, but of Incorruptible, by the Word of God *which Liveth and Abideth for ever.* 1 Pet. 1. 23.

Whosoever is born of God, *doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of* God, 1 Joh. 3. 9.

The PREFACE.

I *Would fain have (and my Soul exceedingly breaths to the Lord for it) disputing about Religion come to an end, and the right understanding, practising and experiencing the true Religion begun and go on in Mens Hearts. The Gospel-Religion, in the Apostles Days, did begin in the Evidence and Demonstration of* Gods *Spirit inwardly: and it cannot rightly begin any otherwise now. Nor can it rightly go on any other way, but according to its beginning: For they that begin in the Spirit, cannot possibly rightly go on, or be made perfect by the Flesh. Did the Apostles in vain wait for the Spirit and Power from on High? Can the Gospel-Ministry, or Gospel-Work in any Heart, be carried on without it? Or did they in vain turn men from Satans Power to God? Can the least, true change be wrought in the Heart, without the Operation of* Gods *Holy Spirit and Power there? And to be turned to wait for, and taught to know the risings of the pure Power of the Lord inwardly, (which is so necessary to begin, preserve and carry on the work) O what a precious Ministration of Life, and of the Gospel, is this from the Lord? The thing that we wanted, and mourned after, all our Days, in our several strains and wates of profession, without the knowledge of this; is now met with; Blessed be the Lord God of* Israel, *who hath risen up, and prepared the way (according to his Promise) before the face of all People. Who ever hath an Ear to hear, what the Spirit saith to the Churches of his own Gathering, or from the Angel of his own sending, may now hear the Blessed Tidings of the Reign of the King of* Israel, *and of* Zion *his holy Hill, and Jerusalem his holy City; and how to wait for the Law going out of* Sion, *and the Word of the Lord*

Lord from Jeruſalem, *and how he may receive the Sheeps Nature, and the Sheeps Ear, which hears the voice of the Shepherd, and is not deceived about it. O come out of the vain-diſputing mind, and thou comeſt out of deceit. Come into the true ſilence and ſtilling of the fleſhly part thither, where* Gods *voice is heard and underſtood; and thou comeſt into true certainty. There thou comeſt to hear the voice behind thee, calling thee from every falſe way (which is polluted, and where thy Souls reſt is not) and directing thee to the true Way, to the Way of Holineſs, livingly pointing out and ſaying to thee,* This is the Way, walk in it. *This is the Way of Life, this is the Way of Truth, this is the Way Peace, this is the Way of Holineſs; here all the true Travellers are to Walk, with their Faces* Sion-*wards, to obtain the Kingdom and Righteouſneſs of the Lord Jeſus Chriſt. Now; O every one that truly Thirſts, why do ye not come to the Waters? God hath opened the Way, He heartily invites you; yea the Spirit and the Bride ſaith Come, and take the waters of Life freely. O wait to know the inward Holy Power, and the inward Birth, and the inward Teaching, and the inward Covenant; and this Birth's overcoming by the inward Power, the inward Enemies: that ye being delivered from them, may come to enjoy the Well of Life, and to ſit down in the Heavenly Places in Chriſt Jeſus, where the true Reſt is; and in the Srength, Life and Vertue of his Spirit, may ſerve the Lord in Righteouſneſs and Holineſs without fear, of thoſe Enemies which the Lord hath delivered you from, and which his Love, Mercy, and Power, is as a Wing over you to preſerve you for ever from; I ſay, that ye may ſerve the Lord your God out of the fear of theſe, and feed in his Holy Mountain, out of the reach of thoſe, in the Majeſty of the Nam of the Lord your God; and theſe may not be able to make you affraid, or diſturb your Reſt, or hinder your ſweet enjoyment and precious ſervice of your God any more. O ye that are afraid of being deceived, take heed ye be not deceived inwardly in your hearts, about theſe things; and by the Vail which the Enemy ſpreads there, hindred and deprived of your ſhare in the bleſſed adminiſtration of the Spirit, Life and Power of our Lord Jeſus: whom to know after the fleſh (or as man can comprehend concerning him in his carnal mind) is of little value: but to know him inwardly, and ſpiritually to live and reign, and to exerciſe his Dominion in the heart, over every temptation, and over all that is contrary to God (whenever any ſuch thing appears) is a pure, living excellent and ſatisfactory knowledge of him; which the Lord lead every truly-hungring and thirſting Soul, towards the obtaining and full enjoyment of!* Amen.

Concerning the

SEED OF GOD,

OR, THE

Seed of the Kingdom:

What it is? Where it is to be found? Who ſowed it there? What is hid or wrapped up in it? What is its Nature? What its Effects? Of its Growth, and Hindrances thereof; Of its Bleſſedneſs, and how it makes Bleſſed? How Chriſt is Formed of this Seed; and, How the Soul is Born of this Immortal Seed.

Firſt, *What the Seed is?*

Anſw. THe Seed of *God* is the Word of God, the Seed of the Kingdom is the Word of the Kingdom. It is a meaſure of the Light and Life, of the Grace and Truth which is by Jeſus Chriſt, whereof in him is the fulneſs. It is an Heavenly

Heavenly Talent, or Manifeſtation of his Spirit in the Heart, which is given to Man for him, in the Vertue and Strength of Chriſt, to improve for God. This which God hath placed in Man, to Witneſs for himſelf, and to Guide Man from Evil unto Good (in the pure Breathings, Quickenings, and Shinings of it) this is the Seed, which is freely beſtowed on Man, to ſpring up, and remain in him, and to gather him out of himſelf, into it ſelf.

Secondly, Who is the Sower of this Seed?

Anſw. God in, and through Chriſt. He is the good Husband-Man. He, by the Word which Created all in the Beginning, Creates anew in Chriſt Jeſus, renews his Workmanſhip in Man, and puts a Meaſure of this Word or Spirit of Life in Man's Heart, whereby he renews him: and they that are thus renewed by him, are his Workmanſhip, Created in Chriſt Jeſus unto good Works.

Thirdly, Where is this Seed to be Found?

Anſw. Where God Sows it, which is in the inward Earth. It is an inward Seed, and it is Sowed in inward Land or Earth; that is, in the Hearts of Men. There the Light of the Word ſhines, there the Light of the Word is felt, ſtirring ſecretly in, and Quickening thoſe that were Dead in Treſpaſſes and Sins. There the Voice and Call of the Word is heard, calling from Unrighteouſneſs and Sin, to Righteouſneſs and Holineſs.

Fourthly, In what ſorts of Earth is this Heavenly Seed ſown?

Anſw. In all ſorts: in thorny ground, ſtony ground, high-way ground and good ground. God's inward lightenings enlighten the inward World throughout: ſo that God hath not left any man without a witneſs in his Conſcience againſt Sin. So that, though mans Conſcience be corrupt, and his Light become Darkneſs; yet God's witneſs in his Conſcience can never be corrupted: but whenever it ſhines in the Heart, it gives true Light there: and whenever it witneſſeth there, it witneſſeth the truth for God, and againſt man, and the Corruption and ſearedneſs of his Heart and Conſcience.

Fiftbly, In what ſort of earth it brings forth good fruit to Perfection.

Anſw. Only in the good ground. It brings forth fruit in other grounds, and the fruit it brings forth is good. The Convictions are good, the deſires begotten there by it, and that ariſe from it, are good. The leaving off of ſome bad things, and doing ſome good things, is good: but the thorns, the cares, the worldlineſs, the fear of Perſecution, that ſpring up from another root, and are of another Nature, choak the Good which the Seed brings forth in the thorny ground, and ſtifle and choak the Seed it ſelf alſo, in ſuch kind of grounds. But in the good ground which yields its whole nouriſhment to the good Seed, and will not yield nouriſhment to any bad; the good Seed not only ſprings up, but brings forth Fruit to perfection.

Sixthly, How may the *ground* that is bad, be made good? Was not the *ground* which is now good, once bad, and may not the *ground* which is now bad, be made good?

Anſw. God hath ſhut up all Men in unbelief, that he might have Mercy upon all. The Heart that is now ſoft, was once hard. The Heart that is now Believing, was once in the Unbelief. The Heart that now Loves God, was once in the Enmity. The Plough of God, put into the Thorny Ground, tearing it up, and Rooting out the Thorns thereof, will change its Nature, and make it become better.

Break up your Fallow Ground, Sow not among Thorns, ſaid *God* to his *Iſrael* of Old. And the Stony *ground*, if the Stones be picked out of it, will be leſs Stony: Yea, not at all Stony, if all the Stones be picked out. And the High-Way *ground*, being encloſed, and dreſſed by *God*'s Spirit and Power, will be no longer Common, or High-Way *ground*. Doth not Man by Care, Art, and Induſtry, change the Nature of outward *land* or *ground*? Surely then the Lord, by the Word of his Power, by his inward deſtroying of Evil, and Creating good anew, can change the Nature of *ground* inwardly.

Now for the clearer, and plainer ſignifying of what yet remains on my Heart, concerning this precious Seed of Life, or Seed of the Kingdom of God; I ſhall Diſtri-

Distribute it under these Three Heads; under which, the things mentioned in the foregoing Title will be comprized.

1. What is hid or wrapped up in this Seed?
2. The Nature of it.
3. The Effects of it.

I.

What is hid or wrapped up in this Precious, Heavenly Seed.

Answ. Indeed there is so much wrapped up in it, as the Heart of Man cannot conceive, much less the Tongue utter: yet somewhat have I felt, and somewhat is upon my Heart, to say in Answer to this thing, under these Four Heads following.

First, The Glory of the Kingdom of Heaven, the Glory of the Everlasting Kingdom is hid and wrapped up in it, as in a Seed. Whatever Christ Appears, Reigns, and Shines in, is there as in a Seed. O the shootings forth, and spreadings abroad of it, is indeed Glorious and Excellent! How can a Man almost speak concerning it, the thing it self (being inwardly felt, known, and enjoyed) is so far beyond all words! What doth the Kingdom of God stand in? It stands not in Word, but in Power. The Power is hid, and wrapped up in this Seed. The pure Power of Life is in this Seed. The Sword that Pierceth *Leviathan*, that Woundeth the Serpents Head, that Cutteth *Rahab*, and the Dragon, is in this Seed. Doth the Kingdom of God consist in Righteousness, Peace, and Joy in God's Spirit? This is all in this Seed, and is partook of, and enjoyed, as this Seed springs up, and gains Authority, and Dominion in the Heart. Yea, the Horn of God's Anointed, the Righteous, and Peaceable Scepter of the Saviour, is known and exalted in this Seed, as it springs up, and spreads abroad in the Life, and Vertue of the Father.

Secondly, The Divine Nature of God Almighty is hid, and wrapped up in it. It is the Seed of God, and it is of the very Nature of God: And he in whom it springs, and who is gathered into it, born of it, and one with it, partakes of the Divine Nature. *Peter* speaks of the great and precious Promises, whereby the Saints are made partakers of the Divine Nature. All the Promises are to the Seed of Promise, to Christ the Son of God, to the Seed of God, to the Heirs of Life, and Salvation in Christ: and they are all Fulfilled to them, and Enjoyed by them, who are Ingrafted into, and One with Christ the Seed; which cannot be, but by the Grace, by the Truth, by the Light, Life, Spirit, and Power, which he Sows in the Heart; which are not many things, but all Contained, and Comprehended in the one Seed.

Thirdly, All the Graces, and Vertues of *God*'s Holy Spirit are hid, and wrapped up in this one Seed. There is nothing *God* can require of the Soul, nor nothing the Soul can desire of *God*, but is hid, and wrapped up in this Seed. So that all that is needful, or all that can be desired, is the growing, and spreading of this Seed in the Soul, and the Souls Gathering into it, and its Living, Dwelling, Abiding, and Acting in it. And, O the great difference between the Souls selfish striving, and willing, and running to Joyn to *God* and *Christ*, and to Live in *God* and *Christ*; and *God*'s Joyning it to himself, and his Son in this Seed, and its Living, Willing, and Acting in the springing Life of this Seed! To make this a little more Plain and Evident, to the Hearts of those that desire the true Understanding of this thing, I shall Instance in some Particulars.

First, The Pure, Living, Heavenly Knowledge of the Father, and of his Son *Christ Jesus*, is wrapped up in this Seed. *God* is Light; and this Seed, which comes from Him, is not Darkness, but Light: And in the springing Light of this Seed, *God* and *Christ* are Revealed. The Divine Nature of them springs up in the Seed (and if I know their Nature, I know them) yea here we (whom he Lord hath visited, and shewn Mercy to, though Men despise us) know the Righteous Spirit of Christ, the Righteous Nature of Christ, the Righteous

Life of *Christ*, and feel him to be one with the Father, who begets of the ſame Spirit, Nature, and Life in us. And he that is Born of the Spirit, is Spirit, and he that is United to the Lord, is one Spirit: And he that is United to the Seed, to the Meaſure of Grace and Truth from *Chriſt* (wherein, and whereby the Soul is United) is United to God, and Ingrafted into Chriſt: And as the Seed is Formed in him, Chirſt is Formed in him, and as he is Formed, and New-Created in the Seed, He is the Workman-Ship of God, Formed, and New Created in Chriſt.

Secondly, Faith, the True Faith; the Lively, Effectual, Saving, Conquering Faith, which gives Victory over the World, and over the Devil, and his Temptations is contained or wrapped up in this Seed. Faith is the Gift of God, the precious Gift of God, which is not found in Man's Nature: But ſprings, and grows from the precious Seed of the Kingdom, which God Sows in Man's Heart. So that it is a Gift to be waited for, and Obtained from God. Therefore the Apoſtle *Peter*, Writing to the Saints in his time, directs his Epiſtle thus, *To them who have Obtained like precious Faith with us, through the Righteouſneſs of* God, *and our Saviour* Jeſus Chriſt, 2 *Pet.* 1. 1. Faith is a Precious thing, a Righteous thing, an Holy thing, which God is the giver of, which Chriſt is the Author and Finiſher of: And it ſprings from the Holy Root, from the Holy Seed of Life and Righteouſneſs, which God Sows in the Heart. This Faith (I ſpeak not of Man's Ability of Believing, or the Faith which is Found in Man's Nature) is the Faith of God's Elect, *Tit.* 1. 1. The Faith which God gives to them that are Born of Him, *Joh.* 1. 12, 13. who are Born of the Seed incorruptible, by the Word of God which Liveth and Abideth for ever, 1 *Pet.* 1. 23. which Word being nigh in the Mouth and Heart, and begetting, preſerving, and increaſing Faith there (as is dayly experienced plentifully, Bleſſed be the Lord) is therefore called the Word of Faith, *Rom.* 10. 8.

Thirdly, The Pure Fear, the Holy Fear, the Heavenly Fear, which is of a Clean and Heavenly Nature, and endureth for ever; is alſo in this Seed. The Child-like Fear is in the Nature of the Child: and the more it grows in the true Child-like Nature, the more it grows in this kindly Fear; wherein there is no Torment, but the pure Pleaſure of Life, and of Holy Obedience to the Father of Life. The Child-like Fear is a promiſe of the New-Covenant, and given to the Children of the New-Covenant, by Vertue of the New-Covenant, God putting it into their Hearts from the Seed of Life ſpringing up in them, which preſerves them from departing from the Lord, *Jer.* 32. 40.

Fourthly, The Pure Divine Love is in it. As this ſprings, Love to God ſprings. As God is Love, ſo the Seed that is of him partakes of his Love. There is no Enmity in it, nor no Enmity or ill Will ſprings from it. This is it, that makes it ſo Natural to the Children of God to Love: becauſe they are Born of that Seed which came from the God of Love, whoſe Nature is Love. O how dayly is it found, by ſweet and certain Experience, that this Seed (ſpringing up) teacheth and enableth to Love! And they that have this Seed ſpringing up in them, need not to be Writ to, or outwardly Taught to Love, with the Brotherly Love: for in it, and by it, and through it, they are Taught of God to Love one another. So that, there needs nothing but the Circumciſing of the Heart, the Purifying of the Heart, through the Obedience of the Truth, the Cutting off of that Fleſhly Mind, Nature, Will, and Wiſdom, which cannot Love aright: and the pure Love will ſpring up, fully towards the *Lord*, and towards the Brethren, *Deut.* 30. 6. 1 *Pet.* 1. 22. yea, it will be Natural to Love all: and that Command of Chriſts, will not be grievous, namely, to Love Enemies, even the greateſt Revilers, Curſers, and Perſecuters, *Mat.* 5. 44.

Fifthly, The Pure Hope, the Hope of the Upright, the Hope which makes not Aſhamed, the Hope which goes within the Vail, and is a ſure, and ſtedfaſt Anchor there, ſtaying the Mind upon the Lord, who keeps ſuch in perfect Peace; this Hope is contained in, and ſpringeth from the Seed. For nothing but that which comes from God (from the Holy Seed of Truth and Righteouſneſs) can ſtay the Mind upon God. So that, he that feels the Seed, feels the Hope: and keeping

keeping to the Seed (to the Holy Root, to the end) the Hope remains to the end. So the Mind being turned to the Light, being turned from Satan's Power to God, being turned to Christ, being turned to the Appearance, and Voice of the Word of Life within, being turned from the Seed of Wickedneſs, and Darkneſs, to the Holy and Righteous Seed of the Kingdom, it is turned to the Hope, it is turned to that which begets a true and right Hope in the Heart; which Hopes in *God*'s Love, Hopes in *God*'s Mercy, Hopes in *God*'s Kind, Tender, and Faithful Nature; and hath no Confidence nor Hope in the Fleſh, but in the Holy and Heavenly Seed, and Work of Righteouſneſs, and of the Kingdom, which is *God*'s Battle-Ax, and Weapon of War, whereby he brings down the Fleſh. This Hope ſtayes the Mind in every Temptation, in every Diſtreſs, in every Tryal, in all the Winds, Storms, and Waves of Perſecution that it can be Aſſaulted with. For in this Seed the Root of *Jeſſe* is felt, the Everlaſting Rock and Foundation of Life is felt: and here the *God* of Hope fills His, that are gathered hither, and abide here, with all Joy, and Peace in Believing, that they may abound in Hope, through the Power of the Holy Ghoſt, *Rom.* 15. 12, 13.

Sixthly, The true Patience, which obtains the Crown, which makes Perfect and Entire; ſo that there is nothing wanting, where it hath its perfect Work; (*Jam.* 1. 4.) the Patience which enables quietly to ſuffer any Chaſtiſement from *God*, or any Affliction, or hard Dealing from Men; it is contained in, and given with this Seed. As *God* is Patient, and Long-Suffering: ſo this Seed is alſo. It is Man that is of the brittle, fretful, impatient Nature. But he that Receiveth the Word of Faith, the Seed of Faith; in it he receiveth Faith and Patience alſo: ſo that to him it is not only given to Believe, but to Suffer alſo for the ſake of *Chriſt*. And he that abides in the Seed, and feels the Seed remaining in him, and its Nature prevailing; can never be Impatient, whatſoever the *Lord* ſuffers to befal him.

Seventhly, The Lambs Meekneſs is in it. Where ſhould the Lambs Meekneſs be found, but in his Fathers Seed, or in the Seed of his Fathers Kingdom? Here the meek and quiet Spirit is Received, Witneſſed, and Enjoyed, which in the Sight of *God*, is of much Price. This Seed is Sowed or Begotten in the Womb of the Heavenly Wiſdom, and the Meekneſs of Wiſdom, the true Meekneſs of the true Wiſdom is found in it. Here the ſtill, ſoft, gentle, Lamb-like Nature grows up, wherein there is none of *Eſau*'s Roughneſs.

Eighthly, Here Poverty of Spirit, true Poverty of Spirit is Witneſſed. He is Poor indeed, who hath ſold all, and hath nothing left him but this Seed, and the appearance, and help of *God* in this Seed; which is not in his own hands neither, but in the Will, and Diſpoſal of God.

Ninethly, Here Mercifulneſs towards others is Experienced. For he that is brought hither, Lives only by Mercy: and he that Lives by Mercy, and is dayly what he is by Mercy, cannot but be Merciful unto others.

Tenthly, Here the true Mourning, and Lamenting after the *Lord*, and his precious Life and Preſence; and becauſe of the Preſence or Power of that which hinders the growth of the *Seed*, and the Souls Union with, and Enjoyment of the *Lord* in it, is Witneſſed. For the true Mourning, to which the Bleſſedneſs belongs, is of God, from the Living Sence that ariſeth from his pure Seed in the Heart: and Bleſſed indeed are they that thus Mourn, for they ſhall be Comforted.

Eleventhly, The true Hungring, and Thirſting after Righteouſneſs ariſeth from this Seed. It is the Seed of God, the Birth of God, that which hath the Sence of the Excellency of his Righteouſneſs, that Hungers and Thirſts after his Righteouſneſs.

Twelfthly, The true Sobriety, Moderation, and Temperance ariſeth from this Seed: and they that are joyned to the Seed, and are, and act in the Seed, eaſily learn ſuch Sobriety, Moderation, and Temperance, as they that are out of it, cannot poſſibly Learn.

Laſtly, To name no more, The Croſs which Mortifies, and Crucifies to the World and to Sin, can only be taken up in the Seed, or by Vertue of the Seed.

Indeed the Seed is a Crofs; yea, Enmity to the Serpents Nature, Spirit, and Courfe: and he that takes it up, its Will, its Nature, its Law of Life, takes up the Crofs to the other Nature, Will, and the Law of Sin and Death. So that fly the Holy Seed, and thou haft only a fhadow or appearance of the Crofs: but in fenfe of, and fubjection to the Seed, the Crofs of our Lord Jefus Chrift is felt, Working Powerfully againft Sin, and the whole Courfe of the Evil, and Sinful Nature, effectually Crucifying, and Subduing it.

Fourthly, The Fourth thing which is hid, or wrapped up in the precious Seed, which is the laft that remains to be mentioned by me, at this time, is this, The New-Covenant, which God makes with the New-*Ifrael*, by which he makes the Heart New, and Writes his Law in it, and takes away the ftony Heart, and Heals all their Back-flidings, and Loves them freely, and puts his Spirit within them, caufing them to walk in his Wayes, and to keep his Statutes, and Judgments, and do them, even the holy Agreement of the Soul with God in Chrift Jefus, is in this Seed.

God gave Chrift for a Covenant, and the Seed of Grace and Truth comes by *Jefus Chrift*: which is of his Nature, of him the Covenant: and all that receive this *grace* and *truth* from him, this holy Seed of the Kingdom, they receive the Covenant: and they that walk in it, walk in the Covenant.

Here, and here alone, the new Creation in *Chrift Jefus* is Known.

Here, and here alone, the coming to *God* by Chrift is truly underftood and witneffed.

Here, and here alone, the Law of the Spirit of Life in *Chrift Jefus* is writ in the heart.

Keep here, thou never goeft out of the holy Agreement with *God* and with Chrift: for in this *grace* and *truth*, in this Seed of Life, there is nothing that difagrees with them. Here thou liveft in the Spirit, walkeft in the Spirit, and doft not, canft not, fulfill the luffs of the Flefh. There is nothing here, that will either difpleafe God, or lead thy Soul afide from him: but here the Lord guides the Feet of his Saints, and teacheth all of them, (from the leaft Babe of them, to the higheft growth) and puts his Law of Life and new Obedience, and his holy Spirit into their hearts, that none of their fteps may flide. Here the way of holinefs wherein God preferves His from erring (*Ifa.* 35. 8.) is known and walked in. Yea here Chrift is known, and felt to be the Way, the Truth and the Life. The Sheep that are gathered hither, and come hither, are returned to the Bifhop and fhepherd of their Soul; who watcheth over them, and Powerfully preferveth them, that they run aftray no more. For whither fhould they go, or whom fhould they hear, when they have found him, and know his Voice, with whom are the Words of eternal Life?

I fhall conclude this head with that precious Scripture, 1 *Cor.* 1. 30. *But of him are ye in Chrift Jefus who of God is made unto us Wifdom, and Righteoufnefs, and Sanctification, and Redemption.* How are we of God in Chrift Jefus: but by this Seed of God, by being born of the Spirit of God, by being begotten out of the Spirit of the world into the Nature and Spirit of Chrift, from this immortal and incorruptible Seed of Life, Truth, Grace and Spirit? And how do we put on Chrift, but by puting on this Seed? and how do we grow up in Chrift? but by the growing up in this Seed. and feeling this Seed grow up in us? And here, in Truth and Demonftration of God's Spirit we are formed in Chrift, and Chrift formed in us, as this Seed groweth up into a form and fhape in us, and we into a form and fhape in it. Now we cannot receive this *feed*, but as we part with and deny our own wifdom and fleflily confidence: and denying that, and crying to God for Wifdom; God brings up the wifdom of the *feed* in us. and makes Chrift become unto us wifdom therein. And we cannot hunger after the true Righteoufnefs, the heavenly Righteoufnefs, the Righteoufnefs of our Lord Jefus Chrift; but as we fee the loathfomnefs of, and put off our own righteoufnefs: and then becoming naked, we are taught of God to buy white raiment of him, which is the Righteoufnefs of the *Saints*; and fo he becomes our Righteoufnefs, made fo of God to us.

And

And he is the purger and cleanſer of ſin and unholineſs out of our Hearts, and Lives, and the holy Leavener and Sanctifier of our hearts: ſo that we have nothing of holineſs, but what we have of him and in him. And he is our Redemption: our Redemption is by him and through him, our Redemption is wrought and preſerved by him, and enjoyed in him; yea he is made of God unto us Redemption. So that having him, we have Redemption through his Blood; yea he is our Redeemer, and Redemption for evermore. Alas, what is it to get notions of theſe things into the outward comprehenſion! but to feel them Livingly in the heart, is Life and Peace for evermore: and the Knowledg of this Seed of the Kingdom, and of God and Chriſt in this ſeed, is the moſt precious Knowledg that can be deſired, obtained or enjoyed.

II.

The Nature of this Seed.

WHat is the Nature of the Seed of God, or the Seed of the Kingdom?

Anſw. Though the Nature of it hath been largely ſignified already, under the fore-going head; (for the mentioning of what is wrapped up in it, abundantly ſheweth its Nature) yet I ſhall ſpeak a little more punctually and expreſly of it in ſeveral particulars, according to the Scriptures, that the Reader may have the more diſtinct ſenſe and inward apprehenſion of it, the Lord opening his heart in Reading theſe things.

Firſt, It is of an immortal, incorruptible Nature, 1 *Pet.* 1. 23. It is a *Seed* that can never dye in it ſelf, though it may be as it were Dead in man or unto man, not putting forth any of its hidden Life, or Virtue in the man that hath ſlain it as to himſelf: who having ſlain that whereby God gives Life, is dead in Treſpaſſes and in Sins; and cannot Live any more, till God breath upon and quicken this Seed in him, and him by this Seed. This is a great Myſtery. Doubtleſs the Seed of Life and Godlineſs, wherein the Life and Godlineſs of the Soul lies hid, muſt needs be a great Myſtery, and cannot be known but as God reveals it.

Secondly, Its of a gathering Nature. It is of the Nature of a Net, *Mat.* 13, 47. It gathers out of that which is contrary to God, unto God. It gathers out of the world, out of the Sea of wickedneſs, out of the Kingdom of Darkneſs, out of a man's own Nature and Spirit, into God's Nature and Spirit, and his Light and Kingdom, wherein the Soul ſhould dwell and walk, and be ſubject with God.

Thirdly, It is of a purging, cleanſing Nature. It is of the Nature of Fire, of the Nature of Water, inwardly and Spiritually. This Seed is Spirit and Life in a meaſure; and by it, or by God's Spirit which dwells and is revealed in it, he waſheth and purgeth away the filth of the Daughter of *Sion*, and the Blood of *Jeruſalem* from the midſt thereof. There is ſtrength in this Seed, and Virtue in this Seed, againſt all the ſtrength of deceit and wickedneſs in the other Seed: and as it ſprings up, and is received and joyned to, in the holy fear of the Lord, it prevailes over it, and caſteth away its darkneſs, and purgeth away and burneth up its filth, chaff and corruption.

Fourthly, It is of a Seaſoning, Leavening, Sanctifying Nature. Its like Salt, its like Leaven. It ſeaſons and Leavens with Life. It Seaſons and Leavens with Righteouſneſs. It Seaſons and Leavens with the Image of God. So ſoon as ever it ſprings in the Heart, it begins to Leaven it: and if it be not ſnibbed, or grieved, or hurt, or quenched (for it is of a moſt ſenſible tender Nature) it will go on Leavening more and more with the Nature of Truth, into the likeneſs of the God of Truth. *Mark.* 9. 50. *Luke.* 13. 21. *Col.* 4. 6.

Fifthly. It is of an inriching Nature. It is a hidden Treaſure or Pearl of great price. It makes the wiſe Merchant very Rich, who ſells all for it and buyes the field and it. He that buyes the Truth, and will by no means ſell or part with it, but gives up to it, and makes it his Treaſure; Oh how doth it enrich his Heart with that which is Holy and Heavenly! How rich doth it make him towards God! *Mat.* 13. 44, 46.

Sixthly, It is of an Improving, growing Nature, of a Nature that will grow and may be

be Improved. The one Ta'ent may be increaſed into more. The little Seed, like a grain of Muſtard-Seed, will grow in the good ground beyond all herbs, and become a tree; a Tree of Righteouſneſs of the Lords planting, that he may be Glorÿfied *Matt.* 13. 31, 32, and *Ch.* 25. 16. and *Ch.* 8. 23.

III.

Of the Effects.

What are the Effects of this Seed?

Anſw. THe Effects of the pure *ſeed* in the Heart are very many, very great, very ſweet, pretious and bleſſed; which every one comes to experience, that experienceth the growth and ſpreading of it. I ſhall inſtance only in ſome few, to give a taſte thereof.

The firſt I ſhall mention is, Union and Communion with God the Father of our Lord Jeſus Chriſt, and the Father of this *ſeed*, and of all that are united to it. Union and Communion with God is ſtill in this *ſeed*, and never out of it. For as in the *ſeed* of the Serpent a man is ſeparated from God, alienated from his Life, and can never come near him, nor have fellowſhip with him: ſo in the holy Seed, in the Seed of Life and in the Seed of Righteouſneſs, in the Seed of Faith, the Soul is United to *God*, hath acceſs to him, the living Fountain, and hath fellowſhip with him in that which is Living and holy of him. Men may Imagine an Union and Communion with God out of this; but none can truly Unite to *God*, or have fellowſhip with him, but in the gift, in the grace, in the light, in the *ſpirit* which is of God.

Secondly, This Seed felt ſpringing in the Heart and joyned to, brings down and keeps down all that is contrary to God. *This* Honour and Power God hath given to the *ſeed* of the Woman (even to the leaſt meaſure of it) that it ſhould bruiſe the *ſerpents* head, and free the ſoul from Captivity and ſlavery, to the wicked one. *So* that the ſoul, in the Living ſenſe, Authority and Vertue of this, may refuſe yielding its Members, its Faculties, its Will, its Mind, its Underſtanding its Affections to ſin and unrighteonſneſs. Yea the Devil, the great red Dragon, the God of the world, the mighty ſpirit and power of darkneſs, being reſiſted in this, is ſtill overcome. When any reſiſt the Devil in their own ſtrength (in the ſtrength of their own deſires, abilities and reſolutions) he ſtill overcomes them: but they that reſiſt the Devil in the *Faith* that ſprings from this *ſeed*, ſtill overcome him. *So* that ſin is brought down, and temptations kept out of, by the Virtue and Power of the Life and Authority of the *Saviour*, that ſprings up in this *ſeed* of God, which the ſoul that is joyned to (Leavened with, and Tranſplanted into) partakes of.

Thirdly, As it ſprings, and its Operations are felt and received, it brings into the Image and Nature of God. It blots out the Devils Image in the mind, and makes like *God*, and like *Chriſt*. Yea here we have the very mind of Chriſt, and are one with the mind of Chriſt. As in the Serpents Seed, the *ſerpents* Image and Nature is put on: ſo in this *ſeed*, the Image of God and Chriſt is put on. Yea the *ſerpent*, the dark *ſpirit*, the wicked *ſpirit*, the deceitful *ſpirit* is here put off, and Chriſt is put on: and whoever would know the real putting off of the Old man, and the putting on of the New man, which is Created in the Righteouſneſs and Holineſs of Truth, muſt know it in this Seed. Here the Truth is known as it is in Jeſus; in its effectual Power and Virtue, putting off the Old Image and Nature, and putting on the New, even the Heavenly, Divine Image and Nature.

Fourthly, It brings the mind, the Heart, the Soul, the Spirit into the New Obedience (into its own Obedient Nature) even to do the Will of God with great delight and pleaſure. I delight to do thy Will, ſaid *Chriſt*. This Seed is of his Nature. It is a meaſure, a Proportion, an Heavenly Talent of his Grace and Truth; a gift of Light and Life from him, the fulneſs, given to make willing (like him) to do the Fathers Will; And it really doth ſo; inſomuch as the Soul, that is through

throughly Leavened and one with it, can also say, I likewise delight to do thy Will, O God; it is become my meat and drink: *For* I am nourished, refreshed, and delighted with the Virtue, that I feel spring in me; in doing thy Will. Indeed, it is not so at First; while there is a Nature, a Will, a Wisdom contrary to the Nature, Will and Wisdom of *God*: Obedience is then hard, the Cross is then a sore Yoke upon my neck. But that Nature being subdued, and the Nature of the Seed coming up and prevailing, what can be more delightfull to this New Nature, than to do the Will of its Heavenly Father, and to find the Heart of the Father pleased with the Child; which it always is, while the Child is in tenderness of Spirit, in the Holy Faith, and in the holy Obedience to him!

Fifthly, It brings into the understanding, sense and enjoyment of all the precious promises, and to the partaking of all the Spiritual Blessings in *Christ Jesus* our *Lord*. All the promises are to the Seed, and are Yea and Amen in Christ: and the least measure of his Life hath a share therein. The *seed*, the everlasting *seed* is the Heir: and we joyned to the *seed*, Born of the *seed*, growing up in the *seed* are Joynt-Heirs; Heirs of God & Joynt-Heirs with Christ. So that every promise comes to be understood here, tasted of here, enjoyed here. How full are the *Scriptures* of sweet and precious promises! Alas, what is it for men to apply them to themselves, when they have no right to them; nor indeed rightly understand them, nor were they intended by the Lord to their present states and conditions. But to come to the true understanding of the Promises, to be led by the Lord into that Conditton, and preserved by him in that Condition, to which the promises belong; and to have him bring home the Promises to the heart, and drop in the sweet, healing, delighting, refreshing Virtue of them; O how sweet, comforting and gladding is this! Indeed in this *seed* all the curses of the Book pass away, and all the Blessings flow in, and multiply on the soul day by day. So that this may well be called the Blessed *seed*: for in it the soul is Blessed, and filled with Blessings by him who is able to multiply them upon the *Soul*, and to guide the *soul* in the safe and right use and enjoyment of them.

But what need I mention any more? Here's Light, here's Life, here's Righteousness, here's Peace, here's heavenly Joy, here's the holy Power, springing and bringing forth their fruits, and precious Operations and Effects in the heart: and here's assurance of the Love of God in Christ for ever, and that God will never leave nor forsake that *soul* which is joyned to him, and abides with him in this *seed*; but it shall be kept by the Power of God, through the Faith that springs from this *seed*, unto perfect Redemption and *Salvation*, *Amen*.

SOME

QUERIES

CONCERNING

God's Kingdom;

Whereby the SEED thereof may be the better Illustrated and Understood.

Quer. 1. WHat is the Kingdom of God, which Christ said he must Preach to other Cities also? For therefore was He sent, *Luk.* 4. 43.

Quer. 2. What is the Kingdom of Heaven, which first *John* the forerunner, and then

then Jesus himself, when he began to Preach, bid men repent, because it was at hand? *Matth.* 3. 2. and *Chap.* 4. 13. What would Repentance Advantage men? Would it fit men for entrance thereinto? Did those that truly repented and believed, come out of the Kingdom of Darkness and Satan, and enter into the Kingdom of the dear Son? 2 *Pet.* 1. 10, 11.

Quer. 3. What is the Kingdom of God, and the Righteousness of God, which Christ (the Everlasting, Wise and Holy Councellour) adviseth men first to seek? *Luk.* 6. 33. Where is this Kingdom to be found? Where is this Righteousness to be found? What is it hid and wrapped up in? Can it be found in any thing, but what it is hid by God and Wrapped up in?

Quer. 4. What kind of Poverty of Spirit is it, and who are those Poor in Spirit, to whom the Kingdom of Heaven belongs? *Matth.* 5. 3.

Quer. 5. How may men know, when the Kingdom of God is come unto them? Is it not then manifest, when these stronger than the strong man, not only knocks at the Door of the heart, but casts out Satan thence, and maketh spoil of his goods? *Matth.* 12. 28, 29.

Quer. 6. Who are they that shall enter into the Kingdom of God? Are they not they who are born of Water and of the Spirit? *Joh.* 3. 5. (of what Water? and how must they be born of the Spirit?) Were not this worth the knowing!) and they that become as little Children; Simple, Innocent (not wise or knowing after the flesh) that know the breast that is natural and proper for them, and thirst after and drink in the sincere Milk of the Word of Life, from the breast of the Heavenly Wisdom? *Luk.* 18. 17. 1 *Pet.* 2. 2.

Quer. 7. Who shall in no wise enter into the Kingdom of Heaven? Shall not all they be excluded, who want the Wedding Garment who want the true Righteousness? *Matth.* 5, 20.

Quer. 8. What are the glad tidings of the Kingdom of *God*? Is it not that the Kingdom of *God* is come, and that his reign is set up, and setting up therein? *Luk.* 8. 1. *Isa.* 52. 7.

Quer. 9. Who are they, before whom Publicans and Harlots shall enter into the Kingdom of God? *Mat.* 21. 31. Who were they in that Age? and who are they in this Age? O that men had hearts rightly to consider and understand!

Quer. 10. Who are they that the Kingdom of God shall be taken from, and given to a Nation bringing forth the fruits thereof? Are they not the wrong Builders in every age, and such as are taught by the wrong Builders, to reject the living stone? *ver.* 42, 43.

Quer. 11. Who are the Children of the Kingdom that shall be cast out into utter-darkness, where shall be weeping and gnashing of teeth? *Matth.* 8. 12.

Quer. 12. Who are those God Reveals the Mysteries of the Kingdom to in every age? (Are they not his begotten Ones, his Babes in the Spirit?) and who are those that he hides the Mystery of the Kingdom of Life and Salvation, and the way thereof from in every age? (Are they not the wise and prudent in their own apprehensions of the Letter, without the Spirit?) *Matth.* 13. 11. and *Chap.* 11. 15.

Quer. 13. Who are those that are nigh the Kingdom of God! Are they not those who know that Love is the fulfilling of the Law, and that the substance is beyond shadows? *Mark.* 12. 33, 34.

Quer. 14. Who are those that shut up the Kingdom of Heaven against men? Are they not those who take upon them to expound the Letter to men, and do not turn men to the Spirit, but quench it both in themselves and others? *Mat.* 23. 13. *Luk* 11. 52. *Isa.* 22. 22.

Quer. 15. What a Kingdom is that, wherein he that is least, is greater than the greatest Prophet? wherein he that is feeble shall be as *David*, and the house of *David* as God, as the Angel of the Lord before the Inhabitants of *Jerusalem*? *Mat.* 11. 11. *Zac.* 12, 8.

Quer. 16. Who were they in the Apostles Age (and are there any such in this Age?) who shall not tast of Death outwardly, till they have seen the Kingdom of God come with Power inwardly? *Mark.* 9. 1.

Quer. 17.

Quer. 17. What kind of Looking back is that, which makes a man unfit for the Kingdom of God? Is it not a looking back from the Plough, and not forward to the Plough? And what Plough is it a man muſt put his hand to, and not look back, that he may be fit for the Kingdom of God? *Luk.* 9. 62.

Quer. 18. What Hand, what Foot, what Eye is it, which a man may enter into the Kingdom of God with? and what Hand, what Foot, what Eye is it, which a man cannot enter into the Kingdom of God withall? *Mar.* 9. 47.

Quer. 19. What is it to eat Bread in the Kingdom of God? Is not there the feaſt of fat things, and of wines well refined, made to the Soul; and doth it not there ſup with Chriſt, and Chriſt with it? And is not the wine of the Kingdom there drunk new and freſh with Chriſt? *Luke.* 14. 15. *Iſa.* 25. 6. *Rev.* 3. 20. *Mark.* 14. 25. *Luke.* 22. 16, 18. Shall not the Mountains there drop down new wine, and the Hills flow with Milk, and all the Rivers of *Judah* flow with Water? and ſhall not a Fountain come forth out of the houſe of the Lord, and water the valley of *Shittim*? *Joel*, 3. 18.

Quer. 20. How may one become as a little Child, that he may receive the Kingdom? Muſt not that man be born anew? Muſt he not be unborn after the fleſh, & born after the Spirit? (And not only ſo, but he muſt receive, & enter into & abide in the Kingdom in that Childlike ſimplicity, and Innocent wiſdom, whereof he is born) *Luke.* 18. 7. *John.* 3. 3.

Quer. 21. What is that Fleſh and Blood, which cannot inherit the Kingdom of God; and that Corruption which cannot put on Incorruption? 1 *Cor.* 15. 50. (let him that readeth underſtand the thing, both in the Letter and in the Spirit.)

Quer. 22. Who are the Unrighteous, that ſhall not inherit the Kingdom of God? Are they not both the manifeſtly unrighteous, and alſo the ſecretly unrighteous; who though they may Preach Faith in Chriſt, and the Righteouſneſs of Chriſt, and may think themſelves believers in him, and cloathed with his Righteouſneſs; yet have not received Power to become the *ſons* of God, nor through the *ſpirit* have mortified the deeds of the Body; but, at laſt, notwithſtanding all their profeſſion and pretence to Chriſt's Righteouſneſs, (out of the Faith that works by love, and out of the fine linnen in their own filthy raggs:) are found by him Workers of Iniquity; 1 *Cor.* 6. 8. *Luke.* 13. 26. *Rom.* 8. 13. 1 *John.* 3. 7.

Quer. 23. Shall any enter in the Kingdom of Heaven, but they that do the Will of Chriſt's Father which is in Heaven? Is it enough to Pray, Thy Will be done on Earth, as it is in Heaven? Is it not neceſſary alſo to receive that Power which makes willing, and that Nature and *ſpirit* whoſe delight it is to do the Will of the Father? *Mat.* 7. 21.

Quer. 24. Who ſhall be counted worthy of the Kingdom of God? ſhall not they who ſuffer for it in the holy Faith and Patience, and ſo are willing through the much Tribulation (whether outward or inward, or both) to enter into it? *Theſſ.* 1. 4, 5. *Acts.* 14. 22.

Quer. 25. What are the Keyes of the Kingdom of Heaven? who hath need of them, and whom are they given unto? Were they given only to the Apoſtles? or only to the Miniſters of the Church? Are they not given to every one that hath need of them, to whom God giveth underſtanding to open the Myſteries of the Kingdom with them? *Mat.* 16. 19. The Lawyers were blamed for taking away the Key of Knowledg, *Luk.* 11. 52. Then they from whom they took it, ſhould have had it; that they might have entred into the Kingdom of heaven by it, and not have been hindred from entring for want of it, and they taking it away from others, loſt it themſelves: for when Chriſt came and preached the Kingdom, they could not ſee to enter into it, but were blind and oppoſed it, *Mat.* 23.13. And now, under the *goſpel*, if any man have not the ſpirit of Chriſt, he is none of his (he is not the Fathers Child, who hath not the Fathers *ſpirit* to lead him, *Rom.* 8. 4) and he that hath the *ſpirit* of Chriſt, hath he not the Key of Knowledg? 1 *Cor.* 2. 10, 11.

Quer. 26. What is the joyfull ſound, which they that know are Bleſſed. Is it not the Teſtimony of the Kingdom? Is it not the preaching of the Goſpel of the Kingdom; which they that Repent and become little Children, being begotten and

born of the ſpirit, believing in the ſpirit and power of the Lord Jeſus, enter into, and walk in the Light of God's countenance there. *Pſal.* 89. 15. *Gal.* 4. 15.

Quer. 27. Which is the joyful Sound of the Everlaſting Goſpel to every Nation, Kindred, Tongue, and People, after the Ages of the great Apoſtacy from the Spirit and Power of the Apoſtles? Is it not this, *Fear God, and give Glory to Him, for the Hour of his Judgment is come, and Worſhip the great Creator in Spirit, and in Truth?* He that heareth this Sound, in the Evidence, and Demonſtration of God's Spirit; Doth he not hear the Goſpel? He that indeed knoweth this Sound, Doth he not know the joyful Goſpel-Sound? And he that Believeth, and Obeyeth it; Doth he not Believe, and Obey the Goſpel, even as God hath appointed it to be Preached, and Obeyed by all Nations, Kindreds, Tongues, and People? *Rev.* 14. 6, 7.

Quer. 28. What is that Kingdom, that cometh not with Obſervation, but is inward, and to be found within? Where Men need not ſay, Lo here, or Lo there, but may find the *Meſſiah*, and His Light ſhining in upon them? *Luk.* 17. 20, 21. 2 *Cor.* 4. 6.

Quer. 29. What is that Kingdom, which ſtands not in Word, but in Power; nor is Meat and Drink, but Righteous, and Peace, and Joy, in the Holy Ghoſt? 1 *Cor.* 4. 20. *Rom* 14. 17.

Quer. 30. What is it to come unto, and viſit the Churches of Chriſt, in the fulneſs of the Bleſſing of the Goſpel of Chriſt? Is it not to come in the fulneſs of God's Spirit and Power, to Feed them with the Bread of Life, to fill their Hearts with the ſtrength and vertue of Life from God, as the Lord ſhall pleaſe to drop it into their Spirits through them, and to build them up in the Holy Faith, that at length they may be filled with all the fulneſs of God? *Joh.* 21. 15, 16, 17. *Rom.* 15. 29. *Eph.* 3. 19.

Quer. 31. Whom will the Lord aſſemble? and whom will He gather to make up his Kingdom of, in the Dayes of the Goſpel? Will not the Lord aſſemble her that halteth, and gather her that is driven out, and her that He hath afflicted? and will not He make her that halted, a Remnant, and her that was caſt off, a ſtrong Nation? and ſhall not the Lord Reign over them in *Mount Sion*, from hence-forth, even for ever? (For when Chriſt, the inward and ſpiritual King comes to ſit on the Throne of his Father *David*, inwardly and ſpiritually, He ſhall Reign over the Houſe of *Jacob* for ever, and of his Kingdom, there ſhall be no end, *Luk.* 1. 32, 33.) *Mic.* 4. 6, 7. *Ezek.* 34. 16.

Quer. 32. What are the places wherein the Sheep of God have been ſcattered, in the cloudy and dark Day, which the Lord promiſed to deliver them out of? And what is the good Paſture he will feed them in, after he hath delivered them? And what are the High Mountains of *Iſrael*, where their fold, and fat Paſtures ſhall be? Are not thoſe things to be fulfilled to the ſpiritual People, in the inward and ſpiritual Kingdom of the *Meſſiah*? *Ezek.* 34. 12, 14. *Joh.* 10. 3, 4. and *ver.* 9. and *ver.* 27, 28.

THE END.

AN EPISTLE TO ALL Serious Profeſſors OF THE Chriſtian Religion;

WHEREIN

A Brief Touch of my Knowledge, Senſe, Belief and Experience concerning the God-Head, the Offering up of the Lord *Jeſus Chriſt* in his Body on the Tree, as a Propitiatory Sacrifice to the Father, and the Imputation of his Righteouſneſs to thoſe who believe in his Name and Power, is Nakedly laid before them, wherin I am not alone, but one with thoſe who have ſo Learned and Experienced the ſame in the Leadings and Light of his Holy Spirit.

Written in Love to them (that they might have the better underſtanding of us, as to theſe things, and might not think otherwiſe either of us, or of the Truth of our God which we bear witneſs to, than there is cauſe, to their own Hurt and Prejudice,)

Iſaac Penington.

Friends,

AFter it pleaſed the Lord to touch my heart with the ſenſe of his truth, and to manifeſt unto me the Principle of his Life, in the Demonſtration and Power of his own *ſpirit*, inſomuch as I could Reaſon, Diſpute, Conſider about it no longer, but was fully ſatisfied concerning it; I ſay, after this, the love of God ſprang in me towards you, and pure deſires and breathings unto him, that ye alſo might have the way caſt up before you, and might ſo walk therein, as to come to partake of the ſame Mercy and Salvation. How I have mourned before the Lord for you, and deſired that the Stumbling-Blocks might be removed from you, and that ye might ſo ſeek as to obtain (not in that Wiſdom and

Diſputing mind, which ſtill is ſhut out; but in that meekneſs, humility and fear which gives entrance) the Lord God knoweth. Yea the deſires in me after you are ſtill Living: who knoweth, but the *Lord* may at length hear, and with his key ſo open your hearts, and ſo Anoint your eyes, with his eye-Salve, that ye may ſee, acknowledg, believe in and receive the beloved of your *ſouls*, even as he now appears (after the long night of darkneſs) a comforter of the drooping *ſpirits* of his People with the pure Light of Life, wherein the redeemed Houſe of *Jacob* (who ſate in darkneſs and in the valley of the ſhadow of Death mourning after him) now in holy rejoycing and pure joy of *ſpirit* walk before him? O the *Lord God* viſit you and Break in upon you, as he hath done upon us, and cauſe you to ſet to your ſeals alſo, as we could not but do, that this is he whom all our dayes we waited for, and longed after. And now there are two or three things in my heart to open to you, how it is with me in reference to them: for indeed I have not been taught to deny any Teſtimony the *ſcriptures* hold forth, concerning the Lord Jeſus, or any of his appearances, but am taught by the Lord more certainly and fully to own and acknowledg them.

The Firſt is concerning the God-Head, which we own as the Scriptures expreſs it, and as we have the ſenſible, experimental Knowledge of it. In which, *There are Three that bear record in Heaven, the Father, the Word, and the Holy Spirit: and theſe Three are One*, 1 John. 5. 7. This I believe from my Heart, and have Infallible Demonſtrations of: for I know three and feel three in Spirit, even an eternal Father, Son, and Holy Spirit, which are but one eternal God. And I feel them alſo one, and have fellowſhip with them (through the tender mercy of the Lord) in their Life, and in their Redeeming Power. And here I lye low before the Lord in the ſenſible Life, not deſiring to know and comprehend notionally, but to feel the thing inwardly, truly, ſenſibly and effectually: yea indeed this is to me far beyond what I formerly knew Notionally concerning them, and I cannot but invite others hither.

Now conſider ſeriouſly, if a man from his heart believe thus concerning the eternal power and God-Head; that the Father is God, the Word God, the Holy-Spirit God, and that theſe are one Eternal God, waiting ſo to know God, and to be ſubject to him accordingly: is not this man in a Right frame of heart towards the Lord in this reſpect? Indeed friends, we do know God ſenſibly and experimentally to be a Father, Word and Spirit, and we worſhip the Father in the Son by his own Spirit, and here meet with the Seal of acceptance with him. Nor would we contend with you about your Crimes in this reſpect, but that ye provoke us thereunto, in laying to our Charge, as if we denyed the thing; whereas, we do not, nor can deny the expreſſions which the Scripture uſeth, nor our own ſenſe and experience concerning the thing. I Pray, let this ſuffice, and let us all ſtrive to know God (and his Son Jeſus Chriſt) in his Life, Spirit and Power, wherein is Unity and true Demonſtration; and not contend about ſuch expreſſions concerning things, as are beſides the *ſcriptures*. For would not ye your ſelves think it hard (I mean ſuch of you as read the *ſcriptures* ſeriouſly, deſiring to underſtand and obſerve what is written therein) to have a belief of things Impoſed on you otherwiſe than is there written, and otherwiſe than ye have the Senſe, Knowledg and Experience of them from the Lord?

The Second is concerning the offering of the Lord Jeſus Chriſt, without the gates of *Jeruſalem*. I do exceedingly honour and eſteem that offering; believing it had relation to the Sins of the whole World, and was a propitiatory Sacrifice to the Father therefore. And ſurely he that is Redeemed out of the World up to God by Chriſt, cannot deny that Chriſt was his Ranſom, and that he was bought with a price, and therefore is to Glorify God, with his Body and Spirit, which are Gods. 1 *Cor.* 6. 20. And, ſaith the Apoſtle *Peter*, ye know that ye were not Redeemed with corruptible things, as Silver and Gold, from your vain Converſation, *&c.* but with the precious Blood of Chriſt, as of a Lamb without Blemiſh and without ſpot, 1 *Pet.* 1. 18, 19. who ſo offered himſelf up to God through the Eternal *ſpirit*, *Heb.* 9. 14. This we do own ſingly and nakedly as in the ſight of the Lord, though I muſt confeſs we do not lay the ſole ſtreſs upon

that

that which is outward and viſible (though we truly and fully acknowledg it in it's place) but upon that which is inward and inviſible: upon the inward Life, the inward Power, the *ſpirit* within knowing and experiencing dayly, that that is it which doth the work. The outward Fleſh is not the meat indeed, nor the outward Blood the drink indeed; but it is the *ſpirit*, the Life, the ſubſtance; which the Birth that is born of the *ſpirit* feeds upon and lives by. O conſider ſeriouſly, and wait on the Lord, rightly to underſtand that *ſcripture*, *Joh.* 6 63. *It is the Spirit that quickeneth, the Fleſh profiteth nothing: the words that I ſpeak unto you, they are Spirit and they are Life.* What doth this Scripture lay the ſtreſs upon? Is it not upon the quickening Spirit, and the words which the quickening Spirit ſpeaketh to the Soul, which are Living and give Life to thoſe that hear them? *Hear and your Soul ſhall Live.* Hear his voice who giveth Life, and your Souls ſhall live by him: but can any one Live without hearing the Voice of him, who alone is able to quicken and raiſe the Soul from Death, and out of the grave of Sin.

The third thing is concerning the Imputation of Chriſt's Righteouſneſs to ſuch, as believe in his Name and Power, which we have felt, witneſſed, and own to be thus.

God viſits men by the Light and Power of his holy Spirit in their dead and dark eſtate, even while they are ungodly. Now, they that feel Life, and in the quickenings of Life, by the Faith which comes from Life; turn to the Light and Power which viſits them; by this Faith in the Power, they are in meaſure tranſplanted out of the unholy-Root into the holy Root, where they partake of the Nature and Virtue of the true Olive Tree: and the Mercy of the Lord in and through his Son Jeſus Chriſt, is ſpread over them, and their iniquities are pardoned and their tranſgreſſions done away for his Name ſake, and they are reckoned by God, not as in the old Root and unholy Nature, but that whereon they lay hold by Faith and are in Union with, they are reckoned by in the eye of the Lord, and they are accepted and beloved in him in whom they are found, by him who tranſplanted them there and ingrafted them thereinto. So that Chriſt is really theirs, and they his: and what he did for them in his Body of Fleſh is become theirs, and they have the Benefit and reap the ſweet fruits of it. And if they Sin afterwards, they have an Advocate, who pleads their cauſe with the *father*, and who breaths livingly upon them again, and quickens faith in them, and gives them to turn from that which ran after them, and overtook them and defiled them. So that in this ſtate of true faith in and union with the Son, the fountain is felt ſet open for Sin and for Uncleanneſs, which daily waſheth away the pollutions and ſtains of the mind, which it is liable to in the travelling ſtate.

But now, to every *faith* this doth not belong, but to the *faith* only which flows from the Power of the endleſs Life, and which ſtands in the Power. The *faith* which is from the Power is precious, having a precious Nature and Virtue in it, and very precious effects flow from it. For it is the ſubſtance of things hoped for: it is of a pure Nature, which hath dominion and giveth dominion over the wicked one. There is no overcoming of the Saints here: for as it came from the Power, ſo it ſtands near the Power, and engages the Power of Life againſt the Enemy, and ſo is ſtill too hard for him. For he that reſiſteth the Enemy in the true Faith, ſtill overcomes him and makes him fly; (*Jam.* 4. 7.) But that belief on Chriſt and applying his Righteouſneſs, which is not of this Faith, nor in the true light of Life, but according to the Creatures apprehenſions concerning things, that is not of the ſame Nature with this, nor hath the ſame Virtue, nor produceth the ſame effects; but notwithſtanding ſuch a believing and hoping, men are ſtill in their Sins, and they are not waſhed away from them by the Blood of Chriſt, nor remitted or covered by the Spirit of the Lord. And, O that men were wary, and did take heed in this matter; that they might not miſs of true pardon from the Lord, and ſo find their Sins bound by him, in the dayes of his refreſhing others!

For there is a ſtate, wherein there is an imputation of Chriſt's Righteouſneſs to perſons reached to by the Power of the Lord, and coming up out of the ungodly ſtate; and ſo a real bringing into the Righteouſneſs. For in the true growth, the Soul daily grows more and more out of its own unrighteouſneſs, out of the

dark,

dark, corrupt Image, into the Righteouſneſs of Chriſt, and into his pure Image. Thus Chriſt is formed in the hearts of them that truly believe, daily more and more: they receiving him as an Heavenly Leaven, and given up to be leavened by him, are changed daily more and more into the newneſs of Spirit, even untill they become a new Lump, even a Lump wholly Leavened; ſo that Old things paſſed away, and all things become New; that is, not of Old *Adam* any more, but all of God in Chriſt, all of the new Nature and Spirit, which is all of it Righteous in the Sight of God. Now this is it all ſhould labour for and ſeek after, even the Kingdom of God and his Righteouſneſs, to find an entrance Miniſtred to them into the everlaſting Kingdom and the Righteouſneſs thereof, that they might really put off the Old man with his Affections and Luſts, and put on the New man; the new man's Nature, the new man's Image, the new man's Spirit, the new man's Righteouſneſs, the new man's Holyneſs; that they might have the Wedding Garment on to be married to Chriſt in, and might be as a Bride prepared for the Bride-Groom. O it is precious for any one to feel his Soul in this State! And who would not Travel and Wreſtle, and ſtrive and watch, and pray, and wait that he might be thus fitted by the Spirit of the Lord for his Son Jeſus Chriſt? *For*, Friends, there is a coming under Grace, under Graces Wing, and out of ſhame and confuſion becauſe of Sin, into the Glory which is in the pure Image: and there is a being changed from Grace to Grace, and from Glory to Glory, by the *Spirit* and Power of the Lord. O that ſuch as take upon them the Profeſſion of Chriſtianity, might feel the power, and wait upon the Power, and know what it is to believe in the Power and Live in the Power: for without this, the oppreſſed State of Chriſtianity is but dead, and dry and cold, not having the true living Sap and warmth in it. There are great deceits in the World about theſe things, but he that knoweth the Truth as it in Jeſus, who was viſited by the Power, gathered to the Power, and abides in the power, he hath that with him which anoints his eye and heart, and ſtrengthens them againſt the moſt ſubtle Devices and Deceits of the transforming Spirit. But whoever he be, that profeſſeth Chriſtianity, and is not here, he is not ſafe; but the Enemy hath wayes of bewitching and deluding him, which he hath not wherewith effectually to withſtand, and avoid.

Now having nakedly expreſſed theſe things unto you, as they are in my heart; there is a queſtion lies before me to propound to you, which deſerves your ſerious Conſideration of, and Ability to anſwer in the Sight of the Lord, which is this;

Queſt. Do ye rightly, truly and fully (as the *Lord* requireth of you,) know, eſteem and honour the Son? Do ye own him as God hath revealed him in the Spirits of his Children, ſince the Apoſtacy? Do ye feel him as an Horn of Salvation liſted up there? Do ye find and experience him revealed within, by the *Father*, as the Seed of the Woman, bruiſing the head of the Serpent? O this is precious Knowledg, and the right way of truly knowing him as he came from the *Father*, Lived in Obedience to him, ſuffered for the Sins of the whole World, aſcended again to the *Father*, and now ſits with him in Glory. *For* Indeed, it is the Chief thing, and that whereon the Souls Reſt depends, to know and feel him near. O that we were one here (I mean in the inward ſenſe and acknowledgment of the Lord Jeſus Chriſt) and we ſhould ſoon be one in the other alſo!

For we, who are reproachfully by many called Quakers, are (for the moſt part) a people who have much and long ſought after the Lord, and after the experimental knowledge of thoſe truths, which are teſtified of, and related in the holy Scriptures. We ſought not after a new Chriſt, or a new Spirit, or new Doctrines concerning Chriſt or his Spirit: but to know Chriſt ſo, as to receive life from him, and to live to him in the life and ſpirit received from him; this hath been the ſingle aim and deſire of our ſouls. And if men could with patience conſider what we hold forth, and wait till God open their underſtandings, they would not lay ſuch blame upon us as they do, in many reſpects, but find that we reverence the Scriptures, believing and holding concerning the things of God, according as is there expreſſed

expressed, from a true understanding received from the Lord, and in the true light and guidance of his *spirit*. There is another Question springs in my heart unto you; I beseech you consider of it seriously, perhaps there may be a blessing to you in it.

Quest. Do ye rightly and weightily consider and embrace that counsel of Christ, *Mat.* 6. 33. *Seek ye first the Kingdom of* God, *and his Righteousness.* Do ye mind what Christ likens the Kingdom to? even a Grain of Mustard-Seed, a Pearl hid in a *Field*, a little Leaven, a lost peice of *silver*, &c. Do ye know and are ye acquainted with that little thing which is like unto these? and do ye really and rightly seek after it? Do ye seek it where it is to be found? Do ye know the place where it is hid? And do ye take the right way to buy and purchase it? How is that? VVhy, not by outward observation, saith Christ, but by inward sweeping the House: By keeping the eye upon it, and sweeping out of the Rubbish that covers it, this is the way to find it, purchase and possess it. O that ye could all learn thus, and be thus exercised by the Spirit of the Lord daily. Surely they that thus seek, shall find; and they that thus ask, shall have; and they that thus knock, to them the Everlasting Kingdom shall be opened.

For, Mark the difference between the State of the Law and Gospel. The Law was a shadow of Good things to come. The Gospel is a State of enjoyment of the good things shadowed out under the Law. The Law was a Type of the Kingdom, of the *spiritual* Kingdom of Christ, which is set up under the Gospel. In *Johns* day the Kingdom was at hand: but in the day of Christ's Power the Kingdom is come. Under the Law there was a Tabernacle pitched by man: but under the Gospel the true Tabernacle and Temple is witnessed, which God pitcheth and not man; and the Holy, *spiritual*, Heavenly Sacrifices, and the Living Covenant, whereof Christ is the Mediatour, and the Law written in the Heart, and the *spirit* of the Lord put within; so that his presence is as really witnessed inwardly, in that which is truly his Tabernacle and Temple now, as ever it was witnessed outwardly, in his outward Tabernacle and Temple under the Law. O that Christians might not have the Name only, but might be in the *life* and in the Power, wherein these things are felt and experienced: for indeed the wonders of the *Lord* are seen in his Temple, and his Name is praised there, *Selah.* There he breaks the Shield and the Bow, the Spear and the Battle, *Selah.* There the Enemy is overcome: the holy victory that bringeth him under, issueth out thence, *Selah.* There the Well is opened, and the Philistine-Nature hath Power to stop it no more, *Selah.* There the Treasury of *life* and Wisdom, and the Riches of God's goodness are made manifest for ever.

Truly Friends, I have not lost any thing that ever I had, or acknowledged of God in the dayes of my former profession, by believing in the *Light* which God hath now revealed in me; but have it still with me, and in greater clearness and plainness and fuller Demonstration, than I then had it: but that of the Flesh which mixed with it, and hindred it from being rightly servicable to the *Lord*, and fully comfortable to me, that the *Lord* hath been removing by his searching Light, and by the Demonstration of his *Spirit* and Power. And if at length, after all my deep and long misery, the *Lord* hath given me to meet with and enjoy that which is truly excellent, (among those whom men despise) I could heartily wish for you, that ye also might meet with and enjoy the same, without passing through that misery and bitter anguish, and distress of *spirit*, through which the Lord led me thereto. The Lord preserve his People, by the Arm of his mighty Power, which he hath stretched out for them, and whereby he hath gathered them to himself. And those which are not yet of this fold, O that it would please him to seek them out, and bring them home also; that the *Lord* may be one and his name one amongst us, and that that which divideth, and scattereth from the *Living* truth, might be scattered and brought to nought every where, in all who would be one and desire to serve God (with one Consent) in that which is true and pure, *Amen.*

A REPLY TO AN ANSWER OF Some Queries,

(Given Forth by Me, *J. P.*)

Concerning the

Gospel-Baptism,

WITH

ANSWERS to some other QUERIES Return'd, in a Paper Subscribed, *N. B.*

Quer. 1. Which is the Gospel-Baptism, or of what kind is the Baptism in the Gospel-State? Is it outward or inward? Is it the Figure of the inward Baptism, or the inward Baptism it self?

N. B's. Answer is, *It's a stooping to* God's *Law.*

Reply, This is a very improper Answer, and not at all to the thing in Hand, for the Query was not concerning the stooping or subjecting to Baptism, but what the Baptism is, which is to be stooped, and subjected to; whether that be an inward or outward Baptism? Whether it be a Figure of the Holy and Heavenly Baptism of the Gospel, or the Holy and Heavenly Baptism it self? So that, in these Words, there is no Answer at all returned to the Query, but rather the asserting of another thing, which the Query did not mention, altogether improper in this place: For the Query tends to determine what the Baptism it self is: and when that is once determined, about the stooping, and subjecting to it; there will be no Question, I hope between us.

Now to explain what this Law of *God* is, which is to be stooped to, he saith, *It is the Law of the Spirit of Life in* Christ, quoting to prove it, *Rom.* 8. 2. *Mat.* 28. 18, 19. *Mark* 16. 16.

Reply, That Baptism, Water-Baptism (as he afterwards expresseth it in his Answer to this Query) is the Law of the Spirit of Life in Christ Jesus, I never Read in Scripture. Nor doth it effect in the Heart, what the Law of the Spirit of Life in Christ Jesus doth, which the Apostle saith, made him free from the Law of Sin and Death: and it hath Vertue and Power in its Nature, over the Law of Sin and Death; which Water-Baptism hath not. The Law of Sin and Death, is of an inward and spiritual Nature, and the Law of the Spirit of Life also, is of an inward and spiritual Nature, stronger than the Law of Sin and Death, and is able to make free from the Law of Sin and Death inwardly. But Water-Bap-

tism is an outward thing, an elementary thing, not able to reach the Law of Sin and Death, nor to make free from it. I beseech you consider, ye who look upon this to be a Command and Ordinance of our Lord Christ; Are ye, or are they, who are outwardly Baptized with Water, made free from the Law of Sin and Death thereby? Nay, *Paul* himself, who was by the Law of the Spirit of Life in Christ Jesus, made free from the Law of Sin and Death; yet was not made free so by outward Baptism. For if he was outwardly Baptized (as I am ready to believe he was, it being usual at that time) it was when *Ananias* came to him, and when the Scales fell from his Eyes, and he received Sight, *Act.* 9. 18. But he was not then made free from the Law of Sin and Death: for afterward, in his inward and spiritual Exercise, and Holy Travel, he found and complained of a Law in his Members, warring against the Law of his Mind, and bringing him into Captivity to the Law of Sin in his Members, *Rom.* 7. 23. This was not a State of Freedom from the Law of Sin: for with his Flesh, he still served it, while in this State. But when by the Spirit the Flesh was Crucified, when the Law of the Spirit of Life in Christ Jesus, prevailed over the Law of Sin and Death in his Members; then he was no longer under Satans Captivity by Sin, but a delivered Man, made free therefrom, by the Law of the Spirit of Life in Christ Jesus. Then he knew the Truth, and the Power, and Vertue of the Truth Manifested it self in him, and made him free; and he was free indeed, and said no more, he could not do the good he would; nor forbear doing the evil he would not: but he was more than a Conquerour over the Evil, and set at Liberty to Work Righteousness, and could do all things through Christ that strengthened him. O that ye that plead so much for outward Water, knew this Law writ in your Hearts, and the effectual Power and Vertue thereof, freeing you from the Law of Sin and Death; and then ye would no more attribute that to an outward thing (or to your Obedience as to such an outward thing) which belongs to the Spirit and Power of the Lord Jesus, and to the Law of his Life inwardly written in the Heart.

Another Scripture he brings to prove Water-Baptism to be the Law of the Spirit of Life in Christ Jesus, is *Mat.* 28. 19.

Reply, If it were Granted, that Christ did in that place command Water-Baptism; yet that would not prove it to be the Law of the Spirit of Life in him. The Law of the Spirit of Life in him, is a deep thing (I beseech you do not mistake it) and hath mighty effects in the Soul, which Water-Baptism never had, nor can have upon any. The Law of the Spirit of Life in Christ Jesus, hath that Vertue, and Power from God in its Nature, which Water-Baptism is not capable of. The Figures, the outward Representations, have not a capacity to receive that from God, which the inward *law* and *substance* hath.

But, that outward Baptizing with Water is there Commanded by Christ, is not at all manifest from that Scripture, but rather the contrary, if it be well minded. For Christ saith, all Power was given Him in Heaven and Earth, and bids them go, and Baptize. Doth He say, with Water? Nay, doth he not say into the Name of the Father, Son, and Spirit? So that now, when the Gospel is Preached in the Spirit and Power of God, and his Spirit and Power reacheth to our Hearts, we are by that Spirit and Power, both Taught, and Baptized inwardly, gathered into the Name of the Father, Son, and Spirit, and Baptized into their Name. And he that doth this in the Heart, Teacheth the Heart to call this the Gospel-Baptism: and to call that which came forth in the Hands of the fore-runner, the Type or Figure of this, the Representation of this, the Shadow of the Gospel-Baptism; but not the Gospel-Baptism it self. Indeed, we dare not call *John's* Baptism, or Water-Baptism, the Gospel-Baptism, or *Christ's* Baptism; the Lord who hath Manifested things to us, and Taught us to put a difference between things that really differ, would Judg, and Condemn us for so doing.

Mark further, Christ who saith, *All Power in Heaven and Earth is given Me,* and therefore bid them go Teach, and Baptize; yet withal bid them wait for the same Spirit, and Power which was given Him, *Act.* 1. *ver.* 4. and *ver.* 8. And then having his Spirit and Power, wherewith he inwardly Taught and Baptized;

might they not be able therewith to reach the Heart and Conscience, and Spiritually both to Teach and Baptize, as Instruments in God's Hand, in the springings of his Life and Power in them?

Now to Manifest this further: For I feel the Lord opening my Heart in this thing, and I hope it is for your Sakes (O ye mistaken Ones in this weighty Business) that the Lord may explain things of this Nature to you, and do you good thereby. To whom was this Commission, or Command, in the Authority, & Power of God's Spirit given, to go and teach all Nations, Baptizing them into the Name, *&c?* Was it not especially given to the Apostles, who were especially Gifted thereunto? And was not *Paul* one; yea, one of the Chief, made so by God our Father, and the Lord Jesus Christ? And he being in a special manner sent to the Gentiles, or Heathen Nations (for the *Jews* were but one Nation) Did not this Commission extend to him, and this Command lye upon him? Now if this Command did extend to Inward, Spiritual, Gospel-Baptizing with the Spirit and Power of the Lord Jesus, he had it as full as any of them: but if it be understood of Water-Baptism, we do not find that he had any such Commission, but rather otherwise. Read his Commission, *Act.* 26. 18. Is there any thing of Water-Baptism in it? There's Remission of Sins, which depends upon believing, and turning to God, in his Illuminating Spirit and Power; but nothing of Water-Baptism. And Mark, it is God that opens Mens Eyes, and it is God that opens their Hearts, and inwardly turns them from Darkness to Light, and Satan's Power to God: yet, *Paul* is sent by the Lord to do this. And is it an harder matter inwardly to Baptize, than to do this? So that it is not *Paul*, but the Lord that opens the Eyes, and turns Men; Yet the Lord sent *Paul* to do it; and surely the Lord enabled him, by his Spirit and Power, to do what He sent him to do.

Obj. *But though it is not here particularly Expressed, yet it may be implyed or intended. Or if this Commission did not reach to him, the former Apostolick Commission would, he being made so extraordinary an Apostle. Or at least it would reach him, as a Teaching Disciple: For he that hath Authority to Teach the Nations, hath also Authority to Baptize them.*

Answ. No, *Paul* neither by this Commission, nor by the Apostolick Commission, nor by his Discipleship, had any Authority or Mission from God to Baptize, if ye take Baptism in this Sence, for Baptizing with outward Water, as he himself expressly saith, *Christ sent me not to Baptize* (speaking of Water-Baptism) *but to Preach the Gospel*, 1 Cor. 1. 17. Nay, he thanks God that he Baptized none of them, to his Remembrance, but *Crispus*, *Gaius*, and the Houshold of *Stephanus*, *ver.* 14, 16. Now if he had looked upon Water-Baptism, as Christ's Ordinance, and as the Law of the Spirit of Life in Christ Jesus, would he thank God he had Obeyed it no more?

Obj. *But he gives the Reason of that, lest any should say, he had Baptized in his own Name.*

Answ. Why? Persons might say, he Preached in his own Name, yet that would not have excused him from Preaching. No more would Mens saying, he Baptized in his own Name, excuse him from Baptizing, if Water-Baptism had been Christ's Command and Ordinance.

The last Place he brings, to prove Water-Baptism to be the Law of the Spirit of Life in Christ Jesus, is *Mar.* 16. 16. *He that Believeth, and is Baptized, shall be Saved; but he that Believeth not, shall be Damned.*

Reply, This sheweth the necessity of the Gospel-Baptism; but this doth not express which the Gospel-Baptism is, whether an inward, or outward Washing. We know, having been taught by the Lord, that there is no Salvation without inward Washing, which is also very demonstrable to others: but God forbid that all should be Damned, that are not Baptized with outward Water.

He saith, *This Law was Confirmed by them that had the Spirit-Baptism, being Commanded to be Obeyed by them that had the Spirit*, Act. 10. 47, 48.

Reply, That *Peter* did command Persons to be Baptized with Water, and that *John's* Baptism, or Water-Baptism was made use of in those Dayes, and that *John* had it from *God*, and that it was done in *God's* Name; this is not denyed: but that Water-Baptism, was *Christ's* Baptism, or the Gospel-Baptism; this Place doth not prove.

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He saith further, *The Kind of this Baptism, is Water-Baptism,* bringing *Mat.* 3. 16. and *Act.* 8. 38, 39. to prove it.

Reply, Mat. 3. 16. Only proves that Christ was Baptized with Water, but doth not prove that Water-Baptism is the Gospel-Baptism. If I could prove by Scripture expresly, that Christ was Circumcised; yet that would not prove, that therefore that was to be the Gospel-Circumcision. So though it be Manifest, that Christ was Baptized by *John*, with his Water-Baptism; yet that doth not at all prove, that *John*'s Water-Baptism is Christ's Gospel-Baptism. The end of *John*'s Baptizing with Water was, that Christ might be made Manifest, *Joh.* 1. 31. And when he is made Manifest (when He who is the Word, who is the Life, is made Manifest, 1 *Joh.* 1. 1, 2.) then Men must come to him, to be Baptized by him with his Baptism, which is with the Holy-Ghost, and with Fire, *Mat.* 3. 11. or with the Spirit of Judgment, and Burning, *Isa.* 4. 4.

That other place of *Act.* 8. 38, 39. Doth not at all prove, that Water-Baptism is the Gospel-Baptism; but only, that *Philip* did Baptize the *Eunuch* with Water, which is not a thing Denyed by us. Yea, What if I should grant, that the Lord did Honour it, as much as any Shadow, or more than other Shadows, by letting it have a longer time, and otherwise? Yet that will not prove it to be Christ's Baptism, or a Gospel-Ordinance. And if Men do take it up in tenderness of Spirit, bowing to the Lord, it is so much the better; yet it is not easy to believe that all do so: and those that do so, may err in their Judgments, notwithstanding; though I am perswaded, the Lord is tender to Persons that do things in tenderness of Heart to him, notwithstanding some errour or mistake in their Judgments.

Quer. 2. **What is it that is to be Washed in the Gospel-State? Is it the outward or inward Man? And what is the inward Man to be Washed with?**

Answ. His Answer is, 'tis the Body, the whole Man or Woman to go into the Water, in the Name of the Father, Son, and Spirit; so that the Soul comes to be Sanctified by the Word and Spirit. For the proof of which he quotes, *Joh.* 8. 32. and *chap.* 15. 3.

Reply, That the whole Body was to go into the Water, according to *John*'s Baptism, it is granted: but that this is the Gospel-Baptism, or Christ's Baptism, is denyed by us. It is the inward *Jew*, that is to be Washed in the Gospel-State; and it is inward Water, spiritual Water, that he is to be Washed with. I pray consider that Scripture seriously, (and the Lord give you the true Understanding thereof) *Zech.* 13. 1. Doth not that Scripture speak of the Gospel-State? What Fountain is it, that is opened in the Gospel-State? Is it an outward Fountain of outward Waters, which is opened for Sin and for Uncleanness, to wash it away? The Lord knoweth of what Nature Sin is, and with what Water it is to be washed away; and therefore openeth that Fountain in the House of *David* in the Gospel-State, which is proper to wash it away with. What is the House of *David?* Who is the *Jew* in the Gospel-State? What is the Tabernacle or House of *David*, that is raised up then? What is the Fountain that is opened there for Sin, and for Uncleanness? Can Sin be washed away from any Heart and Conscience, but by the Water of this Fountain? And is not the Gospel-Baptism with this Water? Do not those that are washed with this Water, feel the true washing, and know it certainly, evidently, infallibly, in the demonstration of God's Spirit, to be the true Baptism; not the figurative, outward washing of the Body, but the real, inward washing of the Soul? There is the washing of Regeneration, *Tit.* 3. 5. which is with that which Regenerates, which the Water of the Fountain of Life, and Holiness doth, which God opens in the Heart, and washeth the Soul with, and causeth the Soul to wash in: but the outward Water, which washeth the outward Body, hath no such Nature, or Vertue in it, nor ever was Appointed by God, to produce any such effect. That the Soul is Sanctified by the Word and Spirit, is granted: but that the Soul is not Sanctified by the Word and Spirit, unless the Body is washed with outward Water, that is denyed, and

the Scriptures forementioned by him, of *Joh.* 8. 32. and *chap.* 15. 3. do not at all prove any such thing. Now the Gospel-Obedience is to Christ's Baptism, not to *John's* Baptism. And the Soul that is subject to Christ's Baptism, doth not Live in Disobedience, for not taking up *John's* Baptism, which God doth not allow him to do: but in the Gospel-State, every one is to hear the Son, the Shepherd of the Soul, and follow him the Substance, and not *Moses's* Circumcision or *John's* Baptism.

Quer. 3. **What is washed away by the Gospel-Baptism? Is it the filth of the outward Body or Flesh? Or the filth of the Soul? And with what Water is the filth of the Soul to be washed away?**

Answ. Sin is washed away by the Gospel-Baptism; for the proof whereof he quotes, *Act.* 22. 16. *Rom.* 6. 17, 18.

Reply, Thus far we agree, that Sin is washed away by the Gospel-Baptism: but what that Baptism is, which washeth away Sin, herein we greatly differ. He affirmeth it to be outward Water, and the washing of the outward Man therewith. I affirm it to be inward Water, from the inward Holy Fountain which God opens in the House of *David,* whereby the Soul and Conscience is washed from Sin, and from Uncleanness. That place of *Act.* 22. 16. speaks of *Paul's* being Baptized, and washing away his Sins: but doth not say, that outward washing the Body with outward Water, is the washing away of Sins; but bids him wash away his Sins, calling on the Name of the Lord. And thus the washing away of Sins is at this Day Experienced. The Lord manifests Sin, turns the Mind against it, and causeth a Cry to the Lord; and then the Lord opens the Fountain, causeth the pure Water to flow, which the Soul is washed with: and so far as it is washed therewith, is clean in the Sight of God, and hath the inward Sence of its Cleanness from the Lord. Yet that there was a figurative washing away of Sins by *John's* Baptism, I do not deny: for it was unto Repentance, and they thereby professed Repentance, and were to *Bring forth Fruits meet for Repentance,* Mat. 3. 8. Nor doth that other place (*Rom.* 6. 17, 18.) prove, that washing the Body with outward Water, washeth away *Sin,* or maketh free from *Sin*: but that which makes free from *Sin,* is the Power, Vertue, and Life of Truth felt in the Heart, washing and cleansing it. It is receiving the Truth in the Love of it, and being moulded into the Nature of it, believing it in the Evidence and Demonstration of God's *Spirit,* and Obeying it in the Obedience of the New Nature, Mind, and *Spirit.* And the Answer of a good Conscience comes from the inward Baptism, from the washing, which the Apostle calls ἀντίτυπον the Anti-type, 1 *Pet.* 3. 21. which Baptism is not the washing away the filth of the Flesh, or Body; but an inward Baptism, which so washeth inwardly, that the Answer of a good Conscience is presently felt, in the *Sight* and Presence of God, And then the *Soul* knows what Water it was washed with, which was able to produce, and did produce this Effect.

He saith, *And thus it appears, First it takes off Disobedience.*

Reply, What is it takes off Disobedience? The Truth as it is in Jesus, the life and Power of Truth, felt, and working in the Heart, destroys the disobedient Nature, and takes away the Disobedience thereof: but outward washing of the Body doth not, though Men may apprehend there is an outward Command for it, and judg they do it in Obedience to that outward Command. But Obedience is from true Understanding of the Mind, and Will of God, and from that holy Light of his *Spirit* wherein the holy Understanding is given. And in this Obedience, the Lord's Justification is Witnessed, which is not Witnessed in the other, I mean in that which Men call Obedience, to that which they account a literal Command, according to their Conceivings and Apprehensions.

Secondly, *As it leads Persons into Christ, for which he quotes,* Rom. 6. 2, 3. Gal. 3. 27.

Reply, That which leads unto Christ, and into the Truth as it is in him; the Children of the new Covenant know, who are drawn by the Father, and are taught and learn of him to come to the Son, *Joh.* 6. 44, 45. And how can we

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give that Honour to *Johns* Baptism, or outward washing the Body, which belongs to the Father and his powerful Spirit? To be Baptised into Christ is a great thing. To be buried with Christ by Baptism into Death, is a precious State, and effected by the inward work of the Spirit in the heart, working against Sin, working the mind out of Sin into the Nature, Spirit and Life of Christ. And the being Baptised into Christ, is the real putting on Christ. It is the effect of knowing the Truth as it is in Jesus, which causeth the putting off of the Old man, and the renewing in the Spirit of the mind, and putting on the new, *Eph.* 4. 22, 23, 24. But *Johns* Baptism, or the washing the Body with outward Water, doth none of these things; but is only a Type, or Representation of what is done in and by the inward Baptism.

He adds further, *And so the Soul receives Christ in his Prophetical and Priestly-Office, so by Christ wee are delivered from all filthyness of Flesh and Spirit, that we may perfect holiness in the fear of God*

Rep. The Kingdom of Christ is Spiritual, the Kingdom of Christ is within; and he that would truly know him as he is King, Prophet, and Priest, must hear his knocks, know his Voice, open to him and let him in; and then he will manifest himself there, and the Soul shall know what he is, even his King, Priest and Prophet, and feel him exercising all these holy Offices, in the Authority and Power of his Father, in the Heart. This is Precious Knowledg indeed. Yea he shall know him with his Fan in his hand, throughly purging his floor from all unbelief, from all disobedience, from all chaffiness and earthliness; yea from all filthyness of Flesh and Spirit: for his fan turns against them all, and his Spirit of judgment and burning flames inwardly against them all; and as they are consumed and burnt up, the pure fear of the Lord is increased in the heart, wherein holiness is begun, and at length perfected, by the through Circumcision and Baptism of the Spirit. But the *Corinthians* were not cleansed from all filthyness of flesh and spirit by Water-Baptism, but were afterwards exalted by *Paul* to do it.

Quer. 4. **What water is it, that the inward Israel shall be sprinkled with, that they may be clean? Is it not inward water, Spiritual water? And can any be clean or Baptised in the sight of God, that are not Baptised with this water, wherewith God sprinkleth and washeth his Spiritual and inward Israel?**

Answ. *Baptism is not sprinkling, nor so rendred by the Spirit, but Baptise: Baptise is to dip or put into the water.*

Rep. When God sprinkleth his inward *Israel*, with the water which he hath promised to sprinkle with, he doth sufficiently cleanse them; for whom the Lord sprinkleth with this water, they are cleansed thereby, *Ezek.* 36. 25. And this relates to the Gospel-State: for a new heart is immediately promised *v.* 26. which is the promise of the Gospel-Covenant. And the Blood of sprinkling in the New-Covenant, doth sufficiently wash and cleanse, *Heb.* 12. 24. *Rev.* 1. 5. sprinkling and dipping are but figures, but they are both comprehended in the substance, which we should wait inwardly to feel and experience. The water which Christ speaks of, *John* 3. 5. (which place he quotes) is not outward, but of the same Nature with the Spirit, whereof the Soul is washed and born again, and riseth up in the new Life with Christ.

He saith, *the inward fits for the outward.*

Rep. It is true, *Johns* Baptism did require inward qualifications (in which respect it went beyond Circumcision) and so where those qualifications were found, who could forbid water? But Christs Baptism, the Baptism with Spirit and Fire to purify the mind and burn up the Dross, is of an higher Ministration, and a far more Glorious Baptism than that, *Matt.* 3. 11. *He shall Baptise you: you,* what *you*? *You* whom I have Baptised with Water. So that those whom he had Baptised to Repentance, he tells of another Baptism, a more Glorious Baptism than his, which happy are they that wait for, and feel accomplished in them.

Quer. 5. **What is the Gospel-Circumcision? Is it not an inward and Spiritual**

tual Circumcision? and is not the Circumcising knife, wherewith the inward Israel is Circumcised, inward and Spiritual? and is not the Gospel-Baptism wherewith the inward Israel is washed, as inward and Spiritual, as the Gospel-Circumcision? Is not this Circumcision and washing of the same Nature, and effected without outward hands?

Answ. *'Tis inward, Spiritual, Heavenly, that which God works by the knife of his Word, Heb.* 4. 12. *Hos.* 6. 5.

Rep. This is true, we whom God hath called, quickened, enlightened, Circumcised, and Baptised, experience it so: and happy is he, if he experience it so also. For the Word is Living and makes alive, the Word is quick and Powerfull, sharper than any two-edged Sword, and it doth inwardly pierce to the dividing asunder of the Soul and Spirit (Oh this is a Blessed experience inwardly, where ever it is felt!) and of the Joynts and Marrow, and is a discerner of the thoughts and intents of the heart. And this Word came to the Prophets, and did hew through the Prophets, and God's Judgments by this Word were as a Light that went forth. This Word is the Word of Life, and the Life is manifested in it, as the Apostles knew in their day (1 *John* 1. 2.) and as God's gathered ones know in this day.

But let him take heed, lest he put the Letter, or outward descriptions of Heavenly things for the Word: for the Kingdom or Gospel-State stands not in such kind of Words, but in Power, 1 Cor. 4. 20. and the Apostles were made able Ministers of the New-Testament, not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit ministreth Life, 2 *Cor.* 3. 6. So we distinguish the Word of Life (the quick, piercing Word that giveth Life) from the Words which came from it, *Act.* 5. 20. which Words are also Living, as they come from the Life, and are livingly spoken to the Heart by Him, who is the Life: Otherwise, in the Mouth, Understanding, or Comprehension of Him, who is not living (nor in a true Sense, and Understanding of them) they are not Life. So Men should not strive to Comprehend things with that outward Understanding, which can never Attain thereto; but wait to receive the Understanding from God, whereby they may know Him that is True, and His Gospel-Ordinance, and the Holy Laws of His Kingdom, and be found in the Obedience thereof, to Him in the Spirit.

Now, granting the Gospel-Circumcision to be inward and spiritual, How can he make the Gospel-Baptism, to be of a Nature inferiour to it, even outward and carnal, *viz.* a washing with the Elementary Water of this Creation, and not with the inwardly sanctifying, and cleansing Water of Life, which God sprinkleth upon His spiritual *Israel*, and also plunges their Souls into? And consider seriously, whether the Apostle, speaking both of Circumcision and Baptism, *Col.* 2. 11, 12. did intend either of them, as to the outward, and not rather both of them, as to the inward, wherein the true inward spiritual Circumcising, and also the true inward Baptizing is Witnessed, and both without Hands: for neither Circumcision, nor Uncircumcision avails (no more doth outward washing the Body, or not washing it avail) but a New Creature; the putting off of the Body of the Sins of the Flesh, by the Circumcision, and Baptism of Christ; this avails, and is of great Esteem with God.

Quer. 6. **What is the one Baptism of the spiritual Israel, without which, there is no Salvation? Can there be any Salvation without the inward washing of the Soul? May there not be Salvation without the outward washing of the Body?**

Answ. *That which Christ Jesus Commanded: for there is but one Baptism Commanded, and that leads Us to* Christ *and* God.

Rep. Was not *John's* Baptism Commanded, which was an outward washing? And is not the inward washing Commanded also? Was not *Israel* Commanded to Circumcise their Hearts, and was not that an inward Circumcision? And were they not also Commanded to wash their Hearts from Wickedness, and was not that an inward Washing or Baptism? How could they do either of these? Why,

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did not *Moſes* direct them to the Word nigh in their Mouth and Heart whereby both theſe might be done? And can either of theſe be done in any Heart, but by the Operation of this Word of Life inwardly in the Heart? We know, *There is no other Name under Heaven*, nor way *to be Saved, but Chriſt* the Word of Life, and Light of Men. But they that are Saved by Him, muſt know Him as a Living Stone within, and come from all elſe in their Hearts to Him (as to a precious Foundation-Stone of Life) and be New Created by Him, Circumciſed, and Baptized into Him, and ſo walk in Him, the new and living Way, and ſerve God His Father, in the newneſs of the Spirit, and not in the oldneſs of the Letter; which happy are they that Underſtand what it is, and are found in this Obedience to the Lord; and in thus Worſhipping Him, in His Spirit and Truth, which is the Goſpel-ſervice and Worſhip. For Men may eaſily miſtake about the Letter: but the New Birth doth not miſtake concerning the Spirit; nor the true Sheep concerning the Voice of Chriſt.

Quer. 7. **How are Men Buried with Chriſt, by Baptiſm into Death? Is it not an inward ſpiritual Death, that Men are thus Buried with Chriſt into? And is it not effected by an inward ſpiritual Baptiſm?**

Anſw. *By Water-Baptiſm: for* Chriſt *was Buried, ſo are We.* Chriſt *was Buried by Baptiſm in the Water, ſo are We.*

Rep. Chriſt was outwardly Circumciſed; ſo are We alſo Circumciſed, not outwardly, as Chriſt was. Chriſt was not Circumciſed to effect any thing upon him (for he needeth it not) but for our ſakes. And he was Baptized for our ſakes alſo, that we alſo might be Circumciſed, and Baptized with the Circumciſion, and Baptiſm which we need, which is the Circumciſing, and Baptizing of our Souls, and not the Circumciſing, or Waſhing of our Bodyes.

He adds, *Chriſt did to fulfil all Righteouſneſs: We to fulfil the Righteous Law, and Will of God; We thereby entring into Covenant with God, whereby We ſet to his Seal* (I ſuppoſe he means, *Our Seal*) *that He is true.*

Rep. It remains yet to be proved, that baptizing with VVater is Gods Law and Will in the Goſpel-State. I am ſure there are thoſe that are taught otherwiſe, by him that teacheth all his Children, from the leaſt to the greateſt, in the New Covenant? And the New Covenant is an Inward Covenant, which they that hear Gods voice therein, and have his Law written in their hearts and obey it, are led by him more and more into. Now the New Covenant is not made with every thirſty one after the living VVaters, but only ſuch as come to Chriſt in the drawings and teachings of his Father: and when they are come to Chriſt, eneline their ears and hearken diligently to him, *Iſa.* 55. 1, 2, 3. Such aſſuredly know and enjoy the ſure Mercyes of *David*, having God to be their Shepherd to ſpread their Table for them: and they eat that which is good, and are ſatisfied with the fat things of his Houſe, and ſo can ſet to their ſeal that God is true and faithful, who hath not only promiſed ſuch things, but is daily fulfilling and making them good in and to their ſouls.

Quer. 8. **What is that Baptiſm, from whence there certainly and constantly ariſeth the Anſwer of a good Conſcience towards God? Doth not this always ariſe from the inward baptiſm, from the waſhing away of that which defileth the Conſcience? Is not then the Conſcience thereby made Good and Holy in the ſight of God? And doth it not then Anſwer the Holy Will, Law and Spirit of the holy and good God?**

Anſw. *The Baptiſm of Water, being that which* Chriſt *commanded.*

Rep. VVater Baptiſm, or outward waſhing of the Body, cannot make the Conſcience good: for a man may do that upon a miſtake, through error of Judgment, and go unchanged into it, and come unchanged out of it. But the inward Circumciſion and inward Baptiſm, doth really cut off and waſh away the ſin and filth of the Conſcience, and ſo make it good, and then the good Conſcience doth anſwer to God, in what he teacheth and requireth. But that water-baptiſm was commanded by Chriſt, is ſtill denied on our part, and unproved on his.

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He saith, *A clear Conscience ariseth from a true Conformity to the Law of* God.

Rep. This is very true. But what is the Law of God in the new Covenant, but what he writes in the heart? God is the Teacher of his People in the new Covenant, and what he teacheth and requireth of them by his Spirit, is their Law. Christ is their Law-giver, and he gives forth his Law of Life, from his Spirit of Life, to those that wait for it; *Isa.* 42. 2. And he likewise opens the Scriptures, and shews what God taught and required of former Ages, and of this present Age. He shews what the shadows of the Law were, and what the Ministration of the Prophets and *John* was, and what the Ministration of the Son is; who is Faithfull in all his House, to every one there, as a Son, to give the Law of the Spirit of Life to them, even as *Moses* the servant was to give the outward Law to those of his house. So that it is not sufficient to read a Scripture, or Scriptures, and say this was Commanded and this was Practised of Old; but to wait to know how it was Commanded, and how Practised, and of what Nature it was, whether of the everlasting Nature of the Kingdom, which is to remain, or of an outward, Elementary Nature, which might be shaken and pass away. For it was the Will of God, that all such things should be shaken and pass away that the Kingdom it self alone, which cannot be shaken, might remain; *Heb.* 12. 27

Conclusion. **O that People knew and experienced the Baptism which is the substance, and then they would not lodge that Baptism or outward washing, which in its Nature can be no more than a Sign, Signification or Representation of that which is the substance!**

Answ. *Our Baptism which is the Gospel-Baptism, being Baptised into Christ, is that which brings us to the substance Christ Jesus our Lord the substance of all things. So that signs or significations are nothing to us, but Christ is all to our souls.*

Rep. That Water-Baptism is the Gospel-Baptism, can never be proved by you, it being neither of the Nature of the Gospel, nor commanded by Christ the Law-giver in the Gospel. And that this washing with outward Water is the Baptising into Christ, is a very low and dark Apprehension, far from Truth and the right understanding of the Scriptures, and the experience of those, who are Baptised with Christ's Baptism. And that which brings to Christ, is the Father by his drawings, not outward *B*aptising, or washing the outward man, with outward Water: that is but a bodily exercise, and bodily exercises profit little; so far are they from bringing to Christ the substance. And as for what he saith concerning Signs and Significations; O that it were so indeed, that they were nothing to you, but Christ were all to your souls! For if it were so indeed, could ye thus cry up a figure or shadow of the Gospel-*B*aptism; and be so ignorant of the substance; Do the *Jews* know the inward Circumcision? or do ye know the inward *B*aptism, any more than the *Jews* knew the inward Circumcision? Read that Scripture, *Rom.* 2. 28, 29. and the Lord apply it home to your Souls; *He is not a Jew which is one outwardly, neither is that Circumcision, which is outward in the flesh: but he is a Jew which is one inwardly, and Circumcision is that of the Heart in the spirit and not in the Letter, whose praise is not of men, but of God.* Now may not the Spirit of God say in these our dayes, (yea of a truth the spirit of our God doth say so, and many have heard his Voice so speaking) He is not a Christian, which is one outwardly, neither is that Gospel-*B*aptism, which is outward on the flesh: but he is a Christian which is one inwardly, and the Gospel-*B*aptism is that of the heart, in the spirit, not in the Letter, whose praise is not of men, but of God. The *Jews* praised the outwardly Circumcised, and ye praise the outwardly *B*aptised: but God praiseth the inwardly Circumcised and Washed. So that their Justification and Praise is of him, and they matter not the Justification or Praise of man.

He adds further, *Neither do we these things but to obey him and follow his footsteps, that he went before us in, and so he is our leader and Commander.*

Rep. Every practice of his he doth not Lead or Command his Disciples to follow him in. He was Circumcised outwardly: are we to take it up because it was his footstep? No more are we to take up the outward washing, because it was his footstep. But we are to take up that Circumcision, which cutteth off that

tha which is Evil from us, and Crucifieth to the Word: and we are also to take up that *Baptism*, which inwardly *Baptiseth* and Effectually cleanseth from Sin. O how plain are these things, where the Eye is single, and the mind not blinded or prejudiced, with its own Conceivings and Misapprehensions!

He adds yet, *So that we are not Idolizing any thing, but following Christ in the way he went before us in.*

Rep. I wish from my Heart, ye were not Idolizing *Johns Baptism*, or Water-*Baptism*, by setting it in the place of Christ's *Baptism*, and attributing that to it, which belongs to Christ's *Baptism*, and not to it. *To* affirm the water-*Baptism* is the Law of the spirit of Life in Christ, and that stooping to it, is stooping to the Law of the spirit of *Life* in Christ, and that the soul cannot be sanctified without going into the outward Water: for till then 'tis in disobedience, and charged as a transgressour, and the inward man cannot be washed while living in disobedience; and that sin is washed away by this outward water-*Baptism*, and that this takes off Disobedience, and so is the answer of a good Conscience in obedience to God, and that it leads persons into Christ; with more of this Nature; what is this, but the Idolizing of an outward. Elementary Creature and Creaturely action; and an undervaluing of that Water and Blood, which alone can do this? Now to term this Idolizing is no reflecting on Christ, but on mens error of Judgment, and their erroneous Practices which insue thereupon: Much less is it Blasphemy, although Christ himself was accounted a Blasphemer for testifying the truth, by the professors of that Age; and such a judgment may his followers meet with now, from the professours of this Age.

He saith further, *I know that the pretence of all this, is the Baptism of the Spirit,*

Rep. He is greatly mistaken. It is not a *pretence*, but a feeling of the Baptism of the Spirit, by the Water of the fountain of Life, which God opens in the heart and the being born of this water and of the Spirit. By this means we came to know the Baptism which saves, and the Spirits washing and Regenerating us therewith; and if we should give the honour of this Baptism, to the washing of the Body with outward water, we should Sin against the Lord, and be Unfaithful in the Testimony he hath given us to bear.

He saith; *Take notice that the Baptism of the Spirit, is a Promise, not a Duty.*

Rep. That it is a *Promise*, is granted: but it is also a *Duty* to receive the Promise, and to give up to be baptized by him. Now to open this a little: for I write in Love and Tender Good-Will, and in that which opens my heart. The Spirit of the Lord did strive with the Old World. What did he strive for? Did he not strive to reclaim them from sin? To Circumcise them? To Wash them? God gave his good Spirit to the *Jews* to instruct them. To what end to instruct them, but that they might circumcise the foreskin of their hearts, and be no more stiff-necked: and that they might be inwardly washed in heart from their wickedness, and their vain thoughts might no longer lodge within them. So that the inward Circumcision and the inward *Baptism* of the Soul and Conscience (from whence is the answer of a good Conscience) was before either the outward Circumcision or outward *Baptism*, and is the substance, whereof the other were but figures. The *Spirit* was not only promised in the time of the Gospel, but was also promised in the time of the Law (though more abundantly promised to be poured forth in the Gospel-dayes) *Prov.* 1. 23. Now what doth it do, when poured forth? Doth it not enlighten, quicken, lead, touch, wash or sanctify; purge out the Old Leaven, and Leaven with the New Leaven of the Kingdom? Here's true Understanding and true Experience. O that ye might come to witness and partake of it? Do ye desire to obey? O that ye were taught of God to know Christ, as the Father reveals him inwardly, and to deny and put off all that is contrary unto him, that ye may be baptised into him, and be found in him, Filled and Clothed with his Righteous Spirit, Life and Nature; in which Righteous Spirit, Life and Nature the true Circumcision and the true *Baptism* is witnessed.

He saith; *The Promise of the Spirit*, John *calls the Baptism of the Spirit*, Mat. 3. 11.

Rep. Though the *spirit*, when poured out according to the promise of the Father, did baptise several wayes: Yet that is not it which *John* there calls the *Baptism* of the Spirit: but the *Baptism* of the *Spirit* is the inward purging away of Sin and Filth, by the *spirit* and its Fire, or by the *spirit* of Judgment and *Burning*, which those that were *Baptised* by *John*, were afterwards to expect and wait for, that with his fan their Floor might be purged, their Chaff burnt up, and the Wheat gathered into the garner, *v.* 12.

He saith again; *Take Notice, that the being baptized with the Spirit, or having the Spirit, does not excuse us of our being baptised in Water, but rather fits us for it.*

Rep. If *Baptism* with VVater were a Command of Christ; being baptized with the *spirit*, or having the *spirit*, would not excuse from it. But if baptizing with the *spirit* be the Gospel-*Baptism*, and that which was figured out or represented by *Johns Baptism*; then we are not to turn back, from the substance, to the figure; or from Christs command to his Disciples, to Gods command by *John* to his Disciples.

He quotes *Act.* 8. 29. compared with *ver.* 38, 39. *Where* (saith he) *We may see, that the Spirit was in the work of the Administration of VVater-Baptism, as it leads Men to the Truth of the Gospel; and therefore 'tis that the Apostle saith*, that by One Spirit, we are baptized into One *Body*, 1 Cor. 12. 13.

Rep. God, from whom the Law was, and the Prophets, and *Johns* Preaching and *Baptism*, did work in them all by his Spirit; and *Johns* Ministration being the highest, God might please to work most therein. But that this is Christ's Baptism, commanded by him in the Gospel; or the VVater thereof, the VVater wherewith Christ washeth the Soul, or the VVater of Regeneration, whereby God Regenerates; that we cannot but deny, being taught of God and having experience of the contrary. Yea it is manifestly but a shadow of Christs *Baptism*, and not the *Baptism* it self; not the *Baptism* of his *spirit* and *fire*, wherewith alone the soul can be inwardly purged, *Mat.* 3. 11. compared with *Isa.* 4. 4.

But that VVater-*Baptism* leads Men into the Truth of the Gospel, is his great mistake. He had said but a few lines before, *that it is the Office and VVork of the spirit of* God *to lead us into all Truths of the* Gospel: Let him stick to that, and wait to experience that; and not attribute, that to a dead thing, which belongs to the *Living spirit*.

And whereas he interpreteth that scripture 1 Cor 12. 13. of outward visible *Baptism* with outward Water, that is a very manifest Misapprehension. (I wish he did not so misunderstand and misinterpret scriptures, for want of the right Key which opens them) For all that are *Baptised* with outward-Water (whether *Jews* or Gentiles, bond or free) are not *Baptised* into one *Body*: but all that are inwardly *Baptised* by the one spirit, are *Baptised* into the one *Body*, whereof Christ is head; and they all drink into one *spirit*: in which *spirit* they all have *Life* to act in the Body, and have a living sense of their place and service in the *Body*, which they, who only are *Baptised* with Water, have not.

THus far in way of *Reply* to his *Answers* to those Queries, which did flow from me, as Life and the Love of God sprang up in me, without any premeditation at all; which retain their truth, evidence and strength, notwithstanding all that he hath said to invalidate or weaken them. Now follow his Queries returned to Consideration, which it is on my heart to return an *Answer* to, in the nakedness and plainness of truth, as the *Lord* hath pleased to open and give me the Knowledg and Experience of the things queried of.

Quer. 1. *Whether the Baptism of the Spirit be not a promise, and the Work of God to give it to his Creatures, and the Baptism of Afflictions an imputation of wicked men: and but one Baptism Commanded by Christ as a Duty to submit unto, if not Water-Baptism; what is it then?*

Answ. The *Baptism* Christ Commands his Disciples to submit to, is his own *Baptism*, the *Baptism* of his Spirit. The true Disciples of Christ are inward *Jews*, and

and inward Christians; and they are to submit to the inward Circumcision and Baptism of Christ their Lord. *They* are to be washed inwardly with the Water of that Fountain, which God opens to the house of *David*, and to the inhabitants of *Jerusalem* for Sin and for Uncleanness, *Zech.* 13. 1. Doth God set this open for the Inward and Spiritual *Jews*, or Christians; and is it not their Duty to be washed or *Baptised* inwardly with it? *They* are to be *Baptised* with the Holy-Ghost and with fire, *Matt.* 3. 11. Every Disciple ought to wait for, receive and experience this *Baptism*. *They* are to be washed with the Spirit of Judgment and burning, and to have their Corrupt blood purged away thereby, *Isa.* 4. 4. *They* are inwardly to be *Baptised* into the Name of the *Father, Son* and *Spirit*, that they may inwardly rise up in the newness of the *Life* and of that *Living* Name, *Matt.* 28. 19. *They* are to be *Baptised* into the one *Body*, which is the Spiritual *Body*, and by Spiritual *Baptism* is the soul *Baptised* into it (and not by that which is Carnal) and so to come to mount *Sion*, and the Heavenly *Jerusalem*, and enter into it, which the Uncircumcised and unclean cannot enter into; but they alone that know the *Truth, as it is in Jesus*, and keep it, *Heb.* 12. 22. *Isa.* 52. 1. and *Chap.* 26. 2.

Quer. 2. *If but One Baptism commanded, and Men cannot Baptize one another with the Spirit, and 'tis sinful to Afflict one another; What Baptism is this One Baptism?*

Answ. *God* made his Apostles (and makes those whom he makes Ministers in the Gospel) able Ministers of the *New-Testament*; not of the Letter, but of the Spirit. And if the *Lord* make them able Ministers in his Spirit, What should hinder them from Ministring the Spiritual Baptism? The same Spirit that teacheth through them, Is it not able to Baptize through them? *Who is sufficient for these Things*, saith the Apostle, 2 *Cor.* 2. 16? Were they sufficient to Teach, but as *God* taught through them? And, Are they not sufficient to Baptize, as *God* baptizeth through them? How often have we found our Souls taught and baptized, by the Water of Life, flowing from the Spring of Life, through the Holy Ministry, which God hath mercifully raised up, and maketh use of, in these our Dayes?

Quer. 3. *Whether it be not the Work of* God *on the inner Man, that brings the outward Man to be Baptized, and Obey the Commands of* God?

Answ. It was the Work of God on the inner Man, when *John's* Baptism was commanded by God, to bring Men to *John's* Baptism; and it is the Work of God's Spirit in the Heart, which brings Men to discern and subject to Christ's Baptism: For the Baptism of Christ is not discerned by Man's Wisdom, or by the Reasoning Mind, but by the Sense of Life in the Heart.

Quer. 4. *Whether Men can be truly sanctifyed by Faith, and the Spirit, that are disobedient to* God, *and live so?*

Answ. No, they cannot. But true Obedience requires true Light and true Understanding: For all are not Obedient, who judge Themselves so; but those whom God judgeth so. The inward *Jew* is obedient to the inward Baptism, which Christ hath appointed, and dareth not set up *John's* Outward in its place.

Quer. 5. *Whether the Spirit of* God *doth not distinguish between Sprinkling of the Spirit and Baptism?*

Answ. They are both Figurative Expressions; but they tend to, and end in one and the same thing in Substance, which is Inward Cleansing. *Sprinkling clean Water upon the Soul doth cleanse it*, Ezek. 36. 25. And dipping into, or being over-whelmed with the Water of Life, in the pourings out of the Spirit upon the Soul, doth cleanse also. For there is a River, the Streams whereof do not only Refresh, but also Cleanse and carry away Sin and Filth from the Soul, as with a Flood.

I pray consider that Place, *Isa.* 44. 3, 4, 5. When God, from the Fountain of Life, pours out Water and Floods upon him that is a Thirst; Do not these Floods and Water wash him and nourish him also? Do not they wash away that, which hinders his Springing up, and Growth in the Truth? And, Is not he hereby Baptized into the Name of the *Lord?* God is the God of *Jacob*, the Holy One of *Israel*. And, Doth not one that is washed, feeling that carryed away by the Floods, and Over-flowings of the Spirit, inwardly feel, and presently say in his Heart, *I am the Lord's, and another surname himself by the Name of* Israel? Now, I am one of the Seed of *Ja-*

tab indeed, and of God's *Israel*; and that Name belongs to me. I am inwardly washed from my former Wicked and Deceitful Heart: That is gone, and a New Heart and Spirit of God's Creating and Forming, is witnessed by me; and God's Spirit testifyes in me, and to me, *That I am an* Israelite *indeed, in whom is no Guile.*

Quer. 6. *Whether the Circumcising Knife be not the Word of* God; *and the Soul obeying of it, be not a Sign the Knife hath entred, and taken place on the Soul of Man?*

Answ. It is true: The Word of God, the quick, powerful, piercing Word of Life, the Word which lives and abides for ever, and is a Commandment of Life in the Heart, (*Deut.* 30. 11, to 15. which is the Commandment, Law, or Word of the New-Covenant, *Chap.* 29. 1.) which is the Word of Faith, which the Apostles preached, *Rom.* 10. 8. This Word of God is the Circumcising Knife; and the Soul Obeying of it, cannot but be Circumcised by it.

But I am jealous, with a Godly Jealousie, lest he mistake, and call somewhat else the Word, and reckon his Obedience to what he apprehends from the Letter, to be Obedience to the Word; and if so, he greatly deceives his own Soul. And I have good Reason thus to be Jealous concerning him, because I find him, in his *Answer* to my *First Query*, terming Water-Baptism the *Law of the Spirit of Life in Christ*; which cannot but be strange Language, to all that know the Nature, Vertue, Life, and Power of the Law of the Spirit of Life in *Christ Jesus.*

Quer. 7. *Whether Baptism doth not lead Men into* Christ, *as Obedience to the Mind of* God *in* Noah's *Time, led him into the Ark, that we may be saved by* Christ, *as* Noah *was by the Ark?*

Answ. It is the Father, by his Drawings, that leads Men to *Christ*; and *Christ*, by his Spirit, Baptizeth them into Himself. He Conforms those to Himself, that come to Him, both in his Death and Resurrection, by the Spirit and Power of the Father.

Now, it is this Baptism, or the Inward Washing, which removeth that which destroyes: and the Soul that is subject to the Ministration of *Christ*'s Spirit, and gives up to be washed by him, is washed and made clean, and comes into the Number of the Saved: For feeling the Power which saves, and experiencing the Vertue and Operation of it, he must needs be saved thereby.

Nor was it Obedience in *Noah*'s Time, which led him into the *Ark*; but *God*'s Voice or Special Command to him, which he received in the Faith, (*By Faith he prepared the Ark*, Heb. 11. 7.) which Faith produced Obedience: So that, 'tis Faith in the mighty Power of *God*, which saves; which Power works mightily in them that truly believe, mightily Circumcising, mightily Baptizing, mightily Burying with *Christ*, Burying the Soul into his Death, and Raising it up again in the Newness of his Life. So that, here is a real inward Work of Faith, a real inward Appearing and Working of the Power, and a real Obedience to, and a going along with the Power in its Work, in the holy Fear and Trembling: And so the Soul works out its Salvation, by the Power which works in it *both to Will and to Do, according to God's good Pleasure*, Phil. 2. 12, 13. Eph. 1. 19, 20.

Quer. 8. *Whether* Christ *was not Buryed in the Water in Baptism, (We then being Baptized) We then be not Buryed with* Christ *by Baptism?*

Answ. Christ was Circumcised with *Moses*'s Circumcision, and was also Baptized with *John*'s Baptism, which was a dipping into, or burying in the Water: Yet notwithstanding this, he hath his own Spiritual Circumcision, and Spiritual Baptism, to be administred in the Gospel-Dispensation unto His. And, as all *Moses*'s Disciples were to be Circumcised with his Circumcision, and all *John*'s Disciples to be Baptized with his *Baptism* unto Repentance; so all *Christ*'s Disciples are to be inwardly Circumcised and Baptized with his inward Circumcision and Baptism; which is the Substance of both the other Figures.

Now, those only that are thus Circumcised, are Circumcised by *Christ*; and those only that are thus Baptized, are buryed with him by Baptism into his Death; which must be, before they can truly know a Rising with Him in his Life. May not a Man or Woman easily, from an Apprehension in their Understanding, go into the outward

Water,

Water, and rise up again out of the Water; and yet not know what it is to Dye with *Christ*, or Rise with *Christ*? But he that knoweth the inward Baptism, witnesseth and experienceth these Things, being made a Partaker with *Christ*, both in his Death and Resurrection.

Quer. 9. *Whether Obedience to the Law of God doth not give a Soul a Good Conscience in the sight of God, and Disobedience make the Conscience guilty? and, Whether ever the Soul can be clear of Sin, while living in Disobedience to the Law of God?*

Answ. It is *God's* sprinkling the Soul, whether with the Water of his Holy Fountain, or with the Blood of the Covenant, and his washing them there-with, which makes the Conscience good, *Ezek.* 36. 25. *Zech.* 13. 1. *Heb.* 12. 22. (Let it be considered seriously, whether Outward Water, or Inward, be intended in that Place, *Heb.* 12. 22? and when *David* said, *He washed his Hands in Innocency*, Psal. 26 6. whether he did it with Outward Water?) This Water, this Blood, this Sprinkling, this Washing, is received in Obedience, and not in Disobedience. But, What Obedience is it received in? Is it received in Obedience to *Moses*'s Circumcision, or *John*'s Baptism? or in Obedience to *Christ*'s Circumcision and Baptism? And let him, and all of his Perswasion seriously weigh, Whether ever the Soul can be clear of Sin, while living in Ignorance of, or Disobedience to *Christ*'s Circumcision and Baptism, whereby alone Sin can be cut off from the Heart, and washed away from the Conscience?

Quer. 10. *Whether to Obey God, be not the Way to meet with God, and to be Baptized of God?*

Answ. Obedience is better than Sacrifice; and to hearken, than the Fat of Rams. And to obey *Christ*'s Spirit in the Gospel-Dispensation, being inwardly Circumcised and Washed by him, is far better, than to be Circumcised with *Moses*'s Circumcision, or Baptized with *John*'s Baptism. The Day is dawned, and the Shadows are fled away; and the Obedience is not now to the shadowy Ordinances of *Moses*, or *John the Baptist*; but to the Light of the Day, which shines in the Hearts of the Children of the New-Covenant. And they only have the true Knowledge of *Christ*, and the true Obedience, who know the Shinings of this Light, and walk with *God* in the Shinings thereof, 2 *Cor.* 4. 6. 1 *Joh.* 1. 7.

Quer. 11. *Whether Men can idolize God's Ordinances, in keeping, doing, loving, and living up to them?*

Answ. They that set up *Moses*'s Circumcision, or *John*'s Baptism, for *Christ*'s (which are not outward, as *Moses*'s and *John*'s were, but Inward and Spiritual) they idolize them, and are found Guilty of so doing in the sight of Him who judgeth Righteously. Is it not Idolizing the Shadow or Figure, to set it up in the Place of the Substance?

Quer. 12. *Whether Men's calling the keeping, doing, loving, and pleading for* God's *Ordinances*, Idolatry, *be not some of those hard Speeches* Jude *speaks of*, 15 Jude?

Answ. He still all along takes the Thing in Question for granted. We grant, that *Moses*'s Circumcision was *God*'s Ordinance, and that *John*'s Baptism was *God*'s Ordinance: but that either of these is a Gospel-Ordinance, that *Moses*'s Circumcision is the Circumcision of *Christ*, or *John*'s Water-baptism is the Baptism of *Christ*; that we Conscientiously and Groundedly deny; *God*'s Spirit in the Scriptures, putting a Difference between them; as particularly, between *John*'s Baptism and *Christ*'s, *Matth.* 3. 11. So that, as he greatly mistakes the thing, so (through his Mistake) he lamentably wrests and misapplyes that Scripture, *Jude* 15. And let him seriously consider, Whether that Scripture may not fully be applyed to them? and, Whether they can possibly avoid the Load of it, without Repentance, who deny and revile the Inward Appearance of *Christ*, by the Light of his Spirit, in the Hearts of His, in this our Day, and deny his Inward Circumcision and Baptism, to be the Gospel-Ordinance of our Lord *Jesus Christ*, setting up *John*'s *Water-Baptism* in the stead thereof.

Quer. last. *Whether is he not inexcusable, and labouring to make void God's Law and Commands, when Men so slight, contemn, despise, write, and do all they can to keep People from closing in with them, and make them afraid of them by their Writing and Preaching, as some do?*

Answ. This *Query* implyes a very deep, wrong Charge against the Children and Servants of *God*, for their Obedience to *God*'s Spirit. O, How will he answer this

to

to *God*! Becauſe we own Chriſt's Baptiſm, with the Holy Ghoſt and Fire, and into the Name of the Father, Son, and Spirit, with the Water of the Fountain which God opens for Sin, and for Uncleanneſs, and give Teſtimony thereto in the Requirings in God's Spirit, having learnt it of him, and experienced it from him, and having a Neceſſity upon us in his Name and Authority (many times) to teſtify, That this is the Goſpel-Baptiſm of *Chriſt* our *Lord*, and that *John*'s Water-baptiſm is not the Goſpel-Baptiſm; but only a Figure, Repreſentation, or Shadow thereof: Therefore, this Man chargeth us with *Invading and Labouring to make voyd* God's *Law and Commands, with ſlighting, contemning, deſpiſing*, &c. Are not theſe hard words, and a very unjuſt Accuſation againſt *God*'s Choſen Meſſengers and Servants, and any whom he pleaſeth to make uſe of in this Teſtimony? But the Truth is, Theſe hard *words* are not ſo much againſt *Us*, as againſt *Him* that ſends *Us* with this Teſtimony; and is no leſs than a fighting againſt Him, who will be too hard for you *All*, and will gather People more and more from the outward Water-Baptiſm of *John*, to the inward Baptiſm, by his holy Spirit and Fire; which, happy are they, that know and are baptized with.

He ſaith at the Cloſe; *I have no End in this, but* God's *Glory*.

Anſw. But he greatly miſtakes the way to glorify God: For to ſet up the Shadow of a Thing, inſtead of the Thing it ſelf, is not the way to glorify *Chriſt*, or the Goſpel-Diſpenſation. For *Chriſt* is the Son, who doth not come forth with *Moſes*'s Circumciſion, or *John*'s Baptiſm, (who were both Servants) but with the Spirit and Power of his Father, where-with he Circumciſeth and Baptizeth inwardly and ſpiritually. And to ſet up that which is Outward in the ſtead of This, is both to diſhonour the *Father*, and the *Son*.

THE CONCLUSION.

NOw, for a Cloſe, I ſhall open a little of the Myſtery of CHRIST, and of his Enlightning, Quickening, Circumciſing, and Baptizing; from ſome Scriptures, as the *Lord* hath pleaſed to open them *in* Me, and *to* Me, and give Me the Inward Senſe and Experience of them.

Joh. 1. 1. & Verſ. 3. *The Word was in the Beginning, which Created all Things*: and this *Word* is alſo the Beginning of the Creation of God in the Heart. *In this Word was Life, and the Life was the Light of Men; and this Light, which is Life in the Word, ſhineth in Mens Darkneſs*; which enlightneth them that believe in it, and the Life thereof quickneth, and giveth Life to them that hear its Voice, and believe in it; and both the Light and Life, or the Word by its Light and Life, Circumciſeth and Baptizeth. Doth not the pure Light cut off, chaſe away, waſh away Darkneſs (wherein all Sin and Uncleanneſs is Comprehended) from the Heart? Doth not the pure Word of Life, received in the Faith, purify the Heart?

Queſt. *But, Where is this Word? or, How ſhall a Man come at this Word, or hear its Voice or Commandment, in the Obedience whereof it is enlightned, quickned, circumciſed, and baptized?*

Anſw. It is not far off: *It is nigh thee*, ſaith *Moſes*, *Thou needs not go up to Heaven for it, or down to the Deep*, &c. For *God*, in his Love to Man, hath placed it nigher, even in Man's Mouth and Heart, that he might hear it, and do it, *Deut.* 30. and *Rom.* 10. And he that enclines his Ear to this Word, hears and obeys it, lives. And

as

as it is the Word of the New-Covenant, (in which is the Light and Life of the New-Covenant) ſo it brings him into the New-Covenant, or makes an Everlaſting Covenant with him, even the ſure Mercies of *David*, *Iſa.* 55. 3.

Another Scripture is, 1 *Joh.* 1. 1. where he ſpeaks of the ſame Word, of the ſame Life, and of the ſame Light, where-with Men are Enlightned, and wherein they are to walk, *Verſ.* 7. That which is declared of, that which is to be teſtifyed of by the Goſpel-Miniſters, is the Word, the Life, the Light. This is the Meſſage Chriſt gave his Apoſtles to Preach, *That God is Light*, Verſ. 5. What is the Intent of this Meſſage, but *That Men might be turned from Darkneſs to this Light*, Act. 26. 18. And then the Light enlightens them, and they ſoon come to feel Life, and the Word from which the Life comes. And ſo they that truly Receive the Teſtimony of the Light, (which is the Goſpel-Meſſage, *Verſ.* 5) they ſoon come to the Manifeſtation of the Life (or of him who is the Life) in their own Hearts; and ſo into fellowſhip with them that are in the Light, and with the Father, and his Son *Jeſus Chriſt* alſo.

A *Third* Scripture is, 2 *Cor.* 4. 6. which ſhews the way of Enlightning the mind, which is by *God*'s cauſing the Light of Life to ſhine in the Heart; which being believed in, gives the *Knowledge of the Glory of* God *in the Face of Jeſus Chriſt*. *God* is a Spirit, the Knowledge of Him is Spiritual, given and received in the Shinings of his Light in the Heart.

Thus we receive the Beginnings of our Spiritual Knowledge, and thus we receive the Increaſe thereof day by day. In his Light (in the Shinings of his Light in our Hearts) we ſee Light at firſt, and in the further Shinings thereof, we ſee more and more Light.

The Laſt Place I ſhall mention, is *Matth.* 13. 31. The Kingdom of God was that which *Chriſt* much Preached, and here he preacheth it as a *Seed ſown in the Heart*, and that a very little One. Now conſider, if this be not the Word of God in a Seed, Chriſt in a Seed, Life in a Seed, Light in a Seed, (*God's Seed, his Seed remaineth in him*, 1 Joh. 3, 9.) Now this Seed, as it grows in the Heart, grows in its own Life, Light, Nature, Spirit, Power, *&c.* and puts all theſe forth in the Heart in which it grows, againſt *Sin*, and towards *Righteouſneſs*. Yea, the Judgment of *God* is Revealed in the Spiritual Light, Life, and Power of this Word againſt Sin, and for Righteouſneſs; and *God's Zion*, *God*'s inward, ſpiritual *Zion*, (or his People and Children) is Redeemed by the Judgment and Righteouſneſs, which is Revealed from, and in this *Word* in the Heart. And this *Word* is ſo Powerful againſt Sin, that it doth not only cut it off, and waſh it away from the Mind and Conſcience, and ſo make them Clean; but it alſo keeps the Mind, in whom it remains (as it is regarded and hearkned to) from joining to Sin any more: And if Sin cannot be joined to, it can neither be Conceived, nor brought Forth, 1 *Joh.* 3. 9. *Jam.* 3. 15.

Object. *But by this Doctrine, or Experience, (as thou call'ſt it)* Chriſt *in his Outward Appearance, his Sacrifice and Blood, as alſo the Scriptures, with the Exhortations and Commands thereof, are all laid waſt, and made voyd, and of no uſe or effect; all being attributed to this Word, Life, and Light within.*

Anſw. No, in no wiſe. This *Word* within, with the Life and Light thereof, doth not make voyd any former Appearance or Miniſtration of God; but rather Eſtabliſh them, by owning them in their proper Place, Uſe, and Service. For he that truly owns this Word, Light, Life, Spirit, Power, *&c.* in his own Heart, muſt alſo own it in the Hearts of others, in *Moſes*, in the *Prophets*, in *John*, and in its Fulneſs in Chriſt in Fleſh: and the Vertue of all it did in Chriſt, and by Chriſt in the Fleſh, towards the Salvation of Mankind, which his Obedience, and the ſhedding of his Blood, was by the Father made abſolutely Requiſite unto. And the Scriptures, the Inſtructions, Reproofs, Exhortations, Commands thereof, *&c.* in the Hand of the *Spirit*, are very uſeful to this Day: and the Shinings of Chriſt, and Quicknings of his Life are felt in them, when the *Lord* manageth them unto the Soul for good. Yea, the Words that Chriſt ſpoke in the Dayes of his Fleſh, are Spirit and Life to this Day, when he ſpeaks them in the Heart. But they are not Life, as Men apprehend, underſtand, or ſpeak them of themſelves; but rather Death, as ſo made uſe of.

And

And ſo thoſe that thus only learn the Words, or practiſe the Words; they do not learn aright, or practiſe aright: They do not know Chriſt aright; they do not *Believe* aright, or *Repent* aright: They cannot know Chriſt, as he is the Word of Life in the Heart; nor Hear him, nor Obey him, nor be Circumciſed or Baptized by him: but are drowned in litteral Apprehenſions and Conceptions of their own, beneath Him who is the Life.

Thus the *Jews*, in their Day, waited for the *Meſſiah*, & ſpake great Things of the Kingdom of the *Meſſiah*; but knew neither Him, nor his Kingdom, when He appeared and preached it. So likewiſe, many now ſpeak great Things of Chriſt being come, and of his Obedience, Death, Reſurrection, Aſcenſion, *&c.* and yet know not Him, his Voice, his Appearance in their own Hearts, or in the Hearts of others: but think in their Obedience to what they apprehend from the Scriptures, to have Eternal Life, whilſt ſtrangers to the living Principle of Truth; whereby he gives Eternal Life to his Sheep, *that hear his Voice, and follow the Lamb of* God *whereſoever he goes*, and leads along his Sheep with him, *Joh.* 10. 27, 28.

He that would know God and Chriſt to Salvation, muſt know them in that Myſtery of Light and Life, wherein and whereby they ſave and deliver from the Myſtery of Sin and Death: for there's the Myſtery of *God*, the Myſtery of the *Father*, the Myſtery of *Chriſt*, the Myſtery of the Goſpel, the Revelation of the Myſtery, the Preaching of the Myſtery, the Myſtery of the Kingdom of *God*, the ſpeaking the Wiſdom of *God* in a Myſtery, the Riches of the Glory of the Myſtery, the Acknowledgment of the Myſtery, the Fellowſhip of the Myſtery, and the Myſtery of the Faith held in a pure Conſcience. The true Miniſters of Chriſt, are Stewards of the Myſteries of God. They have the Treaſure of Life in their Earthen Veſſels, and are to give forth from that Treaſure to thoſe they miniſter to, and bring them to the diſcerning and partaking of the ſame Treaſure in themſelves.

O conſider, conſider, all ye Profeſſors of Chriſt, and of the Chriſtian Religion! There is a Myſterious Power that begets, a Myſterious Womb that conceives and brings forth, a Myſterious Birth that is begotten and brought forth, which hungers after the Myſtery, and is fed with the Knowledge, Life, and Vertue of the Myſtery. That Birth, which is of a Nature below this, or feeds on a Knowledge below this, and hath a Faith and Hope beneath the Nature of the Faith and Hope, which God gives to this Birth; is but the Child, or Birth of the Bond-Woman, which is not to Inherit with *Iſaac*, the true Heir: but all ſuch kind of Children of the Kingdom, muſt be caſt out with the Bond-Woman, their Mother, *Matth.* 8. 12. *Gal.* 4. 30.

The Birth of the Father's Spirit and Power, is only the true, inward *Jew* or *Chriſtian*; to which the Promiſes, the Kingdom, and everlaſting Salvation belongs: and all elſe are but Pretenders to be what they are not; who after all the Fires of their own kindling, and Sparks where-with they compaſs themſelves about, will at laſt lye down in Sorrow, from the Hand of the *Lord*. O that none might be deceived, by the Enemy of their Soul, about Matters of ſo Great Concern!

18*th. of the* 5*th. Month*, 1679.

J. P.

THE END.

TO FRIENDS

In and About the

Two Chalfonts.

Dear Friends!

YE have a deep Place in my Heart; and my Cryes are to the *Lord* for you, that ye may live to Him, and find his Life ſpringing up, and abounding in you. What is it to have a diſtinct Name, or diſtinct Meetings from the World, unleſs the Power of the *Lord* be felt in your Hearts, and his Preſence in your Aſſemblies? O that the *Lord* would awaken you! O that the *Lord* would quicken you! O that it would pleaſe the *Lord* to raiſe up a ſtrict Watch in you, againſt all Drowſineſs, and Careleſneſs, and Temptations and Snares of the Enemy, that ye may Travel on your Journey, with your Backs upon the World, and your Faces towards *Sion*; never looking back to the Fleſhly Nature, Deſires, or Luſts, to entertain any thing of that any more, which ye have parted with in the Demonſtrations, and Leading of Life; but ſtill preſſing on further and further, till ye come to apprehend, and be poſſeſſed of *That*, for which ye have been apprehended by God, and drawn in ſome Meaſure towards.

O my *Friends*! There is a Path of Life, in which ye muſt travel even to the very End of it, or the Crown of Life is not to be Received! O that ye might travel on! O that nothing might ſtop you! O that ye might every Day wait for, and feel the Leader, and walk on with Him in the Simplicity, Uprightneſs, and Senſe of his Life, out of the Reach of that Wiſdom, which is ever and anon forming Reaſonings in the Heart againſt it, and ſtriving to darken, and make the plain Way of God intricate to the Soul!

My Life often reacheth to you, my Soul exceedingly longeth after you! And in the Stirrings of the ſame Life, be ye alſo helpful to me, crying to the Lord for me, that I may abide with Him, feel his Preſervation, and dwell in that, which he hath choſen to appear to, and refreſh the Soul in; that I may be Acceptable to *Him*, and further Helpful to You, in the Seaſon of the Stirrings of his precious and powerful Life in my Heart. The Lord God of Mercy, watch over you; pruning, and keeping down all the Earthlyneſs, and Corruption, in any of you, and watering and cheriſhing his own Plant in you all; that ye may dayly witneſs the Dying and Decreaſe of the One, and the Quickening and Growth of the Other, even till Death be perfectly conſumed and ſwallowed up by the Growth, Power and Preſence of the Immortal Life in you, and your ſouls ſafe and happy in your God.

And ſo to the tender Mercyes and Care of the Lord, do I give you all up, breathing for you (as for my own Soul) that ye may be perfectly the Lord's, perfectly given unto Him, perfectly waiting upon Him, and dayly Receiving into your precious Veſſels the precious Living Teſtimonies of his Love and Acceptance, and his ſweet Heavenly Dews; which will exceedingly Refreſh, and make your Hearts glad, as he cauſeth them to deſcend and light upon you: So that, which is of God in your Hearts every Day, wait to feel God breathing upon, that it may open unto Him,

receive Strength from Him; and ye in it be more and more Gathered and United to the Lord, even till ye wholly become one Nature, Mind, and Spirit with him: and then ye will see the End of your Travels, and sit down in his Joy, and Peace, and pure Rest from all Labouring after Life, and all Sorrows for the Want and Absence of it, and all Fears of losing or being separated from it, being Established in the Power which is over all, and which preserveth all that are Encompassed with it, and Established in it, for ever and ever.

From my present Place of Confinement in Alisbury, *according to the Will of* God; *who is Blessed, and to be Blessed in all that He doth, or suffereth to be done:* 22d. of the 3d. Mon. 1666.

Your Friend and Brother in the Meek Innocent Nature of the Lamb, and in the Begetting of the Royal Heavenly Life,

I. P.

O My *Friends*! Prize the rich, tender Mercy of the Lord, in calling you out of this World, towards his Everlasting Inheritance, and Fulness of Life! And let not any thing of this World come between *Him* and *You*; but let all that is of this Worldy Nature, both within and without, be trampled upon by you; and the Price of the High Calling of our God in Christ Jesus, be faithfully and earnestly pursued after, that none fall short of the Hope and Glory set before him; but that every one may so run, as certainly to Obtain and Enjoy for ever, even the Dominion and Reign of God, over all that is contrary to him, and the setting down in the Rest, Joy, and Peace of his Nature, for evermore. *Amen.*

To Friends in Truth, in and about the Two Chalfonts.

O Let every Soul wait to feel the pure Life of God, that in that we may wrestle with our tender Father, for the opening the Depth of his Bowels, and tender Mercy, that that may be brought forth in every Vessel, and in the whole Body, as may make the Glory of his Name shine, and may fill the Vessels of his Choice with the Joy and Pleasure of his Salvation! O that the pure Measure of his Life might be awakened, and raised in your Assemblies together; that ye might feel the pure Fountain, the Springs opening in you, the Streams running through you, and every Soul refreshed, filled, and satisfyed; that ye might go away blessing his Name, who hath taught you, and given you Hearts to wait upon *Him*, and who sheweth you Mercy, and giveth you Acceptance in your Waitings!

And, Dear *Friends*, Watch, that Life may be alwayes fresh and savoury in you, to the seasoning of all your Thoughts, Words, Conversations, and Actions, that ye may feell the Name of GOD written upon you, and his precious Presence in you, and with you.

And in this Freshness remember me, to whom the Lord hath given to remember and breath for you; who am a Prisoner, and have suffered many Afflictions, because that of God which is in me, cannot bow to that which is of Man.

From Alisbury-*Prison*, 23*d. of the* 6*th. Mon.* 1666.

I. P.

TO

To Diligent and Faithful Friends, in and about the Two Chalfonts.

O tender and dearly beloved Friends,

MY Spirit is at this time touched with the Sence of the great Goodneſs, and Mercy of the Lord; inſomuch, as I feel breakings forth therein, and repeating there over and over again; O What hath the Lord done for Us, What hath the Lord done for Us? For he hath not only given Us a Senſe, and Taſt of the precious Promiſes in the Scripture: but hath alſo led Us in the Way of the fulfilling of them. He hath Manifeſted that to Us, wherein not only the Promiſe is made, but whereto alſo the Promiſe is fulfilled. Which of you, that is open and freſh, doth not know the Seed of Life, the living Principle, the Light Eternal, which leads out of the Death and Darkneſs into the Land of the Living, the Holy Land, wherein dwells Peace and Righteouſneſs, the Land which flows with Milk and Hony, wherein are the Vineyards which ye Planted not, and the Houſes that ye Built not, wherein the true Vine grows, and its Branches ſhoot forth, and bear the right Grapes. O my Friends, Do ye not know the Father which Begat you, and the Son in whoſe Image He hath Begotten you, and His Spirit, which is the breath, ſtrength, and power of your Life? How hath the Lord God advanced you, poor, afflicted, deſpiſed, perſecuted Remnant, above all the Kindreds, Families, and Profeſſions of the Earth? How nigh is the Lord your God unto you! Doth He not Tabernacle, and Dwell in you! Do ye not feel Him walking up and down, and taking Delight in your Spirits, who are ſeparated from the unclean Thing, and to whom ſubjection to Him is become Pleaſant and Natural. O the Lord God give His People a Senſe what He is unto them in this Day, and lead them along into their ſeveral Poſſeſſions and Inheritances, that they may ſit down with *Abraham*, *Iſaac*, and *Jacob*, each in his Portion in the Holy Land, and in the Heavenly Dwelling-places in Chriſt Jeſus, which the Souls of thoſe that are Redeemed by Him, are acquainted with, and ſit in.

It is on my Heart to inſtance in ſome things a little more particularly, that the Senſe, and Remembrance of God's Goodneſs to you herein, may come the nearer and cloſer to your Spirits.

Firſt, Have ye not had experience of the Lord's Love, and Faithfulneſs in Manifeſting his Name unto you, which ye have in ſome meaſure known, as pure, precious, and excellent, as a ſtrong Tower in caſe of Danger, and Aſſaults from the Enemy? And hath not the Lord taught you by a ſecret inſtinct of his Spirit and Life in you, to retire, and hide your ſelves in this Tower, from the violence and fury of the Enemy? And have ye not alwayes found Relief, Safety, and Protection therein? Indeed, when ye have gone out into your own Thoughts, and conſulted with the Reaſonings of the fleſhly Mind, there ye have met with a Wound and a Hurt, and have lain open to the ſtroke of the Betrayer and Devourer: but the Name of the Lord hath never deceived, or diſappointed any of you that have Truſted in it, relying upon His Kindneſs, Tenderneſs, Mercy, Love, and Faithfulneſs therein.

Secondly, Hath not the Lord given you a Proportion of the pure Heavenly Patience, even of the Lambs Meekneſs and Patience; and alſo given you to poſſeſs your Souls therein, wherein hath been felt a true meaſure of Reſt and Peace with Him, in the midſt of all the Diſturbances, Fears, and Troubles, both within and without? And hath not this been an help and ſuccour to you, even in the time of his Judgments, wherein ye have been inabled to wait, and lye ſtill, until the Indignation was over-paſt, and the Mercy ſprang afreſh?

Thirdly, Hath not God Manifeſted to you the Place of his Worſhip, even ſo that ye know, and have often experienced it to be in his Name, Spirit, Truth, and Power? And hath he not prepared for you, and given to you the pure Offering and Sacrifice, and accepted it at your Hands? And have ye not often; yea, may I not ſay alwayes, felt his Preſence meeting there, and the Refreſhments which come from his Preſence in this Day of his Mercy, and of his tender viſiting, and refreſhing his Seed?

Fourthly, Have ye not felt the Word of his Power ſhaking the Mountains, breaking the Rocks, and making the dark, hard part in you, and the Enemy of your Souls to Tremble at the Sound of his Voice? Yea, Have ye not found thereby the Stony *heart* in a great meaſure taken out of you, and a tender *heart*, an *heart* like Fleſh given you inſtead thereof, which hath melted, and bowed before the Lord, and tenderly received the Impreſſions of his Spirit?

Fifthly, Have ye not found the Laws of Life, the Laws of the New-Covenant Written by the Finger of God's Spirit in this new *heart*, ſo that ye could read the Will and Requirings of your God, by the Light of his Spirit in the inner Man?

Sixthly, Hath not he alſo put his Spirit within you, that ye have not only read the Law Written, but have alſo found a delight (and ability alſo in him) to do his Will? For the Lord hath not left you to do what he requires, according to the Old-Covenant, but he himſelf Worketh in you both to Will, and to do what is acceptable to him, of his own good Pleaſure.

Seventhly, Have ye not found his Fear put into your *hearts*, even a Fear which no precepts of Men can teach, nor ye can by no means attain to, but as he pleaſeth to give it you? and doth not this Fear make you Wiſe in him to depart from Evil? doth it not cleanſe out the Evil? Doth it not keep out the Evil? Did ye not find this Vertue in it at the very firſt, and do ye not ſtill find it to this very Day?

Eighthly, Do ye not find the blotting out of Iniquity, and the not remembring of your Sins by the Lord? Ah, How hath the Lord forgiven you? How doth the Lord pitty you? How doth he bear with you? Do ye not know the place and ſtate wherein Mercy pleaſeth him, and where he is never weary of pardoning, blotting out, and forgiving? Do ye not feel the Sprinkling of the Blood of the Covenant dayly by him upon your Conſciences, and the precious Vertue thereof?

Ninethly, Do ye not find the Anointing near you; yea, within you, ready to teach you to know the Lord, ſo that ye indeed know him, not according to outward Names and Apprehenſions only, but his Nature, in his heavenly Power, in his inward Vertue, Manifeſtations, Operations, and Appearances in you? And this is true Knowledge indeed, pure Knowledge, freſh Knowledge, living Knowledge, which makes you Conformable to, and brings you forth in the Image, and Likeneſs of what ye Know.

Tenthly, Is not the Way of the Ranſomed, the Way of Holineſs, become Clear and Pleaſant to you? Hath not the Lord removed many Stumbling-Blocks, that he might make the Way plain? And is it not a Path, wherein there is no erring, wherein a Way-farer may walk without Fear or Danger, the Light is ſo certain, the Guide ſo faithful, and the Path ſo eaſy and infallible to the plain, honeſt, ſingle, upright *Heart*, who freely giveth up to the Lord, and waiteth to be taught and led by *him?* Indeed to the Wiſe, Reaſoning, Diſputing Mind it is not thus; nor to you at any time when that part is up: but as that is brought down, and the ſimplicity of Chriſt (the Innocent Birth) raiſed in you, Do ye not ſtill feel it thus? Therefore ye had need to Watch, and Pray, and Wait, and Believe; that ye may know, and enjoy the precioufneſs of your Spiritual Eſtates, and Conditions in the *Lord*, and that that which would corrupt and deſtroy, may (by the lifting up, and diſplaying of the Banner of *his* Love and Power in you) be beat down, and kept out.

Eleventhly, Hath not God given you of the true Humility, whereby that which was once exalted in you, above his Fear, and above his Seed, is now brought down,

down, and laid low, and his pure Life and Fear in you exalted over it? Do ye not know the feigned Humility and Fear (which Man's Wisdom Teacheth, and Man's Wisdom Learneth) and abhor them? And is not the true Fear and Humility which ye have received from God, very precious, and of great Use and Service to you?

Twelfthly, Have ye not received the true Love, whereby ye are taught, and enabled to Love the *Lord* your *God* above all, and the Brethren, Children, and Fathers in *him*; yea, and your very Enemies also. How Precious is this! Who can Witness this, but he who hath received it! But he, whose *heart* the Lord hath Circumcised, and from which he hath cut off the enmity and contentious Nature, which cannot truly Love, neither the *Lord*, nor His People, nor His Creatures, though it maketh a subtile, deceitful shew thereof, to the deluding both of it self and others.

Thirteenthly, Do ye not know the true Righteousness, and the true Sanctification which is in Christ Jesus, and which ye receive, and abide in, in him, which formerly (in a great measure) ye did but talk of, and which many to this day (whom the *Lord* hath not gathered, as He hath done you; but hath left behind, out of the Power, out of the Calling, out of the Election) have only the Words of, and their own Apprehensions upon the Words, but know not, nor feel, nor enjoy the thing it self, as ye do this day, Blessed be the Name of your Merciful God and Redeemer.

Fourteenthly, Do ye not know *Sion*, the Holy Hill of God, and *Jerusalem*, the Holy City which is Built thereon, which hath long been hid even from Ages and Generations, but now is made Manifest in the Spirit, and many are already come thither, and many more are Travelling thither-wards, and some dwell and abide therein, and feel the Law going forth out of *Sion*, and the Word of the *Lord* from *Jerusalem*, and find their Souls Translated by the Mighty Power of God from Death, and Hell, and Enmity, into the Nature, Love, and Life of the Lamb, in whose Light, those that are Saved, and Redeemed by Him, walk?

Fifteenthly, Do ye not know the true Church and Body of Christ, which is one Spirit with Him, which is Flesh of his Flesh, and Bone of his Bones? And hath not the Lord in his Mercy, made you Members thereof? And do ye not feel the Nourishment, Vertue, Life, and Spirit of the whole Body in your own Vessels, and so are partakers of the true Union and Fellowship, both with the Lord Jesus Christ, and one with another? For he that is gathered by, and walks in the true Light, is also in the true Life and Fellowship, both with that which Begets, and with that which is Begotten.

Sixteenthly, Do ye not know the Kingdom and Reign of Christ, already in measure set up, and daily more and more setting up in your hearts? And is not his Government Sweet, Pure, Heavenly, Pretious, Refreshing to that which is of God in you, and an Iron Hammer and Scepter to that which is Earthly and Fleshly. And is it not your Joy to feel him Reign and Overcome his Enemies, Exalting his Holy Name, Power and Scepter over them? And what he hath done, and what he is a doing, and what he yet will do in you, of his own tender Love, and for his own Name's Sake: Do not your hearts leap within you, when at any time the Lord pleaseth to give you the sense and sight thereof?

Seventeenthly, Do ye not know the Fast which the Lord hath Chosen, and hath not the Lord helped you to keep that Fast? Have ye not felt his Power break the bond of Iniquity in you, and the once oppressed in you coming up in a true measure of the pure freedom to serve and worship the Lord? And have ye not also had a taste of the Feast, which the Lord hath prepared on his Holy Mountain, even of the Fat Things, and Wines on the Lees well Refined, which they that Inhabit there, eat and drink of abundantly in his Presence?

Eighteenthly, Do ye not feel God the Lord making an Everlasting Covenant with you, even of the Love and Mercies sure to *David* and his Seed forevermore? Is not he near you, yea with you and in you, who is the gatherer into and the preserver in this Covenant? Yea do not ye feel him teaching and enabling you to keep Covenant with the Lord your God (by the Vertue, Power and Presence of his Life

Life and Spirit in you) even as he keepeth Covenant with you? Inſomuch as ye begin to feel a Settlement and Eſtabliſhment in him that is true, and your Calling and Election becoming ſure, and the danger and fear of falling away or miſcarrying, removing from off your *ſpirits*?

What ſhall I ſay to you, what ſhall I mention further, or what ſhall I Inſtance in? Have ye not felt the Wilderneſs become a fruitful Field, and the fruitful Field become a Forreſt? Have ye not felt the Lame walk, the Deaf hear, the Blind ſee, the Dumb ſpeak, the Leper cleanſed, the Dead raiſed, *&c*? Have ye not witneſſed the ſore ſhaking and terrible paſſing away (in meaſure) of the Old Heavens and Old Earth, and the Forming, Planting and Bringing in (in meaſure) of the New Heavens and the New Earth, wherein dwells Righteouſneſs, in the ſtead thereof? So that in the places where Dragons lay, is now green Graſs with ſweet-ſmelling flowers; and in the once Parched, Dead, Dry, *B*arren, Deſolate Heaths, are now Springs and Flowings of the pure Living Water?

Friends, There is one, whom the Father hath ſealed (and he is but one, yea the very ſame in us all) in whom are all the Treaſures of Wiſdom and Knowledge, and all the Riches and Subſtance of life: And we through the Mercy and Goodneſs of the Lord partake thereof, as we are gathered into him, found in him, and abide in him.

And now my *Friends*, What hath differenced us from others, or why hath the Lord done this for us more than for others? Search your hearts, ſee if any of you can find the cauſe thereof in your ſelves. Indeed I cannot. From my very heart I cannot but cry Grace, Grace, Mercy, Mercy, Love, Love, (deep tender Love) Goodneſs, Goodneſs from the very firſt beginning all along throughout the whole carrying on of the work to this day: and I have nothing elſe to hope in or plead before my God. Do I believe? It is he gave me *Faith*; yea he putteth it forth and cauſeth it to act in me, or I eaſily fail therein. Do I will that which is good in any kind? My Will is of him, yea it is in him, and hath its Creation, Preſervation, Being and Strength from him. Do I obey or do that which is good? No, no; Not I, but his Life, Power and Spirit in me. Do I ſuffer inwardly or outwardly? That is not of me neither, but he that hath given me to believe; he alſo giveth me to ſuffer, and beareth up my *ſpirit* in my ſufferings by his Power and for his Name's-ſake. So that my heart ſaith (and I confidently believe he will in his Mercy and Goodneſs preſerve me in that ſenſe for ever) Not unto me, not unto me, in any one Reſpect; but to thy Name, to thy Holy Name, to thy tender Name, to thy Infinite Bowels and pretious Love and Compaſſions, in every Reſpect, be the acknowledgment and praiſe given of what thou haſt done, and yet doſt, and wilt do in and for my *ſoul*, for ever and ever.

And now my dear *Friends*, as the Lord hath Demonſtrated the way of *L*ife unto you, ſo that it is ſealed in your ſpirits, and ye have walked in it, and alwayes met with, not only the Promiſes of Life, but even Life it ſelf therein: So the Lord ſtill watch over you, that nothing ever blind that eye in you, which alone can ſee this way; and the Lord preſerve you in uprightneſs of heart, that ye may ſingly wait on him, for his Father manifeſting of it in you and to you, and that he by his living ſpirit would continually quicken and rouſe up your ſpirits to walk diligently and faithfully therein: that ſo ye may come to ſee what ye have not yet ſeen, and to deſire what ye have not yet deſired, and may find your hearts and inheritances enlarged in the Lord. Ah what is the world or any worldly thing or intereſt in compariſon of this! The Lord remove every ſnare, and every ſtumbling block out of your way, and every weight and burthen from off your ſpirits, that ye may run with joyfulneſs to the end of your courſe, and may enter into the full Kingdom and Poſſeſſion of *L*ife. Ye have received already that which is all: but ye muſt wait for the farther opening and ſpreading of it in you, and your farther growth into it. The *Lord*'s ſoul hath travelled for you, and his faithful meſſengers have likewiſe travelled and ſought after your ſouls, and your ſouls have travelled, and mourned, and waited, and gone through temptations and tryals of many kinds; and had a taſt of the true Peace, the true Holineſs, the true Righteouſneſs, the true Joy, even the Joy of Everlaſting Kingdom. Now the *L*ord God preſerve you, that nothing may interrupt

rupt or come between you and that, wherein ye have felt him, and wherein is his riches and fulneſs: but that ye may alwayes feel that, and abide faithful to the *Lord* in that, wherein the Preſervation and Growth unto Life Eternal alone is witneſſed.

And *Friends*, Put the *Lord* in mind, that as he hath pleaſed to manifeſt the way, and ſhew that clearly unto you whereby the heart is joyned to him and preſerved in him: ſo he would pleaſe of his free and tender Mercy to add this alſo, even to give upright hearts and entire ſpirits, to abide with him in that Principle of Life, wherein he hath gathered you, and to watch unto, and be faithful to all his warnings, drawings, movings and leadings, that his Spirit may have no matter of grief againſt you, but it may be the delight of his Soul to do you good continually, and to anſwer the deſire of your ſouls in every thing that ye breath unto him for: that the *Lord* may not be aſhamed to own you to be his people, and ye may feel with joy and abundant conſolation that he is your God. And this will be enough in all the tribulations, afflictions, and tryals that ye meet with, either inwardly or outwardly. So the God of love and peace preſerve you in that wherein is fellowſhip with him, and in which his Life, Love, Joy and Peace naturally, and delightfully ſpring up, and flow into the Soul. *Amen. Amen.*

Written in Alisbury-Goal, about 9th. *and* 10th. *of the* 12th. *Mon.* 1666. J. P.

For Friends of our Meeting, and Thereabouts.

Dear Friends,

I Am deeply ſenſible that it is a day of trouble, rebuke and diſtreſs, to the *Iſrael* of God. The Lord hath pitched his pure, living Tent, and begun to build up his beloved City: the Lord hath indeed had Mercy upon Sion, and favoured the Ruins and Deſolations thereof. But the malice and rage of the Enemy is great, who ſeeketh to compaſs the Tent of the Holy, and the beloved City, that he may lay waſte and deſtroy the Work and Heritage of God. Now all that feel Life, all that are of the true Birth, all that know the Seed, Oh abide, Live and Breath in the Seed, that ye may come forth in true Life and in the ſtrength of God's holy Spirit (with ſtrong Cries and Tears, with Innocency and Righteouſneſs, with Meekneſs and Patience, *&c.*) to the help of the Lord againſt the mighty. We have no ſtrength but our God, nor is our expectation from Man, (whoſe breath is in his Noſtrills) who is to be ceaſed from: but we believe the Voice; that not by ſtrength, nor by mans Power, but by my Spirit, ſaith the Lord of Hoſts, ſhall this work of his be preſerved, and go on. Therefore every one wait to feel the Seed travel, and cry daily to the Father, that ſo the Spirit of darkneſs may be hindred, and by the Power of Life withſtood, in all its enterprizes againſt the Children of Light. O let the Condition of *Jeruſalem* be written upon every ones heart: and as members of the Living body, feel the wants, afflictions and diſtreſſes of your fellow-members day by day. And let every one ſay in Spirit.

Lord, take care of all thy Children. O thou tender Father, Conſider what they ſuffer for the Teſtimony of thy Truth and for thy Names ſake; and uphold them, and give them Victory and an holy Dominion over all, becauſe it belongs to thy Seed, into which thou haſt gathered them, and in which thou haſt United them to thy ſelf. O carry on thy Glorious work, which thy own mighty Arm hath begun, and cut it ſhort in Righteouſneſs for thine Elects ſake, that it may be finiſhed by thee, to thine own everlaſting Praiſe. Thy Children wait on thee, they cry to thee day and night, that they may be preſerved by thee in the well doing, and in the pure, holy, innocent ſufferings for thy Truths ſake, until thou ſayſt it is enough, until thy holy Spirit ſay it

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is finiſhed. My Lambs, *ye ſhall ſuffer no more, but now ye ſhall reign with me and my Son for ever.*

My dear Friends, it is now the time of Prayer, and of waiting upon and hopeing in the *Lord*, who knoweth and conſidereth all our Conditions. If any be Afflicted let him pray. We are Afflicted, we are oppreſſed without cauſe or provocation on our parts, only becauſe we fear, and love, and obey our God, according as he hath taught us, and becauſe he hath put this Reſolution into our hearts, that we will abide in ſubjection to him, and ſtand to the holy Teſtimony which he hath given us to bear, whatever befalls us. And what ſhall ſeparate us from his *Love*, or come between us and his care over us, who is able to bear us up in all, and carry us over all (in the Holy Dominion and Strength of his Seed) that can ſet upon us, and ſtrive to turn us out of the way, or to make us faint in the Way?

Dear Friends, In my bonds I remember you, and pray for your proſperity, do ye alſo remember me in your daily addreſſes and approaches to God, that I may receive increaſe of Virtue and Strength from the Lord, by the help of your prayers: and Oh feel the afflictions of the afflicted, and breath for them day by day, that the whole Body may receive the flowings in of Life, help and ſtrength daily, from the pure breathings of *Life*, in every member of the Body every day.

So the God of *Love* and *Mercies* be with, and do good to his whole Heritage: and fill you, (with the reſt of his Children) from the pure fountain of Life, with freſh ſtreams of Life day by day. *Amen.* This is the hearty deſire of

Reading-Goal, 9th. of the 6th. *Mon.* 1670.

Your Friend, Brother and Companion in the Faith and Patience of the Saints, who have had a Share in the Affections, which befall his Children, and Choſen ones, for his Names ſake,

I P.

AND truly Friends, it is not grievous, but rather Joy to me, to undergo the ſeveral afflictions and temptations, which my tender Father in his tender Love and Good-Will orders for me. Yea all that can taſt, tell me, Is it not greater Riches and far ſweeter, in this our day, to bear the Reproach of Chriſt, and to ſuffer for the Teſtimony of his precious Truth, than to enjoy the pleaſures of Sin and Glory of this World, which are but for a ſeaſon?

Dear Friends, (*Whom I love in the* Lord, *and whoſe Proſperity and Growth in the Truth, I greatly deſire*) *This Senſe is on my Heart, in reference to you, at this time.*

THE Lord's Soul travelleth for you, (having viſited you in tender Mercy, and with great loving Kindneſs) and he deſireth to Enjoy and Poſſeſs you, as an Inheritance for Himſelf to delight in, and to do Good unto continually: And I know, there are many among you, who have alſo deſired and travelled after the *Lord*, and have been burthened and grieved with that, which hath in any meaſure hindered your Soul's enjoying the *Lord*, and your Faithful Serving *Him*, and *His* Delight and Pleaſure in You. Now *Friends*, This is my preſent Deſire and Breathings for you, even that ye may be joyned further and cloſer in the Everlaſting Covenant of Life and Peace with the *Lord*, which muſt never be forgotten on your Parts, as it cannot be on

on His: Wherein to help all the Tender and Faithful Hearted among you, this Advice ſprang in my Heart to you this Morning.

Mind and watch to that which quickens and enlivens the Soul towards *God*; and watch againſt that which flats and deadens it: For they are both near, and they both ſeek after you; the One for your Good, the Other for your Hurt. I need not tell you what theſe are, nor where or how they appear, (ye have been abundantly, and as ye wait on the *Lord*, are dayly inſtructed therein, bleſſed be the Name of the *Lord*) but in continual watching to the One, and againſt the Other, is the Diligence and Care of your Spirits dayly to be Exerciſed. O! at no time, let your Spirits be looſe and careleſs! For the Enemy waits to do Hurt, and the Lord waits to be gracious, and to do your Souls Good. Watch therefore, and Pray, that ye enter not into the Temptation of the Enemy, nor miſs of the tender Mercies, and loving Kindneſſes of the *Lord*, which are ſure to the Seed (and to all that are of, and abide in the Seed) for ever.

O! Who would miſs of the quickning Vertue of our *God*, of being Anointed with his Holy Oyl, and of having the Flames of Life kindled further in him, who would be Captivated, and brought into Subjection to Sin, Satan, Vanity, and the Spirit of this World again; who hath witneſſed any Proportion of Deliverance there-from? Ye know, that ye can do nothing of your ſelves: Oh, What need have ſuch to watch to that, which is able to work mightily in the Heart, and to bring forth the Fruits and Effects of Righteouſneſs; and to bring under, and keep under, kill and ſlay that Power of Unrighteouſneſs; and to root out, and bury the Dead out of the Sight and Remembrance of the Living. Glorious Things are teſtifyed (truly teſtifyed) concerning the Power of the Lord, and his mighty Operation inwardly in the Hearts of his Children, in this Day of the Preaching of the Everlaſting Goſpel again, after the long Night of Darkneſs. Let none be content without witneſſing and experiencing a Meaſure thereof, in their own Particular. O dwell not with Death, Vanity, nor Corruption! (O my dear *Friends*, let not vain or earthly Thoughts lodge in any of your Hearts!) But dwell with Him, who is Pure, who is Living, and gives Life to your Souls; and alſo gives Peace, and brings it Home to you, leaving upon your Spirits that *Peace which paſſeth all the Underſtanding*, and Comprehenſion of Man; and who maketh his Called, Choſen, and Faithful Ones glad with his Deliverance from the Power and Temptation of the Enemy, and with the Flowings in of Life, and Redeeming Vertue, from the Fountain thereof. *Judea* (the City) is known among the Living; *Whoſe Walls are Salvation, and all the Gates and Entrance into it Praiſe*.

And, my dear *Friends*, Mind your Meetings together, to wait upon your God, with great Serioufneſs and Intention of Spirit; every one watching to feel Life up in your own Spirits. O ſit down (yea, breath earneſtly to the *Lord*, to give you to ſit down) in the Silence of Fleſh, and in the Stilneſs of your Spirits; waiting for the Preſence, Appearance, and Power of your God, to be Revealed in the Midſt of you, that your Hearts may be ſearched more and more, and the pure Judgment revealed againſt whatever would appear or riſe up contrary to the Holy Nature and Will of God, and that which is for Death brought into Death more and more; and ſo the Bread and Water of Life given to that which is to be Nouriſhed up in Life, that all that is Impure may be kept down, and that which is Pure (the Plants and Trees of Righteouſneſs) may thrive, flouriſh, and ſpread more and more, and you ſit down under the Shadow of your own Vine and Olive-Tree, partaking of the Sap and Fatneſs thereof.

O that every one of you, in all your Meetings together, might witneſs that Scripture fulfilled in you: *They ſhall be abundantly ſatisfyed with the Fatneſs of thy Houſe, and thou ſhalt give them, or make them to Drink of the Rivers of thy Pleaſures*.

And I beſeech you, in the Bowels of tender Love, take heed of Sluggiſhneſs, or Careleſneſs, or Deadneſs of Spirit in your Meetings: Theſe Things in no wiſe become the *Lord*'s People, nor your Profeſſions of waiting upon the Living *God*. Ye are to look up, to watch, wait, and breath for the *Lord*, to be Exerciſed by his Spirit, to have to do with Him, before whom all Things are naked and bare; to offer up that Acceptable Sacrifice of a Broken Heart, of pure Praiſes, of Love, Life, Humility, Thankſgiving, &c. and to receive what the Father of Mercies ſtands ready (in and through the *Lord Jeſus Chriſt*, the Son of his Love) to give forth unto you: Can you be thus Exerciſed, while in a drowſie, ſluggiſh, careleſs Spirit? Do not ſuch diſhonour

the *Lord*, whose Name ye should honour? And, Is not the Jealous *God* provoked and grieved by such things as these, whom ye should walk in all Humility, Tenderness of Spirit, and Well-Pleasingness before?

I beseech you therefore Watch against all Things of this Nature, and be Diligent, that ye may witness the Law of the Spirit of Life in *Christ Jesus*; making you free, and fencing you against all Things of this kind; that ye may be a Chosen Generation, a Royal Priest-hood, an Holy Nation, a peculiar People, a Temple of Living Stones, wherein the living *God* may Dwell and Walk, and Sup with You, and give unto you to Sup with *Him*; where ye shall Eat the pure Bread of Life, and Drink the Wine of the Kingdom, which will glad your Hearts exceedingly, and the Joy of the *Lord* will become your Strength; which Strength will carry you above the Strength of the Enemy, and cause you to bring forth the Fruits of Life, and Righteousness, naturally to the *Lord*: And so you shall shine as Lights in your several Places, and shew forth the Praises of *Him*, who hath called you out of Darkness into his marvellous Light? For it is a Marvellous Light indeed, which the *Lord* hath caused to shine in the Spirits of his Children, whom in this Day of his Power he hath begotten to Himself, and the Life Eternal is wrapped up in it: and they that truly know it, know it to be no less than the Light of Life, even the Light which came from the pure Life of the Son, and leads to the Habitation, and Dwelling-place of the Father.

There is one thing yet remains with me, which I would fain have you grow in a true, sensible, and experimental Understanding of, which is this; to wit, What it is not to touch the Unclean Thing; the Enemy will be stirring up, and casting in that which is Unclean, upon the Vessels which *God* is purifying and preserving from all Pollution. But there is a Starting-back from, and Eschewing the Evil, a Forsaking of the vain earthly Mind and Thoughts, and a Receiving in such Temptations and Suggestions no more. O that ye might all experimentally know and witness what This is! I know, many of you do in some Measure; Blessed be the God of our Mercies, Blessed be our Saviour and Redeemer, for ever and ever! But, Oh! more, more, more of this Knowledge, more of this Experience, my Heart livingly breaths for, for my Self and You, that we may witness the Scripture abundantly fulfilled in our Hearts from the *Lord*: *Whosoever is Born of* God, *doth not commit Sin; for his Seed remains in him; and he cannot Sin, because he is Born of* God. O feel the Weight of this Scripture, in that which gives the Understanding of it! The *Lord* hath made a New Covenant, and a Living Covenant, and prepared a *new* and *living* Way of the Ransomed to walk in without erring, that he might amend all (in this New People,) which was amiss in those under the First Covenant.

O let the *Lord* enjoy the Design of his Heart; and his People so wait upon *Him*, that they may all be Renewed in the Spirit of their Minds, and the *Lord* may have a Generation of *Calebs* and *Joshuas*, who may fully follow after Him in all Things, and who may witness his Power and Presence still with them; and the holy (tender, merciful) God may never be provoked by them, to cause him to with-draw his good Spirit from them, and so to leave them, and forsake them; for if any draw back from the *Lord*, and from the Holy Commandment of Life, the *Lord*'s Soul can have no Pleasure in such. O that therefore, there may be none among you drawing back to Perdition! (and take heed of Deadness, Drowsiness, Sluggishness of Spirit, Earthlyness, Fleshly Wisdom, Unbelief, *&c.* for that is a Degree thereof, and leadeth thitherwards) but all to grow in Faith, with Diligence, towards the Saving of your Souls, (which is far nearer, than when you first believed) which ye shall be sure in due time to reap even the Salvation ye wait for; if ye faint not, nor grow weary in your Minds; but abide in the Faith and Patience, unto the End of your Tryals both Inward and Outward, which are measured out by the Spirit and Wisdom of the *Lord*; and not by the Wiles of your Enemies, whom the *Lord* stops and chains at his Pleasure.

The Grace, Mercy, Love, and Peace of God our Father, and of our Lord *Jesus Christ*, be multiplyed unto you, and fill your Hearts from Day to Day, according to your several Capacities; and enlarge your Capacities, and bring you more and more into the Heavenly Fellowship; that your Joy therein may abound, and ye may dayly Rejoyce in

in the Goodness of the *Lord*, and in his exercising loving Kindness, Judgment, and Righteousness in the Earth.

Reading-Goal, 22d. of the 3d. Month, 1671.

This is from your Brother and Companion in the Afflictions, and also in the Joy and Glory of this Day of the Salvation of our God, which is further to be Revealed and Enjoyed by those who Meekly and Patiently wait for it,

J. P.

AND, all my dear *Friends*, who have known what it is to be Uncovered, and Stripped of your own Righteousness, (and of all Fleshly Robes and Garments) and to put on the Lord *Jesus Christ*, even the Innoceney and Righteousness of his Nature and Spirit; and so to appear before the *Lord*, and walk with Him in the Garment which he puts upon you. O Friends, keep this Garment about you, that ye be not stripped and robbed of that where-with *God* once Cloathed you, and so your Nakedness appear, and Men see your Shame; and instead of being an Honour, ye become (any of you) a Reproach to the Name and Truth of the *Lord*; which is very Honourable, and should be Honoured in, and by us All.

The Direction of This in my Heart, was to *Friends* in Truth in *Chalfont*, and thereabouts; among whom my Heart hath been greatly Comforted and Refreshed, who (some of you) had some Knowledge of my former great Misery and Distress for want of the Power and Presence of the *Lord*; & are now witnesses with me of his tender Mercy, & great Salvation: Glory to Him, who sits on the Throne; and to the Lamb, whose Kingdom is Exalted over all, who already Reigns in Righteousness in the Hearts of a Remnant; who sit down, and find Rest and Peace, and true Joy of Heart, Soul, and Spirit, under the Shadow of his Government; and cannot but sing and sound forth Praises, pure Praises, Honour, and Dominion, and Strength to the Name and Arm, which hath done the Valiant Acts, bringing Sin, Corruption, Death, and the Grave under; and bringing Life and Immortality to Rule, and have Dominion over it; that so He that is pure Power and Life, is felt Tabernacling and Living in his People; and he gives unto them to Live in, and through, and with Him: and they cannot but sound Praises to the Power and Glory of his Life, from Day to Day; Glory in the Highest to our *God*, and to His *Christ*, for ever and ever; *Amen. Hallelujah.*

SOME QUERIES CONCERNING Compulsion in Religion.

Query 1. WHether every Man ought not to endeavour to be fully perswaded in his own Soul, concerning the Religion and Worship which he performs, and offers up to *God?*

Quer. 2. Whether, when a Man is fully perswaded concerning the Religion and Worship he ought to perform to God, Whether he is not then bound in Conscience so to worship and serve God, as he is fully perswaded in his own Soul?

Quer. 3. Whether, if a man should leave that way of Religion and Worship, whereof he is fully perswaded in his own Soul, and should worship according to the Law and worship of the Country wherein he lives; whether this would be accepted of the *Lord*, and whether his Soul would not be in danger of the displeasure and wrath of the *Lord* therefore?

Quer 4. Whether God hath given any man or men Power, by laws and penalties to compel men to worship him, contrary to the belief of their hearts and their full perswasions of their Souls? Is it not written, that whatsoever is not of *Faith* is Sin? and hath God given any men power and Authority to compel others to sin? surely the end of Magistracy is to Restrain men from sin, and not to compel men to sin.

Quer. 5. Whether under the *law* of *Moses*, the Worship was not first made manifestly clear to mens *H*earts and Consciences, and they fully perswaded thereof. Before they suffered any penalties annexed for failing in it, or turning aside, from it?

Quer. 6. Whether under the Gospel, Christ or his Apostles did ever compel any by outward force to their way of Worship, or give any Rule for compulsion after their dayes. Did not they say, they were not *Lords* over mens Faith, but that there was one Lord and Master, even Christ, to whom every man was to give an account? Now if men should commend us for Worshiping, as they teach us, and by Laws require of us contrary to the belief and full perswasion of our own Souls, and Christ condemn and punish us therefore, would it not go hard with us?

Quer. 7. Was it not the Beast that compelled men to Worship, and is he not branded therefore. *Rev.* 13. But could he by his Laws and Penalties compel any, whose Names were written in the Book of Life, to his Worship? others indeed he did compel, and cause to Worship, as may be seen in that Chapter.

Quer. 8. Is not Christ's Kingdom Spiritual? are not the weapons of his welfare Spiritual? are they not mighty, through God, to convince and establish men in the Truth, and in the way of the Gospel-Worship? Would Christ have any People forced by outward Compulsion, to Serve or Worship him? Whosoever will, let him come, saith he; and his people are a willing People, and God loveth a Chearfull giver and a Chearfull worshipper. Is not compulsion a great argument against that Church and Ministry, that useth it, that they want the Spiritual Weapons? that they want the Authority and Power of the true Church and Ministry, and so are fain to seek to supply it by the Authority and Power of Man? For that which is of man, if it were not held up by Man, would fall: but the Truth will grow and increase, and that which is of God will stand, and out-Live all the Violence, and Oppositions of Men. And one thing is worthy of very serious Consideration concerning this Worship, which there is such striving to compel men to, which is this; What kind of Persons they are that dissent from it, and what they are, for the Generality, that so cry it up. Are not many of them very Loose, Prophane, Swearers, Cursers, excessive Drinkers, yea some of them Atheists? Is there not a ground of jealousie at least, if not a strong Argument against that Worship and way of Religion which pleaseth these?

Can that which came from God and is of God, please Corrupt man? And who are they that dissent from and dare not practise it? Are they not men of tender Consciences, and that fear to offend the Lord, and who seek after that Religion and Worship, wherein there is Truth, Life, Vertue and Power? Now which of these are likeliest to know the Truth, and to be taught of the Lord the true Worship.

O that these things were seriously considered of: for though men were Wicked and Prophane themselves, yet if they did not oppose that which is good, but could suffer others quietly to serve, and fear the Lord; neither their Sin nor danger would be so great.

Reading-Goal, 19th. of the 7th. Month, 1670. } I. P.

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HE that Ruleth over men, must be just, Ruling in the fear of God; Now he that is just and Ruleth in the fear of God, cannot afflict or punish any for fearing God or for worship which they perform to him in his fear. Shall not he that made the World, be Worshipped by his Children and Servants, according as he requires of them? but shall the Authorities of this World oppose him therein, and with all their might stop and hinder, (as much as in them lies) his Children and Servants from obeying him? Now the Lord God of Heaven and Earth (who is above all and hath Power over all) knoweth; that not in opposition to Authority, but in the fear of his Name, do we (who are called Quakers) meet together to worship him as he hath required of us; and that if we should not so do, we should Sin against him, and be guilty of Rebellion against the King of Kings, who is able to save and destroy both Body and Soul for ever. And in this case it is that Christ hath bid us not fear him that can kill the Body and can go no further, but rather to fear him, who can kill both Body and Soul and cast them into Hell.

O that the Magistrates of this Nation were just, Ruling in the fear of God; could they then afflict those that fear him, as they do; even such as are taught by him to Love and Pray for their Enemies? Is not there work enough for the Magistrates Sword against manifest wicked men, but it must still be turned against those that fear the Lord? Will ye provoke the Lord to the utmost? are ye stronger than he? will ye put it to the proof, whether he be able to deliver his People or no? Remember, the Nations are but as the drop of a Bucket, and as the small dust of the Ballance before him? What then is the wisdom and strength of One, Two, Three or Four Nations, to his wisdom and strength?

This is written in our Hearts, that God is to have his due, as well as *Cæsar* his: and that God is to have his due in the first place, but *Cæsar* after God, and in subjection to God. But if there be an absolute necessity put upon us by men, (which they ought not to do) either of disobeying God, or *Cæsar*, we do really believe that question of some of the Apostles, in this case to be very weighty and worthy to be duly considered, *Acts.* 4. 19. Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye, (for we cannot but obey the Lord our God in what he hath required and doth require of us.) And truly if we should so do, great and dreadfull woe, would be upon our Souls, and we should lose the enjoyment of God's presence, and the peace which passeth all understanding, which we cannot but value above our Estates, Liberties or what ever outward thing we can enjoy, or possess in this World: above our very Lives, yea it were far better for every one of us, to lose our *lives* in our Faithful Testimony to the true Worship of God in Spirit and Truth, which he hath taught us, and required us to practise, and give our Testimony to, than to be found unfaithful, and disobedient to him herein.

Reading-Goal, 12th. of the 7th. Month, 1670.

J. P.

Concerning

Concerning the

Diſpenſation of the Goſpel,

OR THE

Diſpenſation of the Son in Spirit,

Which is the

Laſt Diſpenſation

VVhereby the

Myſtery of God, the Myſtery of the Work of Redemption, is finiſhed in the Heart, all created anew Inwardly, all ſubdued that is contrary to God, the Soul brought into or Tranſlated into the Everlaſting Kingdom, and the Kingdom at length delivered up to the Father, and God becomes All in All; where all names ceaſe, and the Pure Eternal Being is known, united to and lived in, after an unutterable manner.

TO know the *Father* (even the God and *Father* of our Lord Jeſus Chriſt) as the *Fountain* or Original Spring of *Light*, *Life*, *Love*, Wiſdom, Power, Holineſs, Righteouſneſs, and all Spiritual and Heavenly Bleſſings.

To know the Son as the way to the *Father*, as the way to Life, Peace and Bleſſedneſs in the *Father*.

To know the Sons Spirit, and the *Fathers* alſo, whereby the *Father* draws to the Son, and the Son brings to the *Father*; whereby the Son Quickens, Begets, Renews, Sanctifies, Deſtroyes, Cuts down, Burns up that which is Droſſy, Corrupt and Chaffy: Yea not only the fruits of ſin, but the very Root it ſelf; Yea the very Earth in which the Root grows, and the Heavens that Water the Earth, are conſumed and paſs away inwardly; and a New Heaven and a New Earth is inwardly planted and formed, wherein dwells Righteouſneſs. So that the Cage of Unclean Birds, the place where the Dragons lay, is ſhaken and removed, and the place of the Wicked inwardly known no more. But inſtead thereof there are New Heavens and Earth, even of the New Creation of God: which Earth brings forth the Increaſe of Life, the *Fruits* of Life, the Seeds and Trees of Righteouſneſs of Gods Sowing, Planting, Grafting, Pruning and cauſing to Grow, that he may be glorified. I ſay,

Thus to know the *Father*, thus to know the Son, thus to know the Holy Spirit of Light, *Life*, *Love* and Righteouſneſs, *&c.* not notionally in the Brain, or with a comprehenſive Knowledge of the mind, but livingly in the Heart, in the *Light* that ſhines from the *Father* and Son, in the *Life* that ſprings from them, in the *Love* which is of them (for indeed it is love that gives the bright, purely ſenſible and uniting knowledge.) This is pretious knowledge: and all knowledge of the very ſame things, any otherwiſe than as coming from and held in this

this ſpringing Life, is of no Compare with the excellency (for Nature and Vertue) of this kind of knowledge.

Now there have been two great Diſpenſations of the *Father*, *Son*, and Spirit. The one figurative; the other ſubſtantial. The one called the Law; the other the Goſpel. For under the Law the Father was made known, the Son made known, the Spirit made known: but all in Figures and outward Wayes of Manifeſtation. God was to that People of the *Jews*, a Fountain of living Waters; and when they forſook him, and truſted in lying vanities, they forſook the Fountain of their own Mercies. They then forſook the Fountain of living waters, digging to themſelves broken Ciſterns, that could hold no Water.

So the Son was made known under the Types and Figures of the Law, as the King of Righteouſneſs, as the High-Prieſt of God, as the Prophet that God would raiſe up, as the ſpiritual Rock, which yielded the ſpiritual Waters, of which the Soul was to Drink. And they that were a thirſt were to come to him and buy Wine and Milk of him; and encline their ear to him, that they might hear and live, and he would make an everlaſting Covenant with them, even the ſure Mercies of *David*.

So the Spirit of God, which was Typified under a Pillar of Cloud and Fire in the Wilderneſs, did ſtrive with man before the Law, and was given to the *Jews* to inſtruct them, and to Plough up their fallow-ground and Circumciſe them inwardly, and to waſh their Hearts from wickedneſs and vain thoughts, that they might not lodge in them.

But all this was not properly (in the Spirit and Power of it) the Diſpenſation of the *Law*: but hid in a Myſtery, and running under ground, as I may ſo ſay. This was from another Covenant, and part of another Covenant, than the Covenant of the *Law*, though in the time of the *Law*. For there was another Covenant, which *Moſes* declared of beſides the Covenant of the Law made in *Horeb*, which was the word of *Life*, or Word of Faith in the Mouth and Heart, which teacheth the ſubſtance of the *Law*, and alſo gives power to fulfill the Righteouſneſs of the *Law*, to them that hear and receive its voice, in the Faith which it gives or begets. And ſo the *Father* of ſpirits was known in the time of the *Law*. Chriſt the Redeemer was known to live, yea to live in the heart, in the time of the *Law*. The free Spirit, the Spirit of *Love*, was received, and the Preſence of God felt and enjoyed by Gods *Calebs*, *Joſhuahs* and *Davids* (by Men after Gods own Heart) in the time of the *Law*. *Moſes* had his meekneſs, and tenderneſs and was made faithful in all Gods *Houſe* by the Spirit of Chriſt, this meek, *Lamb*-like Spirit.

Now when the Shadowes came to an end, Chriſt the ſubſtance was to come. The everlaſting King, the everlaſting *High*-Prieſt, the everlaſting *Prophet* was to appear. The everlaſting Rock and Holy Builder was to appear, and raiſe up *Davids* Tabernacle in Spirit, and Miniſter in the true Sanctuary by his Light, by his Life, by his Power, by his Righteous Spirit. There is not another Tabernacle to be built, not another Temple, not another *Jeruſalem* than the Heavenly *Jeruſalem*; not another Mount *Sion* to be known or come to, than the Goſpel-Mount *Sion*; not another God, than God the Judge of all in the Goſpel-ſtate: Not another Word or Law of Life, than the Law which goeth forth out of *Sion*, and the word that iſſueth out from this Heavenly *Jeruſalem*; not another water to waſh the Soul with, not another Blood to Sprinkle the Conſcience with, not another Spirit to enlighten, quicken, keep alive and comfort, than the Spirit of Light, Life and Love from God, which reconciles unto God, and brings into the Goſpel-Righteouſneſs, Reſt and Peace, and eſtabliſheth the ſoul therein.

So now, feeling the *ſpirit* of the Son, and being led by him to the Father, and the Father with the Son, by the Holy Spirit creating me anew, enlightning me, quickening me, raiſing me in *Life*, circumciſing my heart to love, I am come to Life, and at reſt in him that lives in me, and works in me, and gives me to live and work and reſt in him. For there are the Sabbath-dates works, even works of Love, works of Life, works of Righteouſneſs and Holineſs, works that the Lord works in the ſouls in whom he dwells and reſts, and which they in the pure Reſt

Peace,

Peace and Joy of Life, work in the Lord their God, who works all their works in them and for them.

Now in this Goſpel Diſpenſation or in this Diſpenſation of the Son in *Spirit*, all other Diſpenſations are gathered into and wrapped up, and throughly experienced by the ſoul, that Travels with and is led by Chriſt, in this his Goſpel-Diſpenſation.

As firſt, there's *Moſes* in Spirit known and travelled through. There is the Miniſtration of the Law in the Spirit inwardly commanding known, heard, felt, received, before the Goſpel-Power is given to perform. And here is hard travell, and ſore exerciſes. Here the Father is known commanding, and the ſoul conſents and would fain obey: but findes the Law in the members, rebelling againſt the Law, which the mind hath a ſenſe of, and deſires after.

Then afterwards, comes the Diſpenſation of the Prophets; wherein there are prophecies of a better ſtate to come, openings of the Mercy and Love which is to be manifeſted in the latter daies, at the end of theſe tryals and exerciſes, wherein the ſoul hath promiſes from God, that the Righteouſneſs ſhall be revealed, that power to become a ſon ſhall be given, and the enemies ſtrength broken, and the bowed down ſoul raiſed up, from under his Oppreſſion, and the Lord ſhall Tread him under the Feet of the Poor and Needy, and the Hungry, and Thirſty ſhall be filled with Righteouſneſs, and the Meek come to inherit God's Earth, and the Beggar come from the Dunghil, raiſed up in the Power of Life, to ſit among Princes, even the Princes in the Heavenly Glory of God's Everlaſting Kingdom.

After this, ſucceeds *John*'s Miniſtry in Spirit, even the levelling the Mountains, the raiſing up the Valleys, the preparing the Way for the King of Glory, that He may come in, and reveal His Glory inwardly. For not in the time of the Law inwardly, nor in the time of the Prophecies inwardly: but after the Soul is exerciſed, and prepared inwardly (that being waſted which hindered, that raiſed up which lay low, that made ſtraight which lay crooked, that made plain that was rough; and ſo the Way is prepared, and fitted for the great Appearance of the great God and Saviour, in the pure, bright Goſpel-Glory, Spirit and Power) Doth the King come ſuddenly into His Temple? Not when the Foundation is laid: but when *Sion* is built up. Doth God appear in his Glory therein? Read *Iſa.* 40. 3, 4, 5. and conſider. After *John*'s coming in a Body of Fleſh, and preparing the Way by his outward Miniſtry: Chriſt came in a Body of Fleſh, and was revealed as the only Begotten of the Father, full of Grace and Truth, by the Life, Spirit, and Power that that Body was filled with. And after *John* comes in Spirit, and prepares the Way in any Heart, by the mighty and effectual Operation of his Miniſtry there, then Chriſt comes after him in Spirit, in the great Power and Glory of the Father, and the Father is revealed, and the Son alſo in the Spirit of Light, Life, Love, and Righteouſneſs, and the Glory of the *Lord* is beheld with open Face, in the Glaſs of Life and Righteouſneſs, and the Soul is changed into the ſame Image, and partakes of the Heavenly Glory, and is Married, or Joyned to the Lord, to become one Spirit with Him, and hath Fellowſhip with the Father and the Son, in the Light of Life: and this is the Goſpel-State, and Glory, and there is not another.

Now take one Scripture more, which ſums up all Diſpenſations, and ſets up the Diſpenſation of the Son in Spirit, as the laſt, as the Diſpenſation of the laſt Dayes. 'Tis *Heb.* 1. 1. Read but what things are ſpoken of, to be brought to paſs in the laſt Dayes, of the great Goſpel-Glory, to be revealed then, of the perfect redeeming to God, and centring in Him, of being married to Him, and becoming one with Him, *&c.* and of the Son's being the Miniſter in the Goſpel-State, by the Spirit and Power of the endleſs Life, to bring it all forth, and Accompliſh it in the Husbandry, and Building of God. Conſider the place: at ſundry times, and in divers manners God ſpake in times paſt, by *Moſes*, by the *Prophets*, by *John*: but now the laſt Dayes are come, now the laſt Diſpenſation is come, now the Covenant wherein God himſelf is the Teacher, is come, now the time of Building the *Sion*, the *Jeruſalem*, wherein God himſelf will dwell for Ever, is come; now the Light of the City of God is come, which is an Eternal

nal Light, an unchangeable Light. Now the Spirit of Love, which brings up the Gospel-life, is come, and Edifies the Holy Gospel-building, in the Gospel-Love and Life. Oh the *light*, oh the *life*, oh the *love*, oh the *righteousness*, oh the divine *nature*, which is now revealed, and partooke of in the Son! He is the Brightness of the Fathers Glory: and thither he brings his. What would ye have more? He destroys Anti-christ inwardly, by the Brightness of his coming or appearing. Oh the Desolations that *he* makes inwardly, of Sin and Iniquity in the Hearts of *his*! He is the express Image (or Engraving) of his Fathers Substance: and he makes thee, who art one with him in his Spirit of Life and Love, of the same Image with him. He Translateth thee out of Satans Image, into his very Image. His Light, his Life, his Love, his Righteousness, his divine Nature doth not wax old as a Garment, but endure, and remain the same for ever. He is *Alpha* and *Omega*. There was nothing before him, nor shall be after him. There is no other thing, appertaining to Life and Godliness; but what he now Dispenseth in the Gospel: no other Kingdom, but what stands in the Power of the Life and Righteousness, which is now revealed in the Peace, Love, and Joy of the Spirit. The Gospel-building is his House: and he is Faithful in all his House, as a Son, having received all Power from his Father, to gather fully, to preserve fully, to build up fully, to leaven fully with Life and Righteousness, even in Soul, Body, and Spirit, to lead into the holy *land*, and to enable to keep the holy Sabbath there, even to cease from Sin, and every thing that burdens the *life*; and to rest in God, and not work any thing of our selves any more, but to feel the Spirit of Life, Love, and Power, work in us. And his Yoke of Life, his Yoke of Love, his Yoke of the Power, is the pure Gospel-liberty Comprehended in. The Lord Jesus did appear in Flesh: but now he appears in Spirit, and is Spirit, giving himself to be Life, and Spirit in his. And where the Spirit of the Lord is, there is Liberty: and every thing which is of a fleshly Nature, which deceiveth, and imbondageth, wherein the pure Liberty is not, he discovereth, and keepeth his out of, that so they may stand fast in the pure Liberty of the Light, Life, and Love of his Holy Spirit, wherewith he maketh his Free.

18. *of* 9. *Mon.* 1678. J. P.

SOME EXPERIENCES,

Which it hath pleased the Lord to give me concerning His Way, His Truth, His Church and People, against whom the Gates of Hell cannot prevail.

First, IT hath pleased the *Lord* to manifest to me, that there is a *light* wherewith he (in his tender Mercy, Love, and Good-Will) enlighteneth Mankind. This *light* I have found my own Soul enlightened with, even from my very Child-hood, though I never took Notice of it, to be what it is, till the *Lord* manifested it to me. But ever since it pleased the *Lord* to manifest it to me, and to turn my Mind to it, I have found it to shine inwardly in my Heart, even as the outward *light* of the Sun shineth outwardly to the outward Eye.

Secondly, By this *light* it hath pleased the *Lord* to give me the distinction of things inwardly in my own Heart. The *Lord* hath shewn me by it, Evil and

Good in my own Heart; and taught me to choose the Good, and refuse the Evil. So that, as my Eye hath been turned to this *light*, and kept to this *light*, I have known, and walked in the Way of *life*: for the Power which hath appeared in this *light*, hath Created me anew, made me a Child of *light*, and taught, and caused me to walk in this *light*, as *God* is in the *light*. And in this *light* I have experienced Fellowship with the Father, who is *light*, and with his Son, who is *light* also, and with all the Children of *light*.

Thirdly, In this *light* (being gathered out of Darkness into it, and abiding in it) I have had remission of Sins. For no Sin is laid to the charge of any soul that abides in this *light*; but only to such as continue in Darkness, or go out from it into Darkness. This I have had the constant Experience of, from my first distinct Knowledge of *God*'s Truth: for I never found at any time any Condemnation, while I abode in the pure *light* of *God*'s holy Spirit, and blessed Witness: but if at any time I hearkened to the Enemy, the Prince of Darkness, and went by his Allurements into Darkness, I still met with Condemnation there.

Fourthly, In this *light*, I have received Power to become a Son to *God*. Oh it is unutterable to relate what Power is here received against the Souls Enemies, and to do the Will of *God*! Indeed, in the *light* there is Power; yea, full Power, suitable to every Souls condition. There needs no more Power (no not to the highest condition) than what is laid up, and to be received in this *light*. All the Power of Darkness is Communicated in the Darkness, to the Children of Darkness: and all the Power of *light* is Communicated in the *light*, to the Children of *light*. In the *light* there is an holy Will, and Ability given dayly more and more; and the unholy Will, and Ability (which troubleth the holy Seed) removed out of the way.

Fifthly, In this *light*, I know the true Church, the holy gathering by the Gospel-Spirit and Power: for none are the true Church in the Gospel-Dayes, but such. The Law-Church was a Company of *Jews* after the Flesh, Circumcised in Flesh, to keep the outward *law* of Commandements: but the Gospel-Church is a company of Believers after the Spirit, Circumcised in Spirit, to keep the inward *law*, even the *law* of the Spirit of *life* in Christ Jesus, which makes free from the *law* of Sin and Death. So that all the Gospel-Church are Children of the true Woman, growing up in the holy *liberty* from the bondage of Sin and Corruption, unto the Royal *law* of Holiness and Righteousness. So that, being in the *light*, I see the Children of *light*, and know that the holy gathering, even the Gospel-Church, are such, and that none else can be of the Gospel-Church, having (out of the *light*) nothing of the Nature of the Gospel-Church or Spirit in them. Ye may as well make a Man without the Nature of a Man, as a Christian without the Nature of a Christian. He was not a *Jew* outward under the *law*, without the Nature of a *Jew* outward: nor is he a *Jew* inward under the Gospel, without the Nature of a *Jew* inward. And as the Law-Church consisted of *Jews* outward: so the Gospel-Church consists of *Jews* inward; which are Children of *light*, and not of *darkness*, and can be known only by them who are in the true *light*. So that the *Lord* having Mercifully gathered me into his Gospel-light, these things (in his Gospel-light) have been clearly seen by me.

Sixthly, In this *light* I know the Gospel-Worship, the Worship which lies not in the darkness of Man's Apprehensions, but in the *light* which shines from *God* in the Heart. For the Children of *God* are taught in the *light*, know *God* their Father in his own pure *light*, and Worship in the *light*, wherein they are taught by him to know him. They Worship in the Truth. They are led by the Spirit of *light* and *truth*, out of darkness, out of deceit, out of all kind of errour, and unrighteousness: and they Worship in the Truth, and in the Spirit, into which they are led, and in which there is no deceit nor errour. They gather together in the Son's Name (in his living Name, Oh wait to understand that!) And there the Son is in the midst of them, and his *life* and *spirit* intercedes in them; and in his Name they offer up the Righteous Sacrifices, the Holy Sacrifices of *life*, and the pure Incense, in which the Father is greatly delited, and smells a sweet smell, and savour of Rest.

Seventhly, In this *light* I have experienced the good Conscience, even the Con-

science

ſcience which Anſwers to Truth, and will not Anſwer to Unrighteouſneſs. Indeed, in this *light* I have felt my Heart ſprinkled from an Evil Conſcience (I teſtify it in deep humility of Spirit, and in great Thankfulneſs towards the *Lord*.) The Darkneſs defiles and ſtains: but in the pure *light* the Heart is waſhed, cleanſed, and ſanctified; from whence ariſeth the Anſwer of a good Conſcience towards God. And in this *light* the Conſcience is ſtill kept *good*: but though it have its Habitation in the *light*, if it keep not its Habitation, but go out from thence into the Darkneſs, it is ſoon defiled and corrupted again.

Eighthly, I have, and (bleſs the *Lord*) dayly do ſtill experience Faith, the Heavenly Faith of the New Birth, the precious Gift of *God* to his own Children, in this pure, bleſſed *light* of the Son of *God*, which ſhines from the Heavenly Glory into the Hearts of his redeemed Ones. Unbelief came at firſt from the Darkneſs, and lodgeth in the Darkneſs, iſſuing thence into thoſe that give Ear to the dark Spirit: but Faith ſprings from the holy Root of Life in the Heart. Here I cannot but believe, and alſo know Him in whom I do believe, who is the holy Power of Life and Light, who oppoſeth, and overcometh the Prince of Darkneſs, who hath the power of Death. And in the *light* God carries on the Work of Faith with Power, and unbelief, which ſtops it, is not able to enter the Minds of thoſe, who are ſtayed upon the *Lord* in his pure Light.

Ninethly, In the *light* I taſt and enjoy the pure Peace, which paſſeth Man's Underſtanding. In the Darkneſs is condemnation and trouble, as Man's Mind comes to be awakened: but in the *light* is Righteouſneſs, Juſtification, and Peace, to all that dwell and abide there. Perfect peace the Mind here grows up into, which the Enemy cannot break or interrupt. Indeed, in the Darkneſs, out of the Light, the Peace that is there is eaſily broken: but never in the Light is the true Peace broken.

Tenthly, In the *light*, I have experience of the Killing or Mortifying of that, which is contrary to the *light*. *I Kill, I make Alive, ſaith the Lord.* Indeed he doth ſo in and by his *light*. Doth not Light expel Darkneſs in the Figure? Much more doth it ſo in the Subſtance. Light drives away Darkneſs, Baniſheth Darkneſs, Deſtroyeth Darkneſs, in the Mind that is truly enlightened by the *Lord*, and ſingly gives up to his Light. O the deſolations of Darkneſs (the Works of Darkneſs, the Power of Darkneſs) that God makes in the Hearts of ſuch as are ſenſible of, and ſubject to the Light of his Son ſhining there. The *Lord* there cuts his Work ſhort in Righteouſneſs, making an end of the Kingdom of Darkneſs, revealing his own Kingdom inſtead thereof, and gathering and tranſlating the Mind thereinto.

Eleventhly, In the Light I have experience of the New Creation in Chriſt Jeſus, even the paſſing away of the Old things, and the New things coming inſtead thereof. The Old heart gone, the hard heart gone, and a new and tender one inſtead thereof. The Old Law of Sin and Death taken out of the way, and the Law of the Spirit of Life in Chriſt Jeſus received in the Place thereof. And the fear of the New-Covenant put into the New-Heart, (in which is the beginning and perfection of the Heavenly Wiſdom) and the Spirit of God put within to enlighten, enliven and fill the mind with Life and Righteouſneſs, and cauſe it to walk with God in the New and Living way, and to know his Statutes and Judgments and do them.

Twelfthly, In the Light, the Goſpel-Love is known and ſprings. In the darkneſs is enmity: but in the *light* is love. It is true indeed, that here the whole *law* is fulfilled, even of loving the *Lord God* with all the Heart, Soul, Mind and Strength, and ones neighbour as ones ſelf. Yea here one is not only commanded to love Enemies, but taught and enabled ſo to do. Yea, keep but here in the *light*, no enmity can ſpring up, but only love to the greateſt enemies; whom we have no coals of wrath, but only of love to heap upon.

Thirteenthly, Here I meet with and partake of a cool, meek, patient, tender, gentle, quiet, lowly Spirit, which is of the *Lord* and of much eſteem with him. This is the Lambs Nature, who is light: and this alſo is their Nature, who are of the Lamb, and walk in the Light of the Lamb. All *Eſaus* roughneſs, all *Iſh-*

maels diſdain and ſcoffing, all *Cains* envy and cruelty towards his Brother is of the darkneſs; whereof *Cain*, *Iſhmael*, and *Eſau*, are, and wherein they walk and their off-ſpring: but this is not found in them who are light in the *Lord*, and who walk in the light, as he is in the light. And in patience to poſſeſs the Soul, and to be tender towards Sinners, meek, quiet, and humble, before the *Lord*, and of a Gentle Spirit towards all. Oh who, beſides the Children of light, know the preciouſneſs of being thus Created by the Lord, and of thus walking before him; In the light of the Lord Jeſus, in the renewings of the mind by him, in the life and Power, wherein he anew Createth and Changeth, theſe things become Natural. For in the light, whatever is of the Darkneſs, whatever is corrupt, whatever is of the Devils Kingdom, is diſcovered and removed from them that take up the light's yoke; and a contrary Nature planted in the mind inſtead thereof, which brings forth quite other fruits, even of a contrary kind, to what the Darkneſs brought forth before. So that as it was ſaid of Chriſt, Behold the *lamb* of God: ſo it may ſaid of them, behold the *lambs* of God, who are ſweet, meek, gentle, lowly in heart like him, bringing forth fruits like him, and walking like ſheep among wolves, as he alſo walked.

Laſtly, (to mention no more) here, in the light I meet with certainty, aſſurance, ſatisfaction, yea infallibility. I meet with the evidence & demonſtration, of Gods *ſpirit*, which is infallible. I meet with *God*'s witneſs, which is an infallible witneſs. I meet with God's Spirit, which is an Infalible *ſpirit*, who infallibly leads into all Truth, and infalibly guides in the Truth. I meet with an infallible ſhepherd, who hath an infallible Voice, and gives to his ſheep an infallible ear, wherewith they infallibly hear. He opens an infallible eye, and gives to it an infallible ſight of God, and the Heavenly myſteries of his Kingdom. The *Spirit* breaths infallibly, begets infallibly, leades infallibly, Creates a New heart, a right ſpirit; which heart, which ſpirit, is of Gods infallible Nature like him; for that which is born of the ſpirit is ſpirit. That which is born of mans fallible ſpirit and wiſdom is fallible: but that which is born of Gods ſpirit and Heavenly Wiſdom, is of the Nature of his ſpirit and Wiſdom: and hence it is that Wiſdom is juſtified of her Children. The Apoſtle ſpeaks to the *Galathians* of having begun in the *ſpirit* (*Ch.* 3. 3.) and did they not begin in that which is infallible? and if they went on in the ſpirit, did they not go on in that which is infallible? I never found the light deceive me, nor did I ever find the Birth of God's ſpirit, the holy Elect ſeed deceived in me. And the new and living way, wherein this Birth walks is infallible, in which there is no erring by thoſe who eye the *Lord*, and follow his ſpirit therein. This is the way caſt up (the way of holineſs, life and peace) for the ranſom and redeemed of the *Lord* to walk in, in the Goſpel-dayes, in which they way-farring men, though fools, ſhall not err. *Iſa* 35. 8. The *Lord* who hath promiſed, is able to make it good. The *Lord* make it more and more manifeſt, and bring more and more people into it, and keep them in the guidance of his bleſſed ſpirit of truth, that they may ſee his light, and walk therein, and not let in any temptations, from the ſpirit of darkneſs, and ſo follow him, and miſs of the guide unto, and the preſerver in the new and living way.

POST-SCRIPT.

I do not ſay that I, as a man, am infallible, or that any of us as men are infallible: but God's light, God's grace, God's truth, God's ſpirit, God's wiſdom and power is infallible; and ſo far as we partake of that, are gathered into and abide in that, we partake of that wich is infalible, and are gathering into and abide in that which is infallible. And O let not men reſt in, or be contented with, that Knowledg which is fallible, but preſs after Unity and fellowſhip with the Lord in his infallible Spirit, there being no true Union nor Fellowſhip with him in any thing that is falible.

O that Proteſtants, Papiſts, Jews, Turks, Indians did all know and own this light, that

that here might be an end of the Darkneſs and miſery, wherewith man-kind hath been ſo long overwhelmed, and happineſs both in particular Nations and in the whole World might be experienced in the ſtead thereof. For mens erring from the light and ſpirit of God, hath been the cauſe of all their Miſery: and their returning to the light and ſpirit of God (from which all have erred) will take away the cauſe of their miſery; and in it (as they faithfully ſubject to the Lord and travel therein) they ſhall find his Power, Love and Mercy revealed, towards their reſtoring unto happineſs.

31ſt. of the 5th. }
Mon. 1679. }

I. P.

Concerning the

Times and Seaſons,

Both which have Been, and which are yet to Be.

WHen *God* made Man in his own Image, placing him in *Paradiſe*, and giving him Dominion over the Works of his Hands: Then was a Time of great Joy to *Adam* and *Eve*; and ſhould have ſtill been ſo to Them, and all Mankind, had they continued in the State wherein they were Created.

When *Eve*, and by hear Means *Adam*, hearkned to the Voice of the Serpent, diſobeyed the Lord their Creatour, aſpiring after Wiſdom, and the Knowledge of Good and Evil out of God's Way: Then was a Seaſon of Miſery to *Adam*, and all his Poſterity; the holy and heavenly Image being loſt, and a curſed Image gained in the ſtead thereof; and ſo Man thruſt out of *Paradiſe*, and the Bleſſedneſs thereof, into the Earth, which was Curſed for Man's Sake. So, in this State, *Sin* and the *Curſe* is Man's Portion, inſtead of the Holyneſs and Bleſſedneſs, which his *Creatour* had allotted him.

When God promiſed the *Bleſſed* Seed, and revealed himſelf to the Fathers in the Faith, begetting Sons to himſelf, who heard his voice, obeyed and walked with him: then was a bleſſed time and ſeaſon to them, though ſin and Death Reigned in the World. But when the *Sons* of God alſo forgat him, and mingled their Seed with the Corupted World, then the Deluge came, ſweeping away all, but *Noah* with his Family, and the Creatures ſaved in the Ark.

When the Lord choſe the *Jews* to be a People to himſelf, from amidſt all Nations, delivering them by his outſtretched arm out of *Egypt*, deſtroying *Pharaoh* his and his Hoſt, and led them through the Wilderneſs, fitting the ſucceeding Generation for the good Land, bringing them into it, bleſſing and eſtabliſhing them in it, while they feared him and walked in Covenant with him; then was a bleſſed time and ſeaſon with that People. But when they provoked God, brought his Judgments often, and at laſt utter ruin and deſolation upon themſelves; then were ſeaſons of great Miſery and Diſtreſs, and at laſt of utter deſtruction to them.

While the *Gentiles* were caſt off, and were no People, being of the corrupt Seed which God hath not choſen, nor had any delight in; and while they knew not the living God, but worſhiped *Stocks* and *Stones*, and ſo were liable to the pouring down of his Wrath and Indignation upon all occaſions, and to utter ruin and deſtruction, when their iniquities were full it was a ſad time and ſeaſon with them, wherein they were eſtranged from the life of God, and his Holy Covenant of Promiſe, and were without God in the World.

When

When the Lord Preached the Gospel to the *Gentiles*, by his holy Apostles and Ministers manifesting Christ to them, the hope of Glory, the Mystery hid from Ages and Generations, engrafting them into the Holy Vine and Olive-Tree, giving them to partake of the sweetness and fatness thereof, even of the Riches of his Grace and Goodness in his Son, who is eternal Life, and gives Eternal Life to all his: then was such a time and season of Love, Grace, Mercy and Peace from God our Father, and from the Lord Jesus Christ (both towards *Jews* and *Gentiles*) as had not been known in the World before.

When the Christian Church apostatized, the love in many waxing cold, men minding the name of Christianity, and form of Godliness, but not the Life and Power; and so the Lord was provoked against them, to remove the Candlestick out of its place, and give up the outward Court to the *Gentiles*; and so the Spirit was lost or departed from, the Life lost, the Power lost, the everlasting Gospel hid from mens eyes, and darkness and mens inventions set up instead thereof, in Nations, Tongues and Peoples, and the Witnesses to any appearances of Gods living Truth and holy Power persecuted: then was a sad time, then was a season of Death and Darkness reigning over all Nations, Kindreds, Tongues and People, and the Cup of Fornication drunk by them all, and all generally bewitched by it, except those whose names were written in the Lambs Book of Life. This was the greatest time of darkness (wherein the Mystery of Iniquity most deeply wrought in the deepest wayes of deceit) that ever was in the World.

When the Church comes again out of the Wilderness, when the Spirit and Power of God builds up again the Gospel-Church in its *Primitive* Glory, when the Everlasting Gospel is *Preached* again to all Nations, Kindreds, Tongues and Languages, in the Authority and *Power* of *God*, when the Spirit of the Lord is poured out plentifully on his Sons and Daughters, and they prophesie, walk and live in it, when *God* dwells and walks in his people, and his true light shines in them, dispelling the darkness throughly, and filling them with the Glory and Majesty of the *Lord*, and they ascend up, out of the Worlds Spirit and Nature, into his Spirit and Nature, even in the sight of their Enemies, and the full wrath of the Lamb be poured out on *Babylon*, and the full Glory revealed in *Sion*: then shall there be such a day of brightness and pure Heavenly Glory, as shall dazle the eyes of all beholders.

But the passing away of this night, and the bringing forth of this day, will be very terrible and dreadful, both in particulars, and in nations. The Kingdoms of this World must indeed become the Kingdom of our *Lord* and of his Christ: but it will require great power to bring it about. The wrath and strength of the Spirit of Darkness, will be working against the *Lord* and his power to the utmost: and the more it works against the Lord and his power, the more will the Lords power, and the wrath of the Lamb be revealed against that Spirit, and against all its Devices and Undertakings, against the Counsel and *Power* of the *Lord*. O blessed are they that are of the *Lambs* Nature and Spirit, of his Righteousness and Meekness: for the wrath of the *Lamb* will not be kindled against them; but he will be a munition of Rocks unto them, and their inward life shall be preserved, and they shall enjoy peace with the *Lord* in the midst of all that shall outwardly befall them.

Mesborow in Kent, 22*d*. *of the* 6*th*. *Month*, 1679.

THe Everlasting Gospel hath been Preached in this Nation, (and also other Nations) just after that very manner, as it was fore-told it should; Rev. 14. 16. *Saying with a loud Voice*; *Fear* God, *and give Glory to Him: For the Hour of his Judgment is come*; *and Worship Him that made Heaven, and Earth, and the Sea, and Fountains of Waters.*

Now,

Now, they that have heard this Bleſſed Sound of the Everlaſting Goſpel, and have learned to fear God, with this Fear which the Goſpel calls for, (which is the Fear of the New Covenant, which is not taught by the Precept of men, but which God puts into the Heart in the new Covenant) and to give glory to him, bowing to him, and learning Righteouſneſs of him, in the hour of his Judgment upon their ſouls; and have worſhiped him, and him only, in his ſpirit and truth, which is the Goſpel-Worſhip, or the worſhip of *God*, according to the everlaſting *Goſpel*. Theſe are accounted with *God* Knowers and Obeyers of the *Goſpel* of our *Lord Jeſus Chriſt*. Theſe are a peculiar People to *God*, whom he hath taken an eſpecial care of, and whom he will hide under the ſhadow of his wings, and in the ſecret of his pavilion, while his wrath is poured out upon Peoples and Nations.

But others, that have not been gathered under the ſhadow of Gods wings, by the preaching of the everlaſting Goſpel, who have not known or obeyed the ſound thereof: when the ſtorm comes, when the wrath of God is revealed againſt all Ungodlineſs and Unrighteouſneſs of men (whereof this Nation is full, and hath had ſeveral tokens of Gods great diſpleaſure for a long time) they will not find a ſhelter, though they flye to the Rocks and Mountains to hide and cover them from the wrath of the *Lamb*; but will lye open to the ſtroke of the overflowing ſcourge, which uſeth to overflow Nations, after ſuch a Deluge of ſin, as hath long overflowed this Nation. O that men could hear the voice of the Rod, and him who hath appointed it, and ſeek an hiding place, and enter into the Chamber of reſt and quietneſs with the Lord, untill the indignation be overpaſt.

Now unto any, whoſe hearts are touched with the fear of the Lord, and the ſenſe of his Righteous Judgments and wrath due to this Nation (which doubtleſs have come in part already, and are coming faſter and faſter, and entring into the very heart and bowels of it) and who would eſcape the ſtroke of *Gods* dreadful hand, and find inward reſt and peace with him in the day of outward trouble and ſore diſtreſs.

To ſuch, a few words of advice, very early this morning lay upon my heart.

Firſt, Seek the Lord (O do not ſeek the World, but ſeek the Lord, who Redeems out of the Spirit of the World, where the Wrath comes, and upon which it is to ſeize:) And *ſeek Righteouſneſs, ſeek Meekneſs; it may be, ye ſhall be hid in the Day of the Lord's Anger*, Zeph. 2. Verſ. 3.

Secondly, Wait upon God, that ye may learn of him to *Keep your Heart with all Diligence; for out of it are the Iſſues of Life.* If ever ye know the Iſſues of Life, ye muſt know them there: And if ye know the Iſſues of Life there, and they ſweetly iſſue up, and flow into your Souls, they will Refreſh and Delight you in the midſt of all the ſore Afflictions, Troubles, and Diſtreſſes, which can befal you outwardly. Read *Pſal.* 46. and Conſider.

Thirdly, Mind who Knocks at the Door of your Hearts, whether it be the Deſtroyer, or Saviour of the Soul: for both theſe Knock often at the Door; but Men are not aware thereof. And wait to receive Power from God to be Faithful Doorkeepers, that ye may keep the Door of your Hearts ſhut againſt the Enemy, when he Knocks with any Temptation; and may open them to the Lord, when he Knocks with any Motion, or pure Stirring of Life.

Fourthly, Wait to know, and experience truly, and alſo more and more, the Chriſtian Spirit and State; the State of a Servant to the Father, and his Son *Chriſt*, and the State of a Souldier, the State of a Pilgrim and Holy Traveller: to be doing the Lord's Work, (the Lord's Will, and not your own) to be Fighting the Lord's Battles, againſt His, and the Soul's Enemies; and to be Travelling farther and farther out of the Spirit, Mind, and Nature of this World (wherein the Kingdom of Darkneſs ſtands) into God's Spirit; where the Kingdom of the dear Son is known, and entred into, by thoſe that deny their own Wiſdom, and become as little Children.

Many have the Form of Godlyneſs, who are not Accepted of the Lord; but ſuch only as know God's Power, and are led by his Spirit, ſuch are indeed in *Chriſt Jeſus*: for the holy Power graffs the Soul, Mind and Spirit of a Man, into the holy Stock and Root of Life. And ſuch know the New Creation in Chriſt, and the Works of the New Creation, which they perform and walk in, (being God's *Workmanſhip, Created*

in

in Christ Jesus unto Good Works.) And here the *Old Things pass away*, (which can pass away by no other Means, but by the Revealing of the Arm and Power of God inwardly in the *heart*, and by its Effectual Operation there) *and so all Things become New.* Now, where all Things become *new*; where the Heart is *new*, the Mind and Spirit *new*, the Desires *new*, the Joyes and Delights *new*, the Life and Conversation *new*; and the Soul walks before the Lord, not after the *flesh*, but after the *Spirit*, even in the *Newness* thereof; What is there for the Wrath of God to seize upon?

Though the Lord be a Consuming Fire; yet it is to his Enemies, to Sin, to Unrighteousness, to the Chaffy, Earthly Mind and Nature: He is not so to his Children, to the Wheat, to the Holy *Seed*, to them that are New-Created and Cleansed by *him*; to them that fear *him*, love *him*, walk with *him*, keep his Commandments, obey the Gospel of his *Son*; denying all for *him*, and following the *Shepherd*, and *Leader* of their *Souls*, out of all Untruth and Unrighteousness, into all Truth and Righteousness. Surely, these shall not only be able to abide, but dwell with the devouring Fire, and everlasting Burnings: and that shall be their Safety and Shelter, when the Flames thereof break forth to Consume and Burn up the Chaff every-where.

25th. of the 6th. Mon. 1679.

POST-SCRIPT.

THe Gospel-Religion is very Precious, being inwardly felt and Experienced in the Life and Power of it: But a bare Profession of it, out of the Life and Power of Godliness, is of no Value in the Sight of God, *nor is it of any Profit or Advantage to the Soul.*

Isaac Penington.

THE END.

THE WORKS OF THE LONG-MOURNFUL AND SORELY-DISTRESSED Isaac Penington,

Whom the Lord in his Tender Mercy, at length Visited and Relieved by the Ministry of that Despised People,

CALLED

QUAKERS;

And in the Springings of that Light, Life and Holy Power in him, which they had Truly and Faithfully Testified of, and Directed his mind to, were these things Written, and are now Published as a thankful Testimony of the goodness of the Lord unto him, and for the Benefit of others.

In Two Parts.

They also that erred in Spirit shall know Understanding, and they that murmured, shall learn Doctrine, Isa. 29. 24.

LONDON:
Printed, and Sold by *Benjamin Clark* Bookseller in *George-yard* in *Lombard-street.* 1681.

O that ye could hear the Lords voice, who crieth aloud to the Profeſſors of this Age to ceaſe from man! Ceaſe from man in thy ſelf, O thou who haſt ever had any taſt of the pure Grace and Power of God. Ceaſe from thine own underſtanding, thine own affections, thine own zeal, thine own gathered knowledge and wiſdom from the Scriptures, with all the ſparks of thine own kindling, that God may be all in thee, and his eternal habitation be raiſed up in thee, and perfected, and thou ſwallowed up and comprehended in it for ever. O what a Work hath God to drive mans Reaſon and Wiſdom out of his Temple, out of his Scriptures, out of all his holy things! He that hath an ear, let him hear, for the ſake of his ſouls eternal Peace. Alas, Alas how many ſtumble at, and blaſpheme that, which alone can ſave the Soul. There have been many diſpenſations of, but there is but one living Truth, but one Subſtance, but one Arm of Salvation: And he that ſtumbles at the thing it ſelf, how can he be ſaved by it? It is eaſie miſunder ſtanding a former diſpenſation, reading it in the Letter, and ſo to miſs of the Salvation hoped for by it. The *Jews* opened the Meſſiah (according to the Scriptures, as they thought) but rejected him in the way he came to ſave them in. Now if Chriſtians have gathered ſuch a kind of knowledge from the Letter of the Scriptures, as they did, how can they avoid the ſame error, namely, of owning Chriſt according to the Scriptures: as they think, but rejecting him as he comes to ſave them, rebelling againſt his living miniſtry, and the pure power and demonſtration of his Spirit, becauſe it appears weak and low, becauſe it doth not appear the ſame thing to them which they expect to be ſaved by, according to their apprehenſions of the Scriptures? Thus reading the Scriptures in another Spirit and Wiſdom then that which wrote them, they muſt needs conclude and gather another thing from them, then what is written in them, and ſo make that a means to them of erring from the life, which was written to teſtifie of, and point to the living Principle from whence Life and Salvation ſprings, and where alone it is to be had.

AN

EXAMINATION

OF THE

Grounds or Cauſes

Which are ſaid to induce the Court of *Boſton* in *New-England* to make that Order or Law of Baniſhment upon pain of Death againſt the Quakers; As alſo of the Grounds and Conſiderations by them produced to manifeſt the warrantableneſs and juſtneſs both of their making and executing the ſame, which they now ſtand deeply engaged to defend, having already thereupon put two of them to death.

As alſo of ſome further Grounds for juſtifying of the ſame, in an *Appendix* to *John Norton*'s Book (which was printed after the Book it ſelf, yet as part thereof) whereto he is ſaid to be appointed by the General Court.

And likewiſe of the Arguments briefly hinted in that which is called *A true Relation of the Proceedings againſt the* Quakers, *&c.*

Whereunto ſomewhat is added about the Authority and Government Chriſt excluded out of his Church, which occaſioneth ſomewhat concerning the true Church-Government.

By Isaac Penington *the Younger.*

The Stone the Builders refuſed, is become the head of the Corner. This is the Lords' doing it is marvelous in our eyes, Pſal. 118. 22, 23:

I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them unto Babes. Even ſo Father, for ſo it ſeemed good in thy ſight, Mat. 11. 25, 26.

To the Rulers, Teachers, and People of *New-England.*

MAny a weary ſtep hath my poor Soul fetched, and many difficulties and hardſhips hath it met with in its purſuit after truth. The immortal ſeed hath deeply ſuffered in me through the miſts of darkneſs, and various ſtratagems and powers of the enemy, which have often encompaſſed me, and diſtreſſed my Spirit exceedingly. I have known many battels, received deep Wounds, yea and have been in deaths and graves often, where the living ſeed hath languiſhed for want of the living ſpring. Let this thing to the praiſe and glory of the preſerver of Iſrael *may I ſpeak, the ſence of God and the ſavour of his Spirit was never wholly taken away from me, though many times I knew it not, but was too apt to diſtruſt*

diſtruſt it, being ignorant of the way of its appearing in me. The Scriptures I always exceedingly priz'd, and a deep knowledge of them (from an experimental ſenſe of the things they ſpake of) was beſtowed on me: but I knew not what it was which gave me the knowledge, nor how it ſprang, but went about ſtill to fix it in the letter, and ſo gave away the glory from the Spirit, which ſhines above and beyond the letter, and ought ſo to be acknowledged. Before this deſpiſed people appeared, I was even quite worn out, and ſaid, my hope is cut off from the Lord, there is no ſuch appearance of him to be looked for, as my poor diſtreſſed Soul wants. Live without the preſence of his Spirit I could not, where to meet with his Spirit could I hear no news; and that precious knowledge which I had through the operation of God upon my heart from the living ſpring, the ſame hand which gave me, alſo brake in pieces, and pulled down that inward building which was reared up in my Spirit. What a man of ſorrows I became hereupon, how I mourned all the day long, and roared out after my God all the night ſeaſon, is not to be uttered. And if it might be the Lords pleaſure, O that my miſery might end with me, and that this might be the iſſue of all my ſufferings, to fit me to be a faithful inſtrument in the hand of the Lord for the preſerving of others therefrom! Now this was it which undid me, namely the getting up of the fleſhly wiſdom and underſtanding, which though God had broken in me mightily ſeveral times, yet it ſtill had ſome ſecret device or other to creep in again unto me, and to twine about my Spirit, undiſcerned by me: but this effect ſtill attended it, by degrees (like a canker) it eat out the ſweetneſs and freſhneſs of my life and ſpirit, and exalted that part in me which God hides the myſteries of his Kingdom from. At firſt acquaintance with this rejected people, that which was eternal of God in me opened, and I did immediately in my ſpirit own them as Children of my Father, truly begotten of his life by his own Spirit: but the Wiſe reaſoning part preſently roſe up, contending againſt their uncouth way of appearance, and in that I did diſown them, and continued a ſtranger to them, and a reaſoner againſt them for above twelve months, and by weighing and conſidering things in that part, was ſtill further and further off from diſcerning their leadings by the Life and Spirit of God into thoſe things. But at length it pleaſed the Lord to draw out his Sword againſt that part in me, turning the Wiſdom and Strength thereof backward, and to open that eye in me again, wherewith he had given me to ſee the things of his Kingdom in ſome meaſure from a Child; and then I ſaw and felt them grown in that life and ſpirit, which I through the treachery of the Fleſhly-wiſe part had been eſtranged to, and had adulterated from. And now what bitter days of mourning and lamentation (even for ſome years ſince) I have had over this, the Lord alone fully knows. Oh I have known it to be a bitter thing to follow this Wiſdom in underſtanding of Scriptures, in remembring of Scriptures, in remembring of experiences, and in many more inward ways of workings, that many can bear to hear. The Lord hath judged me for that, and I have born the burden and condemnation of that, which many at this day wear as their Crown. And now what am I at length? A poor Worm, whom can I warn effectually? Whom can I help? Whom can I ſtop from running into the Pit? But though I am nothing, I muſt ſpeak, for the Lord draweth and moveth me: and how unſerviceable ſoever my pity be, yet my Bowels cannot but roul, both towards thoſe that are in miſery, and thoſe that are running into miſery. Read in the fear, and in ſimplicity, what was ſo written; and the Lord open that eye in you which can ſee the way of life, and diſcover the paths of the myſtery of Iniquity in its moſt hidden workings in the heart, that ye ſleep not the ſleep of eternal death, and ſo at laſt be awakened in the Bowels of that wrath and fiery indignation, which that Spirit which erreth from, and tranſgreſſeth the life and light within, can neither bear nor eſcape.

AN

AN EXAMINATION

Of the Grounds or Cauſes which are ſaid to induce the Court of BOSTON in NEW-ENGLAND, to make that Order or Law of Baniſhment upon pain of Death againſt the QUAKERS; As alſo of the Grounds and Conſiderations by them produced to manifeſt the warrantableneſs and juſtneſs, &c.

THat in *New-England* there hath been a Law made of Baniſhing the *Quakers* (ſo called) and of death in caſe of return, is well known in theſe parts; but what induced them hereunto, and what juſt grounds and reaſons they had for it, many are not acquainted with, but are very much diſſatisfied concerning their proceedings therein, fearing that they have diſhonoured God, brought a reproach upon the Name of Chriſt and his Goſpel, exceeded the limits of their power, given an ill example of Perſecution. laid a Foundation of hardening their hearts againſt God, and of drawing his heavy Wrath upon them, all which they cannot but be guilty of, in caſe it ſhould be proved that they have been miſtaken, and that theſe People (upon a further ſearch) ſhould appear to them to be of God, as they have already to very many, who have been exceedingly prejudiced againſt them, till they came more meekly to hear and conſider their caſe. For there are many here in Old-*England*, and in other parts, who once reviled, reproached, and thought they could hardly do bad enough againſt them, who now (in the ſingleneſs of their hearts) can bleſs God for raiſing up ſuch a People, and that they themſelves were not cut off in their blind zeal againſt them, but in the rich mercy of God had a way made for the removing of their prejudices and hard thoughts. and for the opening of their eyes, whereby they came to ſee that theſe are indeed a precious people of God, begotten, brought forth, and guided by his power, and that it is his living truth, which they (in obedience to his living power) are drawn to bear witneſs to, and to hold forth unto the World. And one ſuch teſtimony for them, is of more weight and value in a true Ballance, than thouſands of teſtimonies againſt them from ſuch who are prejudiced, and have not patience to conſider things in equity and uprightneſs of heart, and alſo whoſe intereſt lies another way.

Now meeting of late with a Paper beginning thus, *At a general Court held at* Boſton *the 8th. of* October, 1659. (Wherein by way of preface, there is firſt an account given of what induced them to make this Law of baniſhment and death, and then grounds and conſiderations laid down to clear it to be warrantable and juſt) it was upon my heart to conſider and examine theſe, to ſee whether they did ariſe from the Seed of God, and from the true knowledge of the Scriptures by his Spirit, and ſo were weighty to the conſcience which ſingly waits upon God for ſatisfaction about truth or whether they did ariſe from the fleſhly part, and from fleſhly reaſonings upon Scriptures, and ſo were but chaffy, and not able to ſatisfie the weighty conſidering Spirit, as in the ſight of God.

And this I was the more induced to do, becauſe I found Bowels rowling towards them, and a ſenſe of what might eaſily be their ſnare, which hath overtaken and intangled many, for many who have blamed others ſeverely, and really thought how well they themſelves would have amended things, if ever they came into place and

and power, yet have failed, and run into the very ſame errour, when they have come to the Tryal. So theſe perſons when they were formerly perſecuted in *England*, no doubt but thought and intended (if ever they came to be free from it) to lay a foundation againſt it: yet when they come to the point, and feel their condition changed, inſomuch as it was now in their hand to determine what was the way of Worſhip, Church Government, and Order, there lay a great Temptation before them to ſet up what they judged to be right, and to force all others to a conformity to it. Yea now was their great danger, and time to beware, leſt the ſame perſecuting ſpirit did get up in them, which their being perſecuted was a proper means to keep down: And if ſo (if the ſame ſpirit which perſecuted them, got up in them) then they who were once perſecuted, could not poſſibly forbear perſecuting: for that ſpirit will perſecute wherever it gets up. And having laid its foundation of Perſecution under a plauſible cover, then by degrees it more and more vails the eye, hardens the heart, and takes away the tenderneſs which was in the perſons before, while they themſelves were perſecuted. Now I cannot but pity thoſe that fall into the ſnare of the enemy, eſpecially thoſe who are taken into ſo great a Snare, and come to ſo great a loſs of their tenderneſs towards God, his Truths and People, and run ſo great an hazard and danger of the loſs of their own Souls.

The Grounds or Cauſes expreſſed of their making that Law of Baniſhment, are in ſubſtance theſe three.

1. *THE coming of the* Quakers *from foreign parts, and from other Colonies, at ſundry times, and in ſeveral companies and numbers, into the juriſdiction of the Maſſathuſets.*

Anſw. This, of it ſelf is far from any warrant: for *the Earth is the Lords and the fulneſs thereof*: and though they claim a propriety in it, yet it is ſtill more the Lords than theirs; and he may ſend any one of his Servants into it at his pleaſure, upon what Meſſage or ſervice it ſeemeth good unto him. So that the great queſtion to be determined here is this, *Whether theſe perſons came from the Lord, in his will, and at his appointment: or whether they came of themſelves, and in their own wills?* For if they came by commiſſion and appointment from the Lord of Heaven and Earth, their warrant was without doubt ſufficient: but if they came in their own will, and upon their own deſigns, then they went out of the Lords Counſel and Protection, and muſt bear their own Burthen. Now conſider, whether ye were tender in the due weighing of this, before your impriſoning, and dealing hardly with them: for if at their firſt coming ye impriſoned them, and engaged your ſelves againſt them, ye thereby made your ſelves unfit for an equal conſideration of the cauſe, and God might juſtly then leave your eyes to be cloſed, and your hearts hardned againſt his Truths and People; for beginning with them ſo harſhly and unrighteouſly, and not in his fear.

2. *Thoſe leſſer puniſhments of the Houſe of Correction, and Impriſonment for a time having been inflicted on ſome of them, but not ſufficing to deter and keep them away.* (Why do ye omit cutting off of ears? are ye aſhamed to mention that amongſt the reſt? indeed the remembrance of it ſtrikes upon the Spirits of people here, and perhaps in *New England* alſo.)

Anſw. They that are ſent by the Lord, and go in the guidance of his Spirit, cannot be deterred from obedience to him in his Service and Work, either by leſſer or greater puniſhments. Puniſhments deter the evil doer; but he that doth well, is not afraid of being puniſhed, but is taught, and made willing, and inabled to ſuffer for righteouſneſs ſake, *Phil.* 1. 29. And ye will find your greater puniſhments as ineffectual to obtain your end, as your leſſer. For they whoſe lives (in the power of God) are ſacrificed up to the Will of God, are no more afraid of Death, than they are of Whips, Priſons, cruel uſage in Priſons, and cutting off of ears. Surely it had been a ſweeter, a more Chriſtian and ſafer courſe, to have weighed the thing in Gods fear and dread, before ye had begun any of your puniſhments. But your own late relation confeſſeth, that ye began with them upon reports from *Barbadoes*, and *England* (from good hands ye ſay, and ſo they of *Damaſcus* might have ſaid, if they had received the Letters from the High-Prieſt,

Prieſt, or relations from zealous and devout *Jews*) and I have heard related from many hands (which having drunk in prejudices from reports, and begun with impriſoning of them, might eaſily follow) that they were never afforded a fair hearing, but at your Courts Queſtions put to entrap them, and they not ſuffered to plead the Righteouſneſs and Innocency of their cauſe, but endeavours uſed to draw them to that (and a watching to catch that from them) which would bring them within the compaſs of ſome of your Laws. Your Conſciences know how true theſe things are, and will one day give in a clear and true Teſtimony, although ye ſhould be able to bribe them at preſent.

3. *That their coming thither was upon no other grounds or occaſion (for ought that could appear) then to ſcatter their corrupt opinions, and to draw others to their way, and ſo to make diſturbance.*

Anſw. Chriſt ſaith to his Diſciples, *ye are the Salt of the earth, and the light of the World:* and they are not to lie ſtill, and keep their light under a Buſhel, but to lighten and ſeaſon the World, as the Lord calleth and guideth them. And if the Lord doth ſee that *New England,* notwithſtanding all its Profeſſion and talk of the things of God, hath need of his Salt to ſavour it with, and of his Light to enlighten them with, and ſo ſendeth his Meſſengers and Servants among them, they have no reaſon to be offended with the Lord for this, or with his People, or with the Truths they bring. They have long had a form up, and it may have eaten out the power, that they may not be ſo ſavoury now in their eaſe and authority in *New England,* as they were under their Troubles and Perſecutions in Old *England*: and God may in kindneſs to them ſend among them a fooliſh people to ſtir them up and provoke them to jealouſie. Now the coming thus is not to *ſcatter corrupt Opinions*; but by the power of truth to ſcatter that, which ſcatters from the Lord; nor is it to draw to their way, but to the Lord, to Chriſt his living way, which they are exhorted to try, and feel, and certainly to know, before they receive: nor doth it make any *diſturbance* but only to that which is at eaſe in the fleſh, and fleſhly forms of Worſhip. And *Iſrael* of old was often thus diſturbed by the Prophets of God, (though they ſtill could not bear it, but were enemies to the Prophets for it) notwithſtanding they had received their way of Worſhip certainly from Gods hand: how much more may the Lord take liberty by his Servants and Meſſengers to diſturb theſe, who never ſo received it, but have formed up a way out of the Scriptures, whereof many that are truly conſcientious doubt whether it be the way or no, even as they themſelves doubt and are ready to contend againſt the ways that others have formed?

Now thoſe that pick a quarrel with Truth, and ſeek matter againſt it to perſecute it, do not call it Truth but Error, corrupt Opinions, the way of a Sect, the making of diſturbance; or ſuch like. And Perſecutors for the moſt part do not only ſay this, but bring forth their ſtrong Arguments, inſomuch as the Perſecutor is commonly juſt in his own eyes, and the Perſecuted is blamed as the evil doer, and cauſe of his own ſufferings. Were the Biſhops without their Plea? nay did not he that was called Dr. *Burgeſs* (in his Book) ſeem to carry the Cauſe clear againſt the *Non-conformiſts*? And why the Biſhops might not eſtabliſh their way by Authority, or the Presbyters their way, as well as thoſe accounted *Independants* their way (not regarding the Diſſenters, or tender Conſcienced) I confeſs I ſee not; but that they have juſtified the Biſhops by their practiſing the ſame thing, and ſo unjuſtly condemned them in words.

But how can ye ſay, *for ought that could appear*? when ye were ſo unfit (through receiving of prejudices and reports, and beginning ſo roughly with them) to conſider what might be made appear, and alſo ſo far from giving way to them to make what they could appear, as is before expreſſed? And doth not this alſo imply that there may be a juſt, righteous, and warrantable cauſe of their coming, in relation to God and his Service, though it doth not yet appear to you; and in a meeker and cooler temper, when another eye is opened in you, ye may ſee and acknowledge that cauſe, who are the Lords Servants, whether they come in his Name or no; whether they are his Truths or no, which they bring with them, theſe are things God opens to the humble, to the meek, to ſuch as feed before him and wait for his Counſel therein: but thoſe that can determine things by intelligence before hand from other parts, and Impriſon perſons as ſoon as they come, and ſo proceed on with a ſtiff reſolution againſt them, how are theſe in any capacity to ſeek or receive counſel from God in a caſe of ſo great concernment? So that at laſt even when they have drunk their Blood, they muſt be forced to ſay, *for*

ought that could appear, this was their only end, work and intent; but whether it was ſo or no, they do not certainly know.

Thus far is in anſwer to the account they give, by way of Preface, to what led them to the making of this Law of Baniſhment and Death. Now the grounds and conſiderations themſelves, which they held forth to clear this to be warantable and juſt, follow to be ſcanned, which are in number ſix.

1. *The Doctrine of this Sect of People* (ſay they) *it is deſtructive to fundamental Truths of Religion.*

Anſw For the making of this Argument forcible, two things are neceſſary; if either of which fails, it falls to the ground.

1. It is neceſſary to make manifeſt, that perſons for holding or propagating Doctrins contrary to fundamental Truths of Religion, are by Chriſts inſtitution puniſhable with Diſmembring, Baniſhment, or Death. For Chriſt is the Head, King, and Law giver to his Church: it is he that is the Foundation of Religion, and the giver forth of Fundamental Truths of Religion: and he is the proper Judge of what puniſhment is fit for ſuch as either will not receive his fundamental Truths of Religion, or afterwards ſtart back from them, and broach Doctrines contrary thereto Now it is required, in his Name and Authority, of ſuch Powers as will take upon them to inflict theſe kinds of puniſhments, upon ſuch kind of offenders, Chriſts inſtitution for this thing Chriſt was as faithful in his Houſe as *Moſes*, and if ſuch a courſe had been neceſſary for the preſervation of his Church, ſurely he would not have with-held it. But Chriſt overcomes the Devils Kingdom by his Spirit: by that he wins Souls, and gathers into, and builds up his Church, and by that he is able to defend them. By his Spirit he Preacheth the truth and ſoweth the Seed of the Kingdom, and by his ſpirit he upholds and maintains it. This is his way of overcoming all the miſts of darkneſs, and falſe Doctrines and not a Magiſtrates Sword *The Weapons of our Warfare* (ſaith the Apoſtle) *are not carnal but mighty through God, to the pulling down of Strong Holds*, 2 Cor. 10 4. Are there Strong holds of darkneſs? Are there falſe Doctrines broached againſt the truths of Chriſt? Who are the Warriers againſt theſe? Are they the civil State, the Magiſtrate, the earthly Powers; or are they the Miniſters and Servants of Chriſt? And what are the Weapons that are mighty to overthrow theſe? Are they Stocks, Whips, Priſons, cutting off of Ears, Baniſhment, Death? or are they of a ſpiritual Nature? The ſpiritual Weapons are ſanctified by God to this end, and are mighty through him, able to effect it throughly; whereas the carnal Weapons are weak and unſanctified, and can reach only the carnal part, but the ſtrong Hold remains untouch'd by theſe. And it is only the carnal part, which deſires to have the uſe of ſuch carnal Weapons in the Church: the Spiritual man would conquer by his own Weapon, or not at all. Chriſt came not to deſtroy mens lives, nor never gave order to have men killed about his truths. If his people be diſobedient, and broach Doctrines never ſo contrary and deſtructive to his Kingdom, he hath a ſpiritual way of fighting with them now, and hath appointed his ſervants to have his mighty ſpiritual Weapons in a readineſs, *for the revenging every diſobedience*, 2 Cor. 10. 6. And he hath likewiſe a time of dealing with them hereafter; but he hath no where appointed that his ſubjects (if they could get the command of the Sword in a Nation or Country) ſhould kill ſuch. Abundance of bloud hath been ſhed upon this pretence, which the Lord will make inquiſition for: it would at length be ſeriouſly inquired into, what truth there is in this bloudy Doctrine? For under this cover all the perſecutions and ſheddings of the Saints bloud ſhelter themſelves. O conſider at length, how cruel and bloudy men have made the Goſpel of Peace by this Principle: and what an advantage it gives to the carnal part in thoſe that are perſecuted, if once they can get the command of the outward Sword, to forget their own ſufferings, and ſuddenly turn perſecutors of ſuch as differ from them, though upon as weighty grounds (if not more weighty) than they differed from others upon. But this they that are uppermoſt will not yield to, that the grounds of ſuch as differ from them are ſufficient; even as thoſe that they differed from would not yield that their grounds were ſufficient. Thus ſtill they whoſe arguments go forth under the ſhelter, or by the command of the preſent authority, they are looked upon as moſt weighty, and the others cauſe is trampled upon, though never ſo juſt, innocent, upright, and weighty in it ſelf; and the meek of the earth, the humble-

heart-

hearted, the tender-conſcienced towards God. they are ſtill made the offenders and ſufferers: and their enemies are ſtill made their Judges. I do think theſe of *New-England* would have once thought it hard meaſure, that Conformiſts whom they differed from, ſhould have been the Judges whether their grounds were ſufficient or no, and yet they (ever ſince they have had the power in their hands) have taken upon them to be the Judges of the ſufficiency of the grounds of ſuch as differ from them, and have as freely condemned all that differed from them, and been as ſore a curb upon the tender-conſcience, as ever the Biſhops were. So that it is plain, that which they ſought was their own liberty (they did not like to be oppreſſed and inthralled contrary to their judgments) but not the liberty of the tender-conſcience toward God, but rather the yoaking and inthralling of it to their judgments, and arguments, and interpretations of Scripture, which he that differs from, muſt be an offender with them, even as they were once accounted offenders for differing from the Conformiſts, and ſo are all become tranſgreſſors of the Law of God in doing that to others, which they would not that others ſhould do to them.

2. It is requiſite alſo to make manifeſt, that the Doctrine of this ſort of people is deſtructive to the fundamental truths of Religion. For if it be not ſo, then they are injured and miſ-repreſented; and both their Baniſhment, and Death; and all other puniſhments inflicted upon them on this account, will prove to have been unjuſt.

There are four inſtances given, or four particular fundamentals mentioned, to which their Doctrines are ſaid to be deſtructive. Firſt, *the Sacred Trinity*, Secondly, *the perſon of Chriſt*, Thirdly, *the holy Scriptures as a perfect rule of Faith and Life*, Fourthly, *the Doctrine of perfection*.

Now for the making the thing clear and manifeſt to every ſober mind, it is requiſite firſt to conſider what the *Quakers* hold in theſe ſeveral particulars, and then whether that which they hold in theſe reſpects, be contrary to the truth of theſe things, as they are plainly related in the Scriptures: for if that which they hold be according to the naked voice and proper intent of the Scriptures, then they are not to be blamed, but the blame will light on their accuſers, who might eaſily be found guilty of injuring both them and the Scriptures, both in theſe and many other things, were they not Judges?

1. Concerning *the ſacred Trinity*. They generally both in their ſpeakings, and in their writings, ſet their Seal to the truth of that Scripture, 1 *John* 5. 7. That *there are three that bear record in Heaven, the Father, the Word, and the Holy Spirit*. That theſe three are diſtinct, as three ſeveral beings or perſons, this they read not, but in the ſame place they read, that *they are one*. And thus they believe, their being to be one, their life one, their light one, their wiſdom one, their power one: and he that knoweth and ſeeth any one of them, knoweth and ſeeth them all, according to that ſaying of Chriſt's to *Philip*, *He that hath ſeen me hath ſeen the Father*, John 14. 9 Three there are, and yet one, thus they have read in the Scripture, and this they teſtifie they have had truly opened to them, by that very Spirit which gave forth the Scriptures, inſomuch as they certainly know it to be true, and own the thing from their very hearts. But as for this title of *Sacred Trinity*, they find it not in Scripture: and they look upon Scripture-words as fitteſt to expreſs Scripture-things by. And ſurely if a man mean the ſame thing as the Scripture-means, the ſame words will ſuffice to expreſs it: but the Papiſts and School-men having miſſed of the thing which the Scripture drives at, and apprehended ſomewhat elſe in the wiſe imagining part, have brought forth many Phraſes of their own invention to expreſs their apprehenſions by, which we confeſs we have no unity with, but are content with feeling the thing which the Scripture ſpeaks of, and with the words whereby the Scriptures expreſs it Now whereas they call this a fundamental, we do not find it ſo called in Scripture, nor do we find the Diſciples themſelves underſtanding therein, but knew not the Father, *John* 14. 8, 9. And Chriſt going about to inform them, does not tell them of another diſtinct being or perſon: but *Haſt thou not ſeen me? and believeſt thou not that I am in the Father, and the Father in me?* ver. 10. And ſo the believers at *Epheſus* had not ſo much as heard there was an Holy Ghoſt, *Acts* 19. 2. So that if ye will make this a fundamental truth, yet it is ſuch a fundamental, as true Faith did ſtand without, both in believers afore Chriſt's death, and in believers after. This is the great fundamental, *that God is light, and in him is no darkneſs at all*, 1 John 1. 5. and the great work of the Miniſtry is to ſhew men where this light is,

and

and to turn men from the darkneſs, wherein is the power of Satan, unto this light: wherein is the power of God, *Acts* 26. 18. And he that comes into this light, and into this power, is owned in the light and in the power, wherein is the life of all the Saints, and the true fellowſhip both with the Father and the Son, and one with another, *John* 1. 3, 7. And the true trial of Spirits, is not by anaſſent to Doctrines (which the hypocrite may aſſent to on the one hand, and the true believer may ſtartle at on the other hand) but by feeling of them in the inward vertue of the light, in the Spirit, and in the power. This was the Apoſtles way of trial, 1 *Cor.* 4. 19, 20. *I will know, not the ſpeech of them which are puffed up, but the power; for the Kingdom of God is not in Word, but in Power.* A man may ſpeak high Words concerning the Kingdom, and get all the Doctrines about it, and yet be a ſtranger to it, and quite ignorant of the power: and another may want divers Doctrines concerning it (perhaps ſome of thoſe which men call fundamentals) and yet be a Citizen of it, and in the power. But now under the Antichriſtian Apoſtacy. men wanting the feeling of the life and power, wherein the true judgment is, they own or diſown one another upon an aſſent or diſſent to ſuch and ſuch Doctrines, and ſo fall into this great error, of owning many whom Chriſt owns: and if they find perſons not aſſent to, or diſſenting from any of thoſe things, which they call fundamentals, then they think they may lawfully excommunicate and perſecute them. So by this miſtake, they cut of that which is green, they perſecute that wherein is the living ſap, and cheriſh the dry and withered. That which is moſt tender towards God, and moſt growing in the inward ſenſibleneſs (which cauſeth it to ſtartle at that, which others can eaſily ſwallow) lies moſt open to ſuffering by this kind of trial.

2. Concerning *the Perſon of Chriſt.* They belive that Chriſt is the eternal Light, Life, Wiſdom, and Power of God, which was manifeſted in that body of fleſh, which he took of the Virgin: that he is the King, Prieſt, and Prophet of his people, and ſaveth them from their ſins by laying down his life for them, and imputing his righteouſneſs to them, yet not without revealing and bringing forth the ſame righteouſneſs in them, which he wrought for them. And by experience they know, that there is no being ſaved by a belief of his death for them, and of his Reſurection, Aſcention, Interceſſion, *&c.* without being brought unto a true fellowſhip with him in his death, and without feeling his immortal ſeed of life raiſed and living in them. And ſo they diſown that Faith in Chriſts death, which is only received and entertained from the relation of the letter of the Scriptures, and ſtands not in the divine power, and ſenſible experience of the begotten of God in the heart.

Now they diſtinguiſh, according to the Scriptures, between that which is called the Chriſt, and the bodily Garment which he took. The one was Fleſh, the other Spirit. *The Fleſh profiteth nothing* (ſaith he) *the Spirit quickeneth, and he that eateth me, ſhall live by me, even as I live by the Father*, John 6. 57, 63. This is the Manna it ſelf, the true Treaſure, the other but the viſible or earthen Veſſel which held it. The body of fleſh was but the vail, *Heb* 10. 20. The eternal life was the ſubſtance vailed. The one he did partake of, as the reſt of the Children did, the other was he which did partake thereof, *Heb.* 2. 14. The one was the body which was prepared for the life, for it to appear in, and be made manifeſt, *Heb.* 10. 5. The other was the life or light it ſelf, for whom the body was prepared, who took it up, appeared in it to do the Will, *Pſal.* 40. 7, 8. and was made manifeſt to thoſe eyes which were able to ſee through the Vail wherewith it was covered, *John* 1. 14.

Now is not this ſound, according to the Scriptures? And is it not a good way to know this, by unity with it; by feeling a meaſure of the ſame life made manifeſt in our mortal fleſh? 2 *Cor.* 4. 11. This we confeſs is our way of underſtanding things, and likewiſe of underſtanding the Scriptures which ſpeak of theſe things. And we have found it a far ſurer kind of knowledge, namely, to underſtand the Scriptures, by experience of that whereof the Scripture ſpeaks, then to gueſs at the things the Scripture ſpeaks of, by conſidering and ſcanning in the earthly part; what the Scriptures ſpeak of them. Such a kind of knowledge as this, a Wiſe man may attain to a great meaſure of, but the other is peculiar to him who is begotten of God, whoſe knowledge is true and certain, though it ſeem never ſo different from his who hath attained what he hath by the ſearch of his Wiſdom.

3. Concerning *the holy Scriptures being a perfect rule of Faith and Life.* The new Covenant

nant is the Covenant of the Goſpel, which is a living Covenant, a ſpiritual Covenant, an inward Covenant, and the Law or Rule of it cannot be written outwardly. Read the tenour of the new Coveant, *Heb.* 8. 10. *I will put my Laws into their Minds, and write them in their hearts.* If God himſelf ſhould take the ſame Laws, and write them outwardly; yet, ſo written, they are not the new Covenant: at moſt they would be but an outward draught of Laws written in the new Covenant. And mark, this is one difference given between the new Covenant and the old, the Laws of the one were written outwardly, in Tables of Stone, the Laws of the other were to be written in the Heart. That is the Book wherein the Laws of the new Covenant were promiſed to be written, and there they are to be read. So that he that will read and obey the Laws of the Covenant of life, muſt look for them in that Book, wherein God hath promiſed to write them: for though in other books he may read ſome outward deſcriptions of the thing, yet here alone can he read the thing it ſelf. *Chriſt is the Way, the Truth, and the Life.* What is a Chriſtians rule? Is not the way of God his rule? Is not Gods truth his rule? and Is not the truth in Jeſus where it is taught and to be heard, and to be received even as it is in Jeſus? *Epheſ.* 4. 21. Is not he the King, the Prieſt, the Prophet, the Sacrifice, the Way to God, the truth of God, the life it ſelf, the living path out of Death, yea all in all to the believer, whoſe eye is opened to behold him? The Scriptures teſtifie of Chriſt, but they are not Chriſt; they alſo teſtifie of truth, and are a true Teſtimony, but the truth it ſelf is in Jeſus, who by his living Spirit writes it in the heart which he hath made living. And ſo a Chriſtian's life is in the Spirit: *If we live in the Spirit, let us alſo walk in the Spirit*, Gal. 5. 25. The whole life and courſe of a Chriſtian is in the volumn of that Book, as the Lord opens the leaves of it in him. *The gift of God, the meaſure of Faith*, given him by God, that's his rule; that's his rule of knowledge, of propheſying, of obedience, *Heb.* 12. *Rom.* 1. 4. and 12. 6. If he keep there, if he walk according to the proportion of it, he errs not: but out of the Faith, in the error, in all he knows, in all he believes, in all he does *The new Creature*, that which God hath new created in the heart, in which life breaths, and nothing but life breaths, which is taught by God, and true to God from its very infancy, that's his rule whereby he is to walk, the Apoſtle expreſly calls it ſo, *Gal.* 6. 15, 16. That which is begotten by God is a Son; and the Son, as he is begotten by the breath of the Spirit, ſo he is preſerued and led by the ſame breath; and ſuch as are ſo led are Sons, and none elſe; for it is not reading of Scriptures, and gathering rules out thence that makes a Son, but the receiving of the Spirit, and the being led by the Spirit, *Rom.* 8. 14, 15 And being the whole Worſhip of the Goſpel is in the Spirit, there is a neceſſity of receiving that in the firſt place; and then in it the Soul learns to know and wait for its breathings and movings, and follows on towards the Lord in them. The Spirit cannot be with-held from breathing on that which he hath begotten, and that breath is a guide; a rule, a way, to that which it breatheth upon. Now this is moſt manifeſt even from the Scriptures themſelves, they expreſly calling Chriſt the Way, the Truth, *&c.* the new Creature, the Rule, the Faith, Grace, or gift given to be the rule, teſtifying the heart to be that which God hath choſen to write his Laws in; but where do they call themſelves a perfect rule of Faith and Obedience? *They are they* (ſaith Chriſt) *which teſtifie of me, and ye will not come to me, that ye might have life.* John 5, 39 40. Life cannot be received from the Scriptures, but only from Chriſt the Fountain thereof: no more can the Scriptures give the rule, but point to the Fountain of the ſame life, where alone the rule of life, as the life it ſelf, can be received. The Scriptures cannot ingraft into Chriſt, nor give a living rule to him that is ingrafted: but he that hath heard the Teſtimony of the Scriptures concerning Chriſt, and hath come to him, muſt abide in him, and wait on him for the writing of the Law of the Spirit of life in his heart, and this will be his rule from the Law of Sin and Death, even unto the Land of life. Now if men have miſtaken in the night of darkneſs, and put the Scriptures out of their place, (even in the place of the Spirit) and ſo have become Miniſters, not of the Spirit, but of the letter, whereas the Apoſtles were made *able Miniſters of the New Teſtament, not of the Letter, but of the Spirit*, 2 Cor. 3. 6. Let them not be offended at the Spirit of God for teaching us otherwiſe, nor at us for learning as the Spirit of God hath taught us, the Scriptures alſo teſtifying that this is the rule, but no where ſetting up themſelves for the rule. And it is the ſame Spirit, which would now fix men in the Scriptures, to keep men

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from Christ the living rule and only way to life eternal, as formerly kept men by Traditions from the Scriptures, though it is hard for them who are intangled in this deceit, to see it.

Now for the proof of these things thus barely here charged, the Reader is referred to Mr. *Norton*'s (as they stile him) Tractate against the *Quakers*. Concerning the validity whereof, I refer the Reader to *Francis Howgils* Answer thereto, wishing him to read both in the fear and dread of the Almighty, waiting for his counsel to guide him in the true discerning, which of them savours of mans wisdom, and which of them writes from acquaintance with the Truth it self. In which Answer of his he recites such errors of that *Norton*, as would make a great sound against the *Quakers*, if any such could justly be charged upon them. I shall mention only two or three of them, *viz.* That God is a distinct Subsistence from the Son and Spirit; and that the Son is a distinct Subsistence from the Father and the Spirit: and because it is said, *the Father shall give you another Comforter*, this *another* he saith is intelligible of the Essence. (Are there then three distinct infinite Essences or Beings) *That the Spirit of God without the Letter is no Spirit.* (He was before the Letter, he was never limited to the Letter, he will be after the Letter, and he is what he is without the Letter.) *That Christs words* John. 17. 21. *give an uncertain sound*, (where have any of the *Quakers* cast such a blemish upon any portion of Scripture?) Surely this man had more need to seek to have his own Vessel cleansed, than to accuse others of Errors or Blasphemy. And if he have no other way to overthrow them, than by maintaining such kind of things as these against them, he will never get Victory over them any other ways than by the outward Sword: but by the Bloud of the Lamb, and by the word of his Testimony, and not loving their lives unto the Death, they will easily overcome all such kind of Champions.

4. The fourth and last instance which they give of the destructiveness of their Doctrine to the fundamental Truths of Religion, is, *That Opinion of theirs of being perfectly pure and without Sin, which* (say they) *tends to overthrow the whole Gospel, and the very vitals of Christianity: for they that have no Sin have no need of Christ, or of his satisfaction, or bloud to cleanse them, nor of Faith, Repentance*, &c.

Answ. That the Lord God is able perfectly to redeem from Sin in this life; that he can cast out the strong man, cleanse the House, and make it fit for himself to dwell in; that he can finish transgression and sin in the heart, and bring in everlasting righteousness; that he can tread down Satan under the feet of his Saints, and make them more than Conquerors over him; this they confess they steadily believe. But that every one that is turned to the light of the Spirit of Christ in his heart, is presently advanced to this state, they never held forth: but that the way is long, the travel hard, the enemies and difficulties many, and that there is need of much Faith, Hope, Patience, Repentance, Watchfulness against Temptations, *&c.* before the life in them arrive at such a Pitch. Yet for all this, saith Christ to his Disciples, *Be ye perfect*, directing them to aim at such a thing, and the Apostle saith, *Let us go on unto perfection*, and Christ gave a Ministry *for the perfecting of the Saints*: and they do not doubt but that he that begins the work, can perfect it even in this life, and so deliver them out of the hands of Sin, Satan, and all their spiritual enemies, as that they may serve God without fear of them any more, in holiness and righteousness before him all the days of their lives.

Now how is this Doctrine, or how is this People because of their believing and holding forth this Doctrine, guilty of all this great and heavy charge that is laid upon them here, as that *they have no need of Christ, his Satisfaction, his Blood, nor of Faith, Repentance, growing in Grace, Gods Word and Ordinances, nor of Watchfulness and Prayer*, &c. Let us consider the thing a little further.

First, The Doctrine of Perfection, if it should be granted to deny all this, yet cannot be supposed to deny the need thereof, until the state of Perfection be attained. Nay, they that truly believe that such a state is attainable, cannot deny the use of those things which are proper to lead to that state, but will conscientiously apply themselves thereto, and press all others thereto, who desire to attain that state. And they that have either heard them speak, or read their Writings with any equality of mind, may abundantly testifie for them against the unrighteousness and injury of this charge. Their life lies in Christ, their peace in his *satisfaction* for them, and in a sensible feeling of his *bloud* sprinkled in their Consciences to cleanse them from Sin; and by that *Faith* which

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is Gods gift, they feel, and wait further to feel the righteousness of Christ imputed to them for Justification. And as for being *perfectly just in themselves*, it is a very unrighteous charge upon them: for their Justice and righteousness is in Christ for ever, and not of themselves; but in the denyal and crucifying of self are they made partakers of it, which is bestowed by the free grace, mercy and power of him who hath mercy on them, and not by any willing or running of theirs. And as for *Repentance*, they feel the need of it, and find a godly sorrow wrought in them, and a bitter mourning over him whom they once pierced, and still pierce, so far as they hearken to the Tempter, and follow the motions and lusts of the Transgressing nature. And they do both *Watch* and *Pray* against Sin, and feel what a bitter thing it is to have the Watch so slackned, whereby the Temptation prevails, which would lead to sin. And as for *purifying themselves daily*, and *putting off the old man*, and *putting on the new*; it is that which their hearts delight to be continually exercised about: and all this with an hope that it may be effected, that the Vessel may be made holy to the Lord, a fit spiritual Temple for him to dwell in, that he may display his Life, Glory, Power, and pure presence in them But if the belief that this may be attained, in the way wherein God leadeth them towards it, and an hope to attain it, with an acknowledgment of it so far as it is attained; I say, if this make them guilty of so great a charge, then they are indeed guilty: for they cannot but believe it, wait for it, hope for it, and acknowledge it, so far as they feel it wrought in them. But how can this possibly make them guilty of denying these things, seeing the exercise of these things not only standeth with, but is increased by such a belief and hope?

Secondly, The state of Perfection it self doth not exclude these things, in such a way as this charge seems to intimate. For in the state of perfection, the bloud is not laid aside as useless, but remains to keep pure for ever. It is *the Blood of the everlasting Covenant*, (Heb: 13. 20) both the Covenant and the Blood last for ever, and are useful even to them that are perfect. And there is need and use of the Faith in the Bloud, to believe the preservation. As the Covenant it self lasts; so that which lets into, and keeps in the Covenant lasts also. That which unites, and ties the Soul to Christ the life, abides in the Soul for ever, even as the union it self abides. And there is a growing in the life, even where the heart is purified from Sin, even as Christ did grow and wax strong in Spirit: for a state of perfection doth not exclude degrees. And so there is also a need of watching against Temptations in a perfect state; for *Adam* was perfect, and yet he needed a watch: and Christ was perfectly pure and without sin, and yet he did both Watch and Pray. So that if any were brought to the perfect state of a man, even unto the measure of the stature of the fulness of Christ, which the Ministry was given to bring all the Saints unto, *Ephes.* 4. 11, 12, 13. if any were taught and enabled so to walk in the light, as to be cleansed by the Blood from all Sin, and to have such fellowship with the Father, and the Son, as might make their Joy full, 1 *John* 1. 3, 4, 7. If any were brought to that state of Glory, as to be chast Virgins, 2 *Cor.* 11. 2. without spot or wrinkle of the flesh, but holy and without blemish, *Ephes.* 5. 27. If any should be made perfect in every good work to do his will, which was a thing the Apostle prayed for, *Heb.* 13. 21. If any should have so put of the old man, and have put on the Wedding Garment, as to be made ready and fit to be marryed to the Lamb, *Rev.* 19. 7. Yet this would not exclude faith in the blood, or Prayer, or Watchfulness to keep the Garment pure, *&c.* nor growth in the life. And this we are not ashamed to profess, that we are pressing after, and some have already attained very far, even to be made perfect as pertaining to the Conscience, being so ingrafted into Christ the power of God, so planted into the likeness of his Death and Resurrection, so encompassed with the Walls and Bulwarks of Salvation, as that they feel no condemnation for sin, but a continual justification of the life, being taught, led, and inabled to walk, not after the flesh but after the Spirit, *Rom.* 8. 1.

From what they have said concerning this opinion of perfection (as they call it) they draw an Argument against their other Doctrines in these words. *Such fundamentals of Christianity are overthrown by this one Opinion of theirs, and how more by all their other Doctrines?*

Answ. To which I shall say this, if their Grounds and Proofs against any other Doctrines of the *Quakers*, be no more weighty and demonstrative, then those they have

here brought forth againſt the Doctrine of perfection, they may ſpare entertaining prejudices againſt them and condemning them, and in the firſt place weigh them in a more equal Ballance than they have done this. And I dare appeal to any naked and unbyaſſed Spirit, who ſhall fairly conſider what is above-written, whether the Doctrine of perfection be ſuch an hideous error as they have repreſented it? Nay whether it be not a precious truth of the Goſpel of Chriſt, and a great incouragement to him who ſhall follow the command of Chriſt, who ſaith, *be ye perfect*, to believe that (in the way of Faith and Obedience) he may be wrought up to ſuch an eſtate by the Free-grace, Mercy, Love, and Power of God? Yea, let me add this Word more, he that feeleth the everlaſting Arm working one ſin out of his heart, cannot but believe that the ſame Arm can work out all, and pluck up every Plant which the heavenly Father hath not planted, which hope and belief cauſeth him with joy to follow this Arm through the Regeneration. But if I did believe there were no perfecting the work of Redemption in this life, but I muſt ſtill in part be a Slave to Satan, ſtill crying out of the Body of ſin and death, and never have my part purified for the holy One to inhabit in, but remain in part unconverted, unchanged, unregenerated, unſanctified, Oh how heavily ſhould I go on, I am ſure it would be as a weight upon my Spirit in reſiſting of Sin and Satan: This is not the glad Tidings of the everlaſting Goſpel, but ſad news from the borders of death, which would keep the creature not only in the bonds of death but without hope of deliverance in this life, and refer the hope to that day wherein there is no more working out of Redemption, but the eternal judgment of the Tree as it falls.

Now, having after this manner proved that the Doctrines of the *Quakers* are deſtructive to the fundamental truths of Religion, they lay down their argument whereupon they conclude that it is lawful for them, nay their duty to put them to death, in theſe Words. *Now the commandment of God is plain, that he that preſumes to ſpeak lies in the name of the Lord, and turns people out of the way which the Lord hath commanded to walk in, ſuch an one muſt not live but be put to death*, Zech. 13. 3. Deut. 13. 6. *and* 18, 20,

Anſw. 1. By what hath been ſaid againſt them, it is not manifeſt that they have ſpoken lies in the name of the Lord. Nay, if they themſelves who thus charge them, could but ſoberly and mildly, with a Chriſtian Spirit, weigh the thing, would it not rather appear. that they in thus falſly charging them, and managing ſuch untrue and unrighteous arguments againſt them, have ſpoken lies, both concerning them, and againſt the Lord and his Truth? And as for turning men out of the way, that cannot be juſtly charged on them, who turn men to Chriſt the living Way, and deliver the ſame meſſage the Apoſtles did, that *God is light, and in him is no darkneſs at all*, and who point them to that place, where God hath ſaid, this light is to be found, which is the heart, where God writes the new Covenant, and the Laws thereof, *Heb.* 8. where the Word of Faith is nigh, *Rom.* 10. Surely they that direct hither, do not turn men out of the way. But they that point men to gueſs at the meanings of Scriptures, and to gather knowledge, and form rules to themſelves out of it by their own natural Wit and Underſtanding, which can never reach the myſteries of the Kingdom of God, and which God hides the true knowledge of the Scriptures from, theſe are thoſe that turn men out of the way. For they that rightly underſtand the Scriptures, muſt firſt receive a meaſure of the Spirit to underſtand it with; even as they that wrote any part thereof, did firſt receive a meaſure of the Spirit to write it by.

2. It is not manifeſt by theſe places quoted, that the Governours of *New-England* have received authority from the Lord to put the *Quakers* to death, if their Doctrines were ſuch as they accuſe them to be. That of *Deut.* 13. 6. is a manifeſt caſe concerning one that ſhould tempt to the following of other Gods, of the Gods of the people round about, nigh or far off, in ſuch a caſe the offender was to be ſtoned to death, *v.* 10: but is this appliable to caſes of Doctrine? That of *Deut.* 18. 20. gives a clear note how the Prophet may be known that ſpeaks a lie in the name of the Lord, and what kind of lie it is, for which he is to be put to death, *ver.* 22. but it doth not ſay that every man in the Commonwealth of *Iſrael*, that holdeth any Doctrine contrary to what ſome of them might call the fundamental Doctrines of the Law, ſhould be put to death That of *Zech.* 13. 3. is a Propheſie, not a Command, and is not to be underſtood in mans Wiſdom,

Wiſdom, nor to be fulfilled in mans Will. It were better to wait for the true openings of Propheſies in the Spirit, than to let the carnal part looſe to gather ſomewhat out of them for the ſatisfying of the fleſh, and making its thirſt after the bloud of God's Lambs appear more plauſible. I would but put this queſtion to your conſciences in the ſight of God, whether in a conſcientious ſubmiſſion to the Will of God in this Scripture, ye put them to death, or whether from this Scripture ye ſeek a ſhelter and Cover for the thing, having already done it, or fully purpoſed to do it?

So that the caſe is not here the ſame with any of the caſes mentioned in thoſe Scriptures: for if ſome of their Doctrines were lies (which ye have been very far from proving) yet it was not for ſuch kind of lies that death was appointed in the Common-Wealth of *Iſrael*. And yet there is a large difference between what was lawful to be done in the Kingdom or Commonwealth of *Iſrael*, and what is now lawful to be done. The Kingdom or Commonwealth of *Iſrael* was a ſtate outwardly repreſentative, of what was inwardly to be done in the ſtate of the Goſpel by Chriſt the King thereof. He is the King and Law-giver to his people, and he is their Judge concerning their receiving or rejecting them, concerning their obeying or diſobeying them, concerning their holding the Faith, or their letting go the Faith; and maintaining things contrary thereto. And he doth judge his people here in this life, ſo far as he thinks fit, *Heb.* 10. 30, 31. reſerving alſo what he thinks fit for another time of judgment, *Acts* 17. 31. And who is he that ſhall take his office out of his hand, and judge one of his ſervants in the things of his Kingdom? *Rom.* 14. 4. Is not this an intruding into Chriſt's Kingly office? He gave authority to, and command for the doing of ſuch things outwardly before his coming, as might repreſent what he would do inwardly after his coming: but where hath he given authority ſince his coming to do ſuch things any more? Doth not the typical King, with his typical Government ceaſe, after that King with his Government which it figured out, is come?

O Governours of *New-England*, to take away the life of a man is a weighty thing, and the Lord will not hold him guiltleſs, who either doth it in a violent manner, or who maketh an unjuſt Law to do it by. But *how precious in the ſight of the Lord, is the death of his Saints*! O how will ye be able to bear the weight of their bloud, when the Lord maketh inquiſition for it. Ye had need have a very clear warrant in this caſe. O how will ye anſwer this thing at the judgment Seat of Chriſt! Alaſs, ſuch arguments as theſe will ſtand you in little ſtead: But ye have done it, and now muſt maintain it: and it is exceeeing hard for you (being thus deeply ingaged in the ſight of the Nations) to come to a ſober and ſerious conſideration of the ſtate of the caſe, as it ſtands before the Lord.

2. The ſecond Ground or Conſideration which they hold forth to their clear Law of baniſhment and death againſt the *Quakers*, to be warrantable and juſt, is this. *Becauſe they are far from giving that honour and reverence to Magiſtrates which the Lord requireth, and good men have given to them: but on the contrary, ſhew contempt againſt them in their very outward geſture and behaviours, and ſome of them at leaſt ſpare not to belch railing and curſing Speeches*, &c.

Anſw. That we do not give that honour and reverence to Magiſtrates which the Lord requireth, deſerves a weighty proof. For what we do, or forbear in this kind, we do as in the ſight of the Lord, as perſons who are not only liable to ſuffer from men, but alſo to give an account to him at the laſt day. Now towards Magiſtrates our carriage is thus, as in the preſence of the Lord.

1. We obſerve their commands in all things that are according to God. We ſubmit our ſelves to the Government that is Supreme, and to the Governours under the Supreme, for the Lord's ſake, who in their ſeveral places ought to be for the puniſhment of evil doers, and for the praiſe of them that do well, according to 1 *Pet.* 2. 13, 14: This is God's Ordinance, and here Magiſtracy is in its right place, namely, in puniſhing the evil-doer for his evil-deeds, but not make a man an offender for a word, or for a geſture, which is neither good nor evil in it ſelf, but as it is done. He that pulleth off his Hat or boweth in flattery, or to pleaſe man, in him it is evil: He that forbeareth to do it in obedience to God, and in the fear of his name, in him it is is good.

2. When any Magiſtrates puniſh us for well-doing, for our obedience to the Lord's Spirit, though we know God never gave power to any Magiſtracy, to puniſh therefore, yet we patiently ſuffer under them, referring our cauſe to him that judgeth righteouſly, and waiting on him for ſtrength to carry us through our ſufferings for his Names ſake.

3. When we appear before them, we appear as in the Lord's preſence, deſiring his guidance, that we may give due honour and reſpect to all that is of him in them, and may be kept from honouring or pleaſing that which is not of him, and which he would not have us honour. This is the temper of our Spirits, and accordingly is our carriage as in the ſight of the Lord, what ever men deem of us.

But the great matter is, becauſe we do not pull off our Hats, and bow to them, or that we uſe plain Language to them, (as thou and thee to a particular perſon) which ſome of them will needs interpret to be contempt, though others of them, who are more ſober and conſiderate, can clearly diſcern that it is not at all in contempt either to their Authority, or their Perſons, but in a meer ſingle-hearted obedience to God. Now to drive this a little towards a fair trial, conſider in meekneſs, and in God's fear.

1. What kind of honour this is, which is thus much ſtood upon? Is it the honour which is from above, or the honour which is from below? What part ſprings it from in man? From the New-birth, or from the earthly nature? And what doth it pleaſe in man? Doth it pleaſe that which is begotten of God? Doth it pleaſe the Meekneſs, the Humility, the Lowlineſs the new Nature? Or doth it pleaſe and help to keep up the old nature, the lofty Spirit, even that part which is prone in every man to be exalted out of the fear of God? For this I may freely ſay, that whatſoever is of the earth hath an aptneſs in it to feed the earthly part: and particularly, this of outward bowing to the Creature, is apt to hurt him that receiveth it. In mans giving and receiving honour, God hath been forgotten. They have forgotten God, who have been giving honour to one another; and they have forgotten God, who have been receiving honour from one another. And what if the Lord, who hath made us ſenſible of the evil herein, hath laid a reſtraint upon us? Can any forbid the Lord from laying ſuch a thing upon us? Or is it lawful for any to go about to hinder us from obeying the Lord therein? Thou who art thus eager in contending for honour, Art thou ſure it is not the evil part in thee, which doth deſire it? If it be the good part in thee, thou wilt deſire it in meekneſs and gentleneſs, yea and wilt be able to bear the want of it with joy, where it is denyed thee upon ſuch an account, that it may run more purely towards the Lord,

Now if it be earthly honour, it is of a periſhing nature, it is not always to laſt, but is one of the faſhions of this World which is to paſs away (how long a time ſoever it hath had) and God may call his people from it at his pleaſure: and if he call from it, they muſt leave it off though the earthly nature and power be never ſo angry thereat. The Lord hath let men have a long day, wherein man hath been lifted up, and appeared great by receiving that honour which is of the earth, not of the Faith: but at length the Lord will bring forth his day, wherein he will be great, and have every Knee bow to him, and every Tongue confeſs to him: and then man ſhall be little, and his honour fall, and the Lord alone be exalted, *Iſa.* 2. 17.

2. Doth not the Image of God grow up into the likeneſs of God? Doth God reſpect mens perſons? Did Chriſt regard any mans perſon? Did not *James* ſay, *If ye have reſpect to perſons, ye commit ſin, and are convinced of the Law, as tranſgreſſors*, James 2. 9. Of what Law? Of the Law of Faith, which exalteth the New-birth, and layeth flat the creature in its tranſgreſſing nature, eſtate, and honour. For ſaith Chriſt, who received not honour from men, nor gave honour to men, *How can ye believe, which receive honour one of another?* John 5. 44. That which receiveth earthly honour, is of the earth, and cannot believe: and that which giveth earthly honour, is of the Earth, and ſo not of the Faith. The Faith is a denying of the earth, a taking up of the Croſs to the earthly honour, which is as a block in the way of Faith. How can ye believe, when ye cheriſh that part in you which is againſt the Faith? The immortal Seed of life, in the day of the Goſpel, grows up out of the earth, leaving it with its cuſtoms faſhions, honours, and its nature and worſhip too behind it?

So

So that look into the ground of the thing, with the eye which seeth over the transgressing state, and over all things which have sprung up from the transgressing part, and which please that part which is out of the Faith, out of the life and power drawn from God into the earth, and it will be manifest that earthly honour hath its root, foundation and service there; but falleth off like a shackle from mans Spirit, as the life riseth in him and as he is redeemed out of the earth.

Now as for *Abraham's* and *Jacob's* Bowings, &c. Those things had their season under the Law (which made nothing perfect) as other things had, but now God calleth every man to bow to the Son, and will not permit so much as bowing to an Angel, who is far more honourable than any Magistrate. And the Son calleth to honour the Father, and to seek the honour which cometh from God only: and he that will be his Disciple, must take up his Cross to the earthly part, and follow him, who neither gave earthly honour, nor received earthly honour, but condemned it; *John* 5. 44. Therefore let men consider the ground of the thing, and the different state between *Jews* under the Law, and Christians under the Gospel, and not think the bringing of instances from them of old time, can dispence with us in following Christ according to the Law of Faith, who gave us this pattern of not receiving or giving honour to mens persons, and let not the weight of our plea (it having so great impression on our hearts) be despised by any that pretend relation to our Lord and Master, which I shall briefly thus recite:

1. It is the single and sincere desire of our Hearts to give all the Honour and Obedience to Magistates, which is due unto them according to the Scriptures.

2. It is manifest that we are careful of observing all just Laws; and patient in suffering through unjust Laws, or where the Magistrate doth persecute us without or against Law.

3. This kind of honour of pulling off the hat, and bowing to the person, we do not find commanded in Scripture, but we find Christ's command against it, who saith *follow me*; who both denyed to receive it, and did not give it; but condemned it. And we find its rise to be from the earthly part, and to the earthly part it is given, which it pleaseth, being given to it, or is offended at being denyed it: And this part we are taught by the Lord to crucifie in our selves, and not to cherish in others.

4. The bowing of persons under the Law (which was an earthly state, wherein many things were permitted, which are not permitted under the Gospel) doth not bind Christians under the Gospel, nor doth not limit the Spirit of God from taking of any one or more, or all of his people, from giving that which the earthly part calleth honour, to that which is of the earth.

5. We do appeal to the Lord our God (who is our judge and Law-giver) that he hath laid this upon our Spirits, and hath smitten several of us, when there hath arisen so much as a desire in us to please men in this particular: and in the fear of his name, and in obedience to him we do forbear it, and not either in contempt of authority, or of the persons in authority.

6. We find by much experience, that the forbearing of this is a service to our Lord and Master, and an hurt to his enemy. It offendeth the passionate, it offendeth the rough, it offendeth the proud and lofty, that Spirit is soon touched and stirred by it: but that which is low, that which is meek, that which is humble, that which is gentle, that is easily drawn from valuing and minding of it, and findeth an advantage therein. And of a truth the earthly Spirit knows, and feels that God is taking the honour from it, and giving it to the meek and humble, which makes it muster up its forces and arguments to hold it as long as it can.

Now what moderate man (much more any Christian) could not forgo the puting off of an hat, or bowing of the knee upon so solemn and weighty an account as this. If this were thine own case, Wouldst thou be forced, imprisoned, fined, or have this made an argument against thee to banish thee or put thee to death? Thou dost not know how the Lord may visit thee by his Spirit, and what he may require of thee. He may call thee also to give forth thy Testimony (and to fight under the Banner of his Spirit) against all the fashions, customs, honours, yea and worships of this World. That which is born of God, is not of this World: and as it groweth up in any earthen

Vessel

veſſel, ſo it draweth the veſſel alſo more and more out of this World. *Ye are not of the World* (but called out of the World) *therefore the World hates you.* That which can pleaſe the World, that which can bow to it and honour it, that the World loves; but the immortal Seed which cannot bow, but teſtifies againſt the Worlds honours, that they are not of the Father, but of the World, this ſeed the World hates, and the Veſſels in whom it bubbles up, and through whom it giveth forth its Teſtimony againſt the World.

Object: *But in the New Teſtament* Luke *ſtiles* Theophilus *moſt excellent, and* Paul *ſpeaking to* Feſtus *ſaid, moſt noble* Feſtus, *which are terms or expreſſions of Honour and Reverence.*

Anſw. Chriſt did promiſe his Diſciples and Miniſters that he would be with them, and give them what to ſay. Now if nobility and true excellency did appear in any perſons, and he led them by his Spirit to acknowledge it, this is no ſufficient warrant for men to do the like in their own wills, or to give ſuch Titles to perſons being in Authority, whether they be ſuch perſons or no. *Luke* knew *Theophilus* to be excellent, and he was led by the Spirit of God to ſtile him excellent: for by the Spirit of God he wrote that Scripture, *Luke* 1.3. wherein he ſo ſtiles him. And for *Feſtus*, he that ſhall ſtrictly obſerve his carriage, will find it to be very noble, in that he would not be won by the importunity and informations of the High Prieſt and chief of the Jews, and of the multitude alſo againſt *Paul*, but applyed himſelf to an upright conſideration of the cauſe, *Acts* 25.2,24. to the end. The ſame Spirit which ſhewed the unworthy carriage and ignobleneſs of the High Prieſt, and zealous profeſſing Jews, might move *Paul* to ſet this mark of honour upon *Feſtus*. The Lord loveth truth in the heart, and truth in words, and the following of the guidance of his Spirit into truth: but to give a man high Titles, meerly becauſe he is great and high in the out ward, without diſcerning that he is ſuch, and without the leading of Gods Spirit ſo to do, this is of the fleſh, according to the will of the fleſh, out of the faith, and not according to truth and righteouſneſs: and in the fear of the Lord there is a watch ſet over our ſpirits in theſe things, leſt we ſhould eſteem and honour men according to the will of the fleſh, and not in the Lord. Titles of Office, or of Relations, as Maſter, Father, *&c.* we find freedom to give, but Titles which tend towards flattery, or exalting man out of his place, and the lifting up of his heart above his Brethren, we have not freedom in the Lord to uſe; and *Elihu* alſo found a reſtraint upon him in this reſpect, *Job* 32.21,22.

Object. *It is noted as a brand and reproach of falſe Teachers, that they deſpiſe Dominion and ſpeak evil of Dignities,* 2 Pet. 2.10. *and* Jude 8. *Now it is well known that the practiſe of the* Quakers, *is but too like thoſe falſe Teachers,* &c.

Anſw. It were worth a narrow ſearch and enquiry what the Dominion and Dignities (or Glories) are, which the falſe Teachers ſpeak evil of, or Blaſpheme, *&c.* Search the Scriptures, where do ye find the falſe Teachers ſpeaking evil of the earthly Authorities? nay they ſtill cling cloſe to them, exalt them, get them of their ſide and cry them up, and will be ſure enough never to fail in pleaſing the Magiſtrate with cringing and bowing, or any thing of that nature. But there is the Dominion of the Lord Jeſus Chriſt in the heart, there is the rule of his ſpirit over the fleſhly part, there is the truth in the inner man, there are ſpiritual Dignities (or Glories) theſe the falſe Teachers in all ages did deſpiſe, and were not afraid to ſpeak evil of, though they ſhould have feared to ſpeak evil of the movings, and guidings, and loweſt appearings of the ſpirit of God (which excel in nature and worth the greateſt earthly Dignities) yet they have not, but have blaſphemed the holy life and appearances of God in his people, nay, they have not ſpared his more eminent breakings forth in his very Prophets, Holy Apoſtles, or Chriſt himſelf. Mark what they ſpake evil of, they ſpake evil of *the things they knew not*, verſ. 10. What were the things they knew not? The inward movings and vertue of his ſpirit, the inward power, life, glory, and dominion of truth in the heart they knew not: it was againſt Chriſt in his people their evil deeds and hard ſpeeches were, *verſe* 15. But as for the high and great ones, the dominions and dignities of the earth, they knew them well enough, and did not ſpeak evil of them, but had their perſons in admiration, becauſe of the aduantage they had by them, *verſ.* 16. They have always had a double advantage from theſe, both of gain to themſelves, and of overbearing the Lambs of Chriſt by their great ſwelling words. The Lord hath ſtill ſo ordered it in his wiſdom

both

both before the coming of Christ, at his coming, and since, that the false Prophets and Teachers should still have the advantage of the outward Authorities, and his people be a poor, afflicted, despised, persecuted Remnant, whose glory is inward, and cannot be discerned by the outward eye, no not of Gods *Israel*. See the dignities particularly expressed, *Revel.* 13 6. *The name of God*, his holy power in his people, *the Tabernacle* which is sanctified and made honourable for him by his Spirit, *them that dwell in Heaven*, who are redeemed out of the earth, and have their conversation above, these are dignities which the earthly authorities, nay the false Teachers themselves never knew the worth of, and so they are not afraid to blaspheme them. The first Beast, on which the false Church rode, with the second Beast, which are of the very race of these false Teachers, making an Image to the first Beast because of advantage, all join together in blaspheming these dignities *Rev.* 13. *and chap.* 17.

To open this a little further, *John* said in his days, that it was then the last time: For there were many Antichrists then come, 1 *John* 2. 18. From whence came they? *They went out from us*, saith he, *but they were not of us*, ver. 19. *They were sensual, they had not the spirit*, and so could not abide the presence, life, judgement, and power of the spirit, but *seperated themselves*, Jude 19. But whether went they, when they went out from the true Church? why, they went out into the World, 1 *John* 4. 2. They got the form of Godliness, which would stand well enough with the lusts and ease of the flesh, and went and preached up that in the World. And now speaking the things of God in the worldly spirit, the World could hear them, *ver.* 5. Thus having got a great party into the form of truth, now they blaspheme the power, now they mock at the movings of the spirit, the leadings of the spirit, the living name, the true Tabernacle, the true Inhabitants of Heaven, who have their conversation above in the Heavenly nature, in the Heavenly principle, in the pure Spirit of life (for as they are begotten by the Spirit, so they live in the Spirit and walk in the Spirit:) This the false Teachers (who have got the form of Doctrine and the form of Discipline, holding it in the fleshly wisdom, where they may hold their lusts too) mock at and blaspheme, *Jude* 18. And this hath been the great way of deceit since the Apostacy, God gathered a seperated people from the World, the false Teachers get the form of Godliness from them and set it up in the World, and then turn against the power, and deny it, speaking evil of, or Blaspheming the Spirit which is the Dominion, and his ministrations (in the spirits of his people) which are the Dignities or Glories of the New Testament, which excel all earthly Dignities, and also the ministration of the first Covenant, 2 *Cor.* 3. 7, 8.

So likewise for *rayling Speeches*. The false Prophets can speak smooth words; speaking in the fleshly wisdom, they can please the fleshly part in their very reproofs: but he that speaks from God, must speak his words, how harsh soever they seem to the fleshly part: And he that speaks in his Name, Spirit, Majesty and Authority is exalted high above the consideration of the person to whom he speaks. What is a Prince, a Magistrate, a Ruler before the Lord, but clay or dust and ashes? If the Lord bid any of his Servants call that which was once the faithful City, Harlot, and say concerning her Princes that they are rebellious, and companions of Thieves, *Isa.* 1. 21. *and* 23. What is the poor earthen Vessel, that it should go to change or mollifie this Speech? And so for the false Prophets and Teachers: If the Spirit of the Lord (in the meaneſt of his Servants) call them Idol-Shepherds, Hirelings, Thieves, Robbers, Dogs, dumb Dogs, greedy dumb Dogs that cannot bark, (though they can speak smooth, pleasing words enough to fleshly Israel and the earthly great ones) generation of Vipers, Hypocrites, whited Sepulchers, Graves that appear not, *&c.* who may reprove him for it, or find fault with the Instrument he chuses? Now man judging by the fleshly wisdom, may venture to call this rayling, and the Prophets of the Lord have been accounted rude, and mad, and troublers of Israel; and so it is at this day: but the Lord being angry with the Transgressor, may send a rough rebuke to him, by what messenger he pleaseth; and what is the poor Creature that he should gainsay his maker, and desire the Message might be smoother? But now these false Teachers who can speak smoothly to the fleshly part, flatter the great ones, and the Professors that fall in with their form of Doctrine and Discipline, they deny the power, blaspheme the movings and goings forth of the spirit of God in his people, and if any be drawn by the Spirit to separate from their formal way, and to seek after the life and presence of the power, him they cryed out of as a Sectary,

a blaſphemer, an heretick, and ſo bring railing accuſations againſt that Life and Spirit by which he is drawn, and of him for following the drawings of it: and thus they become guilty of ſpeaking evil of what they know not, *Jude* 10. They that are drawn out of the Worlds worſhips, know from what they were drawn: but they that remain ſtill in them, do not know the power which drew out of them, nor into what it drew, but looking on it with a carnal eye, it appears mean to them, and ſo they readily diſdain it, and think they may ſafely ſpeak evil of it, though in truth they know it not.

And as for *curſings*; Theſe are children of the curſe, as well as of the bleſſing: and the Spirit of the Lord may pronounce his curſe againſt any children of the curſe by whom he pleaſes, Curſe ye *Meroz*, curſe ye bitterly, the inhabitants thereof, *Judges* 5. 23. And yet *Meroz* did not perſecute, but only not come to the help of the Lord againſt the mighty. So the profeſſing *Jews* with their Rulers and Teachers were curſed by the Spirit of the Lord, *Pſalm* 69 22. *&c.* So *Judas* was curſed, *Pſalm* 109. 6. *&c.* For *Peter* applieth it to him, *Acts* 1. 20. Now if the curſe be cauſeleſs, it ſhall not come, *Prov.* 26 2. And well will it be with him whom men cauſleſly curſe, (*Mat.* 5. 11.) although they were the higheſt, devouteſt and moſt zealous profeſſing *Jews*, with their Prieſts and Rulers in thoſe days; and although they ſhould be the higheſt, moſt zealous, and devout formal Chriſtians, with their Rulers and Teachers in theſe days, who may have got this form, as well as they got that form, and yet hold the truth in the unrighteouſneſs, and deny the power, as falſe teachers formerly did, who held the form, 2 *Tim.* 3. 5. But the caſe of *Shimei* is not at all proper to the thing in hand, becauſe he did not pretend to curſe in the Lord's name and authority, but manifeſtly out of the fear of God, curſed the Lord's anointed in his low ſtate. Neither were theſe two *Quakers* put to death for curſing. So that if *Humphry Norton* were never ſo blamable, yet that reacheth not to them, but is to be reckoned to him that did it, who is to ſtand or fall to his own maſter therein. Yet this I may ſay, becauſe it is ſo extraordinary a caſe (we having not known the like) that if he had not the Lords clear warrant for what he did, ſurely the Lord will ſeverely judge him, for ſpeaking ſo peremptorily and preſumtuouſly in his name, if not required by him.

And ſo as touching *contemptuous carriages*. When there is not contempt in the heart, it is not eaſie to ſhew contemptuous carriages: but the fleſhly part miſſing of the honour which is pleaſing to it, and being offended thereby, is ready to apprehend that to be ſpoken and done in contempt, which is ſpoken and done in the humility and fear of the Lord.

3. A third Ground or Conſideration to juſtifie their Law of baniſhment and death of the *Quakers*, is drawn from *Solomon's confining of* Shimei, *and of putting him to death for breach of his confinement*, whereupon they argue, that *If execution of death be lawful upon breach of confinement, may not the ſame be ſaid for breach of baniſhment, baniſhment being not ſo ſtrait, but giving more liberty than confinement?*

Anſw. The queſtion is not whether the Magiſtrate upon no occaſion may baniſh upon pain of death, but whether the baniſhment of the *Quakers* upon pain of death was juſt or no? If it were never ſo manifeſt that a Magiſtrate might baniſh, and put to death in caſe of not obſerving his Law of baniſhment, yet that doth not prove that every Law of baniſhment is juſt, and that the death of ſuch as do not obey their Law, is juſt alſo; he may make a Law in his own ſelf-will, pride, paſſion, reſolvedneſs and ſtiffneſs of Spirit, and ſo draw the ſufferings of perſons under that Law (either of baniſhment or death) upon his own head. Now the *Quakers* coming in the name of the Lord, by his Commiſſion, and upon his Work (whom all the Magiſtrates of the earth are to reverence and bow before) if Magiſtrates will preſume to make a Law to baniſh them upon pain of death, yet if the Lord require them either to ſtay or return, they know whom to fear and obey, which delivers them from the fear of them who can only torture and kill the body: and they had rather die in obedience to the Lord, than feel the weight of his hand upon their Souls for their diſobedience. It is not in this caſe as it is in ordinary baniſhment upon civil accounts, where it is in mens will and power to abſtain from the place from which they are baniſhed; but they muſt fulfil the will of their Lord, not at all regarding what befalls them therein.

4. The fourth Ground or Conſideration to juſtifie their Law of baniſhment and death againſt

againſt the *Quakers*, is drawn from *the right and propriety which every man hath in his own Houſe and Land, and from the unreaſonableneſs and injurioufneſs of anothers intruding and entring into it, having no authority thereto, yea and when the owner doth expreſly prohibit and forbid the ſame. And that if any preſume to enter thus without legal authority, he might juſtly be impleaded as a Thief or Uſurper; and if in caſe of violent aſſault he ſhould be killed, his bloud would be upon his own head.* Whereupon it is argued thus, that *If private perſons may in ſuch a caſe ſhed the bloud of ſuch intruderr, may not the like be granted to them that are the publick Keepers and Gaurdians of the Commonwealth? Have not they as much power to take away the lives of ſuch, as contrary to prohibition ſhall invade or intrude into their publick Poſſeſſions or Territories?* And that the *Quakers* do thus invade and intrude without authority, they urge thus. *For who can believe that* Quakers *are Conſtables to intrude themſelves, invade, and enter, whether the* Colony *will or no, yea contrary to their expreſs prohibition? If in ſuch violent and bold attempts, they loſe their lives, they may thank themſelves, as the blamable cauſe and authors of their own death.*

Anſw. It is no invaſion nor intruſion, for any Meſſengers and Servants of the Lord to enter into any part of his earth at his command, upon his errand, and about his Work. And if any ſhould be ſo ſent to the houſe of a particular perſon, to deliver a meſſage from the Lord, and the owner of the houſe inſtead of hearing and conſidering his Meſſage in meekneſs and fear, whether it were of God or no, ſhould be rough and violent with him, and command him off before he had delivered his meſſage, and either upon his not immediate going off, or his return with another meſſage, (for the Lord if he pleaſe may ſend him again) ſhould fall upon him and kill him; upon whoſe head would this mans bloud light?

2. If men will needs have it go for an invaſion, it is an invaſion of a ſpiritual nature, and the defence from it cannot be by carnal Weapons. Killing of mens perſons, is not the way to ſuppreſs either truth or error. How have the *Papiſts* been able to defend their Kingdom, or ſuppreſs the truth by their bloudy Weapons? They may prevail in their Teritories againſt mens perſons for a ſeaſon, but the truth will have a time of dominion, and will in the mean time be getting ground in mens minds and conſciences by the ſufferings of the witneſſes to it. Nay, my friends, if ye will defend your ſelves from this invaſion, ye muſt get better Weapons.

3. Is this your rule concerning any that ſhall come in the name of the Lord, that if they be not Conſtables, or other earthly Officers, ye will baniſh them and put them to death? Is the Lord of Heaven and Earth limited to ſend none but Conſtables among you? Well, ye may judge by your Law while your day laſts; but the Lord in his day will clear his Servants and Meſſengers, though they have not been Conſtables, and lay it upon the head of them who have unrighteouſly ſhed it.

5. The fifth Ground or Conſideration whereby they juſtifie their Law of Baniſhment and Death againſt the *Quakers*, is this. *Corruption of mind and judgment is a great infection and defilement, and it is the Lords command that ſuch corrupt perſons be not received into the houſe, which plainly enough implies that the houſholder hath power enough to keep them out, and that it was not in their power to come. if they pleaſed, whether the houſholder would or no. And if the Father of the Family muſt keep them out of his Houſe, the Father of the Commonwealth muſt keep them out of his Juriſdiction (they being nurſing Fathers, and nurſing Mothers by the account of God.) So that what an houſholder may do againſt perſons that are infected with the Plague or Peſtilence, (who may kill them if otherwiſe he cannot keep them out of his houſe) a Magiſtrate may do the like for his Subjects. And if Sheep and Lambs cannot be preſerved from the danger of Wolves, but the Wolves will break in amongſt them, it is eaſie to ſee what the Shepheard or Keeper of the Sheep may lawfully do in ſuch a caſe.*

Anſw. It is granted, that Corruption of mind and judgment is defiling and infectious, and therefore every heart that knows the preciouſneſs of truth is to wait on the Lord in his fear, in the uſe of theſe means which he hath appointed for preſervation from it; but that killing the perſons is one of the means God hath appointed, this is ſtill the thing in controverſie, and is ſtill denyed to be either proper in it ſelf, or ſanctified by God to this end. The Apoſtles ſays, *there muſt be Hereticks, that they which are approved may be made manifeſt*, 1 Cor. 11. 19. but he doth not ſay, hereafter when there are

Christians Magistrates, they must banish or cut off the Hereticks, as fast as they spring up: but God hath use of these things, for the exercising of the Spirits of his people, and the truth gains by overcoming them in the Faith and Power of the Spirit. And so, as touching *Wolves*, the Apostle *Paul* called the Elders of the Church of *Ephesus*, and told them, that *after his departure, grievous Wolves should enter in among them, not sparing the Flock*, Acts 20. 28, 29, 31. The Lord hath put into the hands of his Shepherd a Sword, which will pierce to the heart of the Wolf, he standing faithful in the power of God, in the life of righteousness, need not fear any Wolf, but by the power of the Spirit and presence of the Truth, shall be able to preserve the consciences of his Flock pure to God. What kind of Shepherd is he, that cannot defend his Flock without the Magistrates Sword? But take away that, the Wolf breaks in, and preys upon his Sheep. Surely the true Shepherd, who knows the vertue of the sword God hath put into his hand, will never call to the Magistrate for his sword of another nature, which cannot touch the Wolf, the Heretick, the Seducer, but only flesh and bloud, with which the Ministers of Christ never wrestled nor fought. And this is not the way to preserve the hearts and consciences of the Flock (it may perhaps strike terror into the fleshly nature) but their consciences are so much the more apt to be wrought upon by the Doctrines, Patience, and Suffering of those who are thus dealt with. The Magistrates sword being thus used, doth not at all preserve that which is tender, but hurts it, disingages it, stirs up a Witness in it against those that thus go about to defend that which they call truth, that built up their *Jerusalem* with bloud, and govern their flock with force, affrighting them from that which they call errors, and affrighting them into that which they call truth with an outward sword; whereas the true Temple is built in peace, governed in peace, maintained in peace, defended by peace, and Errorr and Hereticks dispelled by the power of the Spirit, manifesting the deceit to the conscience, and not by the sword of the Magistrate, dealing with them as with worldly Malefactors. Now this I say as before the Lord, The true Shepherd, who hath received the sword of the Spirit, and hath tried the vertue of it, cannot distrust it, cannot desire the Magistrates help by outward force against Errors or heresies: he that looketh upon it as insufficient, and calleth to the Magistrate for his sword, plainly discovers that he hath not received, or knoweth not the vertue of the true one, and dishonoureth both his Masters Work and Weapon.

For that place of 2 *John* 10. It is one thing for a man not to receive a man into his house, and another thing for him to kill that person who offers to come against his Will: Do ye believe in your hearts, that the Apostles intent was to direct the Christians to whom he wrote, to keep them out by violence, and to kill them if they could not otherwise keep them out? Though the parallel is not proper, for God hath often sent his Servants into Countries, Cities, and places of resort, against the Will of the Rulers, Priests, and false Prophets, but never to break violently into any mans House.

The Magistrate keeping in his place, cannot but be a *nursing Father to the Church*; for let him draw out his sword against that wickedness which is proper for him to cut down, it will exceedingly help to nurse up the Church: but where hath the Magistrate Commission to meddle with any of the spiritual Shepherds Work? Nay, his sword was never appointed to cut down Errors, or Heresies, or Hereticks, but the sword of the Spirit, in the hand of the spiritual Shepherd. God hath set up an hedg between these two powers, which he that breaketh down layeth both waste as to their true use, vertue, and order: and this Antichrist hath long done in many appearances. The bringing of these two to rights, setting each in its proper place, will give such a Wound to his Kingdom, as he will not be able to recover: And mark this by the way, Antichrist hath all along made use of the Magistrates sword to slay the Lambs, under the name of Hereticks, Sectaries, Wolves, Blasphemers: but Christ comes with *the Spirit of his mouth* to slay Antichrist, 2 *Thes.* 2. 8. That's the sword all the Hereticks, Seducers, and false Prophets were slain with in the Apostles days before the Apostacy, and that's the sword that Antichrist (who hath made use of the other sword against Christ all along the Apostacy) shall be slain with after the Apostacy. When Christ comes to fight against Antichrist (who hath cruelly torn, rent, and butchered his people under the name of of Wolves) he will take his own sword which is the Words of his mouth: That did the

Work

work at firſt, that muſt do the work again. But in the midſt, between theſe two ſeaſons; there hath been bad work made with the Magiſtrates Swords, the Witneſſes upon every appearance and breaking forth of Gods truth in them, having been liable to feel the ſmart of it.

6. Their ſixt and laſt ground and conſideration, whereby they juſtifie their Law of Baniſhment and Death againſt the *Quakers*, is this. *It was the Commandment of the Lord Jeſus unto his Diſciples, that when they were perſecuted in one City, They ſhould flee unto another, and according it was his own practiſe and the practiſe of the Saints, who when they have been perſecuted, have fled away for their own ſafety:*

This (they ſay) *reaſon requires, that when men have liberty unto it they ſhould not refuſe ſo to do, becauſe otherwiſe they will be guilty of tempting God, and of incurring their own hurt, as having a fair way open for the avoiding thereof, but they needleſly expoſe themſelves thereto.* Whereupon they argue thus.

If therefore that which is done againſt the Quakers, *were indeed Perſecution, what Spirit may they be thought to be acted and led by, who are in their actings ſo contrary to the Commandment and example of Chriſt and of his Saints in the caſe of Perſecution, which theſe men ſuppoſe to be their caſe? Plain enough it is, that if their caſe were the ſame, their actings are not the ſame, but quite contrary. So that Chriſt and his Saints were led by one Spirit, and theſe people by another: for rather than they would not ſhew their contempt of Authority, and make diſturbance amongſt his people, they chuſe to go contrary to the expreſs direction of Jeſus Chriſt, and the approved Example of his Saints, to the hazard and peril of their own lives.*

Anſw. Afflictions, Tribulations, Tryals, Perſecutions are not to be fled from, but to be born and paſſed through to the Kingdom, into which the entrance is through many of theſe, *Acts* 14. 22. and Chriſt ſaith, he that will be his Diſciple, muſt take up his Croſs daily and follow him, *Luke* 9. 23. Now Perſecution for Chriſt is part of the Croſs, which the Diſciple muſt not run away from, but take up and follow Chriſt with. Yea the Apoſtle is very expreſs, 2 *Tim.* 3. 12. *Yea, and all that will live Godly in Chriſt Jeſus, ſhall ſuffer Perſecution.* It is the portion of all, and all muſt bear it. The World hateth and perſecuteth (in ſome degree or other) all that are not of the World; and all muſt be content with their daily portion thereof, waiting on God for ſtrength to bear the Croſs, not flying it: and the Apoſtle commends the *Hebrews* for *enduring the great fight of afflictions*, Heb. 10. 32, 33, 34. The Jews were zealous for the Law and Ordinance of *Moſes*, and grievous Perſecutors of the Chriſtians (eſpecially of ſuch as had been of them before) now the Chriſtians are commended for ſtanding the ſhock, for bearing the brunt, for not fearing the loſs of name, goods, life or any thing, but eying the heavenly Treaſure. So Chriſt warning of Perſecution, bids the Church to *fear none of thoſe things which ſhe ſhould ſuffer*, but *be faithful unto the Death*: and he that thus overcometh, ſhould not be hurt of the ſecond death, *Revel.* 2. 10, 11. and the Apoſtle *Peter* ſays, *if ye ſuffer for righteouſneſs ſake happy are ye, and be not afraid of their terror, neither be troubled*, 1 Pet. 3. 14. and the Apoſtle *Paul* bids the *Philippians*, *ſtand faſt in one Spirit, with one mind ſtriving together for the faith of the Goſpel, and in nothing terrified by your Adverſaries, which is to them an evident token of perdition, but to you of Salvation, and that of God.* And the ſame Apoſtle who commended the *Hebrews*, as having done well in bearing the great fight of afflictions, encourages them to go on ſtill, and not be *weary or faint in their minds, but reſiſt even to blood*, eying Chriſt, who endured the contradiction of ſinners to the very laſt, *Heb.* 12. 3, 4. And he practiſed as he taught, for he was not terrified with bonds or afflictions, nor accounted his life dear unto him, but that which was dear unto him was the ſerving of his Lord and Maſter, in Preaching and Witneſſing to his Truths, as his Spirit led him, *Acts* 20. 23, 24. truſting on the Lord to uphold him in enduring of them, or to deliver him out of them, as he pleaſed, 2 *Tim.* 3. 11. but that which he, and the reſt of the Apoſtles and Saints of Chriſt applyed themſelves to in caſe of Perſecution, was to ſuffer, 1 *Cor.* 4. 12. And whoever they are that will be Chriſts faithful Diſciples now, muſt look to meet with the ſame Croſs as they did, not only from the Prophane World, but from the Worldly Profeſſors alſo: for there were not only zealous Wordly Profeſſors in that Age, but the ſame Spirit hath remained in every Age ſince, which ſtill gets into the beſt form it can (when need requires) to oppoſe the power thereby. And they that are in the Spirit and in the Power, muſt expect to be Perſe-

cuted by ſuch: and they are to bear it, and not to flie from it, unleſs by a particular call and diſpenſation from the Lord for a particular Service, which is not the rule (as it is here made) but rather an exception from the Rule. So Chriſt ſending his Diſciples in haſt to Preach the Goſpel, bids them not ſalute in the way, *Luke* 10. 4. nor be ſtopped by Perſecution, but haſten to publiſh the ſound of Chriſts coming in the Cities of *Iſrael*, *For the Harveſt was great, but the Labourers few*, *Mat.* 9. 37. and yet notwithſtanding all the haſt they could make, they ſhould not have *gone over the Cities of Iſrael, before the Son of man come Mat.* 10. 23. There is a time to ſuffer Perſecution, and a time to flee from Perſecution; and both theſe are to be known in the Lord, and to be obeyed in the leadings of his Spirit: but to lay it down as a general rule for Chriſtians to obſerve, that when they are perſecuted, they ſhould flee, this is expreſly contrary to the Scriptures afore mentioned, which ſhew that Chriſtians are not generally to flee, but to ſtand in the Service and Work to which they are called, bearing Witneſs not only by believing and publiſhing, but alſo by ſuffering for the Teſtimony of the Truth. They are Chriſts Souldiers, and their duty is to ſtand in the Battel, and bear all the Shot and Perſecutions of the Enemy: if God call them off to any other Service, that is a ſufficient Warrant for them, but flying upon other terms may prove a great diſhonour to their Maſter, and to his cauſe, and truth, and may be the occaſion of a great loſs to their Spirits, who are ſo tempted to flee. Neither is this bearing the brunt of Perſecutions, and ſtanding in Gods Work and Service (notwithſtanding them all, even unto Death) any tempting of God, but an obedient taking up of the Croſs according to his Will and Command. And whereas you plead that reaſon requires it; what kind of reaſon is it which bids avoid the Croſs of Chriſt, and flee for ſafety? And what kind of Spirit is that, which Preacheth this Doctrine, laying it down as a general Rule, for Chriſtians to flee when they are Perſecuted? Is it not that Spirit which would fain be at eaſe in the fleſh, inſomuch as it ſelf will rather perſecute, than be diſturbed of its fleſhly liberty, though its very unwilling to bear the reproach of being accounted a Perſecutor? Ah how did the Jews cry out againſt their Fathers for killing the Prophets, and verily thought if they had lived in their days, they ſhould by no means have done it: and yet the ſame ſpirit was in them, though they ſaw it not, but thought themſelves far from it. That which blinded them was a wrong knowledge of the Scriptures, and a great Zeal and Devotion about their Temple, Worſhip and Ordinances, without a ſenſible feeling of the guidance of Gods Spirit. The ſame Spirit that deceived them, layeth the ſame Snare in theſe days, and men ſwallow it as greedily, and with as great confidence as they did, the zealous Profeſſors of Religion for the generality, ſtill becoming Perſecutors of the preſent appearance of Truth, not knowing what they do.

Thus in the fear of the Lord God, and in love to your Souls with a meek and gentle ſpirit (not being offended at what ye have done, but looking over it to the Lord, who bringeth Glory to his name, and advantage to his Truth by the Sufferings and Death of his Saints) have I anſwered your grounds and conſiderations, and in the ſame fear, love and meekneſs, have I ſome things further to propoſe to your conſiderations, which are of great concernment to you, and deſerve to be weighed by an equal hand in the equal ballance, without prejudice or partiality.

1. Conſider meekly and humbly, whether the Scriptures be the Rule of the Children of the new Covenant? for if the Scripture was not intended by God for the Rule, and ye take it to be the Rule, then ye may eaſily miſtake the way to eternal life, and alſo err in your underſtanding and uſe of the Scriptures; making ſuch an uſe of them as they were never intended for, and ſo miſſing of the true uſe and intent of them.

Now that the Scripture was not intended, nor given forth by God to be the rule of the Children of the New Covenant, beſides our faithful Teſtimony from the ſight of the thing in the true eternal light, weigh our Arguments from the Scripture, many are mentioned in our Writings, conſider at preſent of theſe three.

1. The Scripture is an outward Rule or Law, but the Scripture ſaith, the Law of the New Covenant ſhall be an inward Law. It is written in the Prophets, that all the Children of the New Covenant, or new *Jeruſalem*, ſhall be taught of the Lord (*Iſa.* 54. 13.) who teacheth them inwardly by his Spirit, and writeth his Law in their hearts, *Jer.* 31. 33, 34. and after this manner did the Lord take his People into Covenant with himſelf,

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and teach them in the Apostles days, 1 *John* 2. 27. The Covenant is inward, the Teacher inward, the Writing inward, the Law inward: and there it is to be read, learned and known, where the Spirit Teacheth and Writeth it.

2. Scripture (or the writings of *Moses* and the Prophets) was not the Law of the Children of the New Covenant (as such) not in the time of the old Covenant. The Law of *Moses* was the rule of their outward state, it was the rule of the outward *Israel*, but the rule of the inward *Israel*, no not then in those days.

In *Deut.* 29. 1. *Moses* makes a Covenant with *Israel* by express command from God, besides the former Covenant which he made with them in *Horeb*. And he saith the Commandement of this Covenant is not to be looked for where the other was written, but in another place, in a place nearer to them, even in their mouth and in their heart, there they were to read, hear, and receive the commandment of this Covenant. *For this Commandment which I command thee this day, it is not hidden from thee, neither is it far off*, Deut. 30. 11. *it is not in Heaven*, ver. 12. *neither is it beyond the Sea*, ver. 13. *but the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it*, ver. 14. *and this was the way of life then*, ver. 15. *See* (saith Moses) *I have set before thee this day life and good, and Death and Evil.* Here thy eternal happiness depends: obey this word and live, disobey it and die. And if they had kept to this word, they would also have walked in obedience to the Law: but neglecting this, they could never keep the Law; but still came under the curse of it and missed of the Blessings. They thought to please God with Sacrifices, and Oyl, and Incense, and observing New Moons and Sabbaths, wherein the Lord still rejected them, for want of their obedience to this word: and the Prophets still guide them to this word, bidding them *Circumcise their Hearts*, which alone can be done by this water. Yea after much contest between the Lord and them, when they seemed very desirous to please the Lord with what he should require, whether *Burnt Offerings, Calves, Rams, or Oyl* in great plenty, the Prophet laies by all that, and points them to the obedience of this word, as the way to please God, and as the only thing that he required of them: *He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* Micah 6. 8. All this is written in thy heart man, read there, obey that word, that is the thing that God requires. So *Davids Law* was the word written in his heart; he saw through Sacrifices and burnt Offerings to the inward writing, and this made him wiser than all his Teachers, who were busied about the outward. The outward Law was but a shadow of good things to come; it made nothing perfect: but *David* knew a perfect Law, *The Law of the Lord is perfect, converting the Soul*, Psal. 19. 7.

3. The Scriptures of the New Testament never call themselves the rule, but they call another thing the rule: they call the writings of Gods Spirit in the hearts of his people the Laws of the new Covenant, *Heb.* 8. 10. They call Christ the Way, the Truth, the Life, *John* 14. 6. (The Way is the rule, the Truth is the rule, the Life is the rule) they call the new Creature the rule, walking according to which, the peace and mercy is received and injoyed, *Gal.* 6. 16. They refer to the Comforter as the guide unto all truth, *John* 16. 13. Yea, as the compass of all truth, wherein the believer is to have his whole life and course, *Gal.* 5. 25. Live in the Spirit, walk in the Spirit, follow the Spirit, keep within that compass and ye cannot err. A man may err in understanding and interpreting of Scriptures: but he that hath received the Spirit, knoweth the Spirit, followeth the Spirit, keepeth to the Spirit, so far as he doth so, cannot possibly err, So saith *John*, writing concerning Seducers, warning against them, 1 *John* 2. 26. *Ye have received an anointing, which teacheth you of all things*, keep to the teachings of that in every thing, and ye are safe. But may we not be deceived? Nay, the anointing keeps from all the deceit in the heart. and from all the deceits of Seducers? *It is truth, and no lie*, ver. 27. and it leads into all truth, and out of every lie: And this will teach you to abide in him. In whom? In the Word which was from the beginning, which is ingrafted into the heart of every believer, and into which the heart of every believer is ingrafted; and so he truly is in the Vine, and the sap of the Vine runs up into him, which makes him fruitful to God, he abiding in the Word which he hath heard from the beginning, and the Word which was from the beginning abiding in him, *ver.* 24. And the Apostle *Paul* saith expresly, that the righteousness of Faith cometh by the hearing of this Word, making the same Word the rule to the children of the new Covenant

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now, as *Moſes* ſaid was the commandment of God to them, quoting this place of *Moſes* for it, *Rom.* 10. 6, *&c.* So that *Paul* indeed taught nothing but *Moſes and the Prophets*, pointing to the very ſame Word and Commandment of eternal Life, as *Moſes* had done. *That is the Word of Faith which we Preach*, that Word which *Moſes* taught, which he ſaid was nigh in the Heart and in the Mouth (no man need aſcend up to Heaven, or go down to the deep, or ſeek any where elſe for it) that's the very thing we point you to, that's the Word of Faith, that's the Commandment of Life. And with what zeal would *Paul* (were he now alive in the body) declare againſt ſuch, who ſhould over-look or deny this Word, and ſet up his writing, with the writings of the reſt of the Apoſtles, for a rule inſtead thereof? Yea I could ſhew yet further, how the Spirit of Propheſie, or Teſtimony of *Jeſus*, or living appearance of God in the heart, hath been a rule to the Witneſſes againſt Antichriſts deceit, all along the night of Apoſtacy (*Rev.* 11. 3. *and* 19. 10.) though they themſelves, being in the night, diſtinctly knew not what was their rule, but by a ſecret breath of life were quickened, guided, preſerved, and in it accepted: but theſe things will open of themſelves, as the miſt is expelled, and the Vail rent which hath over-ſpread all Nations, and covered profeſſors generally in this night of Antichriſtian darkneſs, and univerſal Apoſtacy from the living power.

2. Conſider whether the Scripture be your rule or no? That is whether in ſinglenes of heart ye wait on the Lord, to open the Scriptures by his Spirit, and to keep out your carnal reaſon from thence (which cannot underſtand them, but will be wreſting them, and making them ſpeak as it would have them) or whether ye take ſcope to ſearch into them with that part, which ever was ſhut out from the right knowledge of them. *The natural man underſtandeth not the things of the Spirit of God.* The Spirit of the Lord alone underſtandeth the meaning of his own Words, and he alone gives the underſtand- of them, which he gives not to the wiſe Searcher and Diſputer (nor to the prudent profeſſor, *Mat.* 11. 25.) but to the Babe which he begets, to which he gives the Kingdom, and opens the words which the Scripture ſpeaks concerning the Kingdom. *The Wiſdom of the Fleſh is enmity againſt God*, and if that ſearch into the Scriptures, it will gather only a knowledge ſuitable to its enmity. Thus the *Jews* were great enemies, and ſtrong enemies, by the knowledge which they had gathered out of the Scriptures written to them: and the ſame Spirit hath alſo wound it ſelf into the Scriptures written ſince: and as then that Spirit fought againſt Chriſt and his Apoſtles, with thoſe very Scriptures which the Spirit of Chriſt had formerly written: ſo the ſame Spirit fights now againſt the Lambs and Chriſt, with the Scriptures, which were written ſince. Yea the great ſtrong Hold of Antichriſt at this day, is Scripture interpreted by the fleſhly Wiſdom: For Antichriſt comes not in a direct denial of Chriſt or Scriptures (he is too cunning to be found there) but bends them aſide by the fleſhly Wiſdom to ſerve the fleſhly will and thus undermines the Spirit and exalts the fleſh by a fleſhly underſtanding and interpretation of thoſe very Scriptures, which were written by the Spirit againſt the Fleſh. And through this miſtake it is, that ſome innocently cry up things practiſed at the firſt ſpringing up of truth, not ſeeing of what nature they were, and upon what account they were done and what of them were caſt of by the ſame Spirit, which before had led to the uſe of them, though Scripture expreſly teſtifieth thereof. For *Rev.* 11. 1, 2. there was the meaſuring of the building which Gods own Spirit had built, part whereof was reſerved for God, part given to the *Gentiles*, or uncircumciſed in heart, who are now the *Gentiles*, ſince the breaking down of the former diſtinction betwixt *Jew* and *Gentile*. That which God reſerved for himſelf was, *The Alter, the Temple, the Worſhippers therein*, all theſe are inward *The outward court was given to the* Gentiles, to thoſe who would be Worſhippers under the Goſpel, and yet had not the circumciſion of the Goſpel, to them the Court which is without the Temple is given; and this they get and cry up, and then tread under foot the *holy City*, trampling upon the inward, and undervaluing it: Chriſt within, the Spirit within, the Law within, the power within becomes a reproach: and this they have power to do, even to keep down the inward and cry up the outward all the time of the forty two months, and to perſecute and ſlay the Witneſſes whom God raiſed up to teſtifie for the inward, and againſt the outward (as it is now in the *Gentiles* hands, and made uſe of by them to keep down the inward) and ſo the building being thus taken down, the Church flies out of it in to the Wilderneſs where ſhe had a place prepared of God for her, *Rev.* 12. 6. Mark,

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ſhe is is not where ſhe was before, that building was meaſured, taken down and diſpoſed of by God: but ſhe hath been, and is all the time of the 42 months or 1260 days in another place, prepared by the ſpirit of God for her, whether ſhe fled, and where ſhe was nouriſhed from the face of the Serpent, who was ſeeking after her, and making War with the Remnant of her Seed, *ver.* 14. &c. And they that ſeek for her now in her former building, will miſs of her, and may meet with another woman, (which in ſeveral appearances, and diſguiſes, and practiſing of Ordinances appertaining to the outward Court) blaſphemes the Holy City, the true Temple, Altar, and Worſhippers. Happy is he that can read this, for it is the myſtery of this Book, Sealed from all the Gentiles and Worſhippers in the outward Court.

Many ſorts cry up the Scriptures for their rule, but which of them is taught by the ſpirit to keep the carnal part out of the Scriptures? Which of them keeps out their own will and underſtanding, receiving their knowledge of Scriptures from that Spirit which wrote them? Do not men rather gather a knowledge in the fleſh, and then grow ſtrong; and wiſe, and able to diſpute, and confident in their own way, and become fierce deſpiſers of thoſe who cannot own their interpretation of theſe Scriptures? and thus the mind of God, the true meaning of the Scriptures is not their rule, but an image which they have formed out of it, a meaning which their Wit hath ſtrongly imagined and fenced with Arguments, and the real mind and intent of the ſpirit is hid from them. So by this means many both deceive their own Souls, and help to deceive the Souls of others, miſſing of the plainneſs and ſimplicity of the Spirit, and gathering ſenſes in the wit and ſubtilty of the fleſhly part, where the Serpentine wiſdom lodgeth and twines about the tree of knowledge. Now what do theſe men do? whom do they ſerve? and whether do they run themſelves, and lead many other poor Souls, whom they pretend to be helpful to ſave?

3. Conſider whether ye did not flee from the Croſs, in your tranſplanting into *New England*, and ſo let up that part in you there, which ſhould have been kept down by the Croſs here, and gave advantage to that ſpirit to get ground in you, which ye outwardly fled from? The ſafety is in ſtanding in Gods Counſel, in bearing the Croſs, in ſuffering for the teſtimony of his Truth: but if at any time there be a fleeing of the Croſs: (whether the inward or the outward) without Gods direction, the evil Spirit is thereby let in, his part ſtrengthned, and the life weakned. That Spirit which would ſave it ſelf from the Croſs, is the ſame with that which would perſecute that which will not ſave it ſelf. Mark how ſharply Chriſt ſpeaks to *Peter* upon this account, when he would have tempted him to avoid the Croſs, *get thee behind me Satan, thou art an offence unto me, for thou ſavoureſt not the things of God*, &c. Mat. 16. 23. The ſeed offers up all to God in his ſervice, will ſuffer any thing for his names ſake, even the loſs of liberty, goods yea life it ſelf for the Teſtimony to the leaſt truth: now that which ſays to the ſeed, when ſufferings come for the Teſtimony of Truth, *avoid it, ſave thy ſelf, let not this be unto thee*, or the like, that's Satan: and if Satan be not caſt behind, but that counſel hearkned unto which leadeth from the Croſs, Satan is followed. And if ye fled your proper croſs, in your removal from hence unto *New England*, though ye meet with many others there, yet hereby ye loſt your proper advantage of ſerving and honouring God in your Generation: yea ye loſt that, which would have kept your Spirits tender, and open to the voyce of Gods Spirit, and then no marvel if afterwards ye grew hard and fit to perſecute, who firſt had ſhewed your ſelves unfit and unworthy to ſuffer. Ye might meet with many croſſes afterwards, which might neither be able to humble you, nor keep you tender, having once loſt that Croſs which was appointed of God to do it: for all croſſes do not break, humble or keep the heart low, and meek, but ſuch as are ſent, and ſanctified by God thereunto.

4. Conſider, when ye came to *New England*, whether tenderneſs grew up in you, and was abundantly exerciſed towards ſuch as might differ from you, or whether ye were as eager for the way that ye thought to be the right, as the Conformiſts you fled from, were for the way they thought to be right? When *Iſrael* came out of *Ægypt* into their own Land, they were to be tender even towards an *Egyptian*, much more toward their own brethren. Now, when ye were out of danger of being perſecuted your ſelves, did ye lay a Foundation of tender uſage towards all that ſhould differ from you, or did you lay a Foundation of perſecuting ſuch as differ, and would ſuffer none dif-

differing from you, but perſecute them, juſt as the Biſhops perſecuted you? Did ye flee the having of your ſelves perſecuted, or did ye flee the perſecuting Spirit? For if ye did flee only your own perſecutions, and not the perſecuting Spirit in your ſelves, no marvel though it fell a perſecuting, ſo ſoon as the fear of your own perſecution was over. In this fleſhly part there is a perſecuting Spirit, which, if it be not kept down by the power of God, though it loves not to be perſecuted, yet will ſoon be perſecuting.

5. Did you feel your ſelves to grow in the inward life, upon coming into *New-England*, or did that begin to flag and wither, and your growth chiefly conſiſt in form and outward Order, in which ye might eaſily be miſtaken too? For many who have given a true Teſtimony, and have been faithful in helping to pull down, yet have erred when they came to build up. That Spirit which is kept low by perſecution, and gives forth its Teſtimony againſt things in fear and trembling, is many times exalted when it is out of perſecution, and can weigh, debate, conſider, and reſolve things in that part which cannot build for God. *Ephraim* under the rod ſpake trembling, but the rod being off, he could exalt his own Wiſdom, and offend in *Baal*. That Worſhip and way of Government and Order, which a man takes up in the fleſhly reaſon, and which falls in with the Worldly intereſt, he ſerves not the true God in, but *Baal*. This is that deſtroys and eats out the life of Religion in many, namely, the mixing of it with their Worldly intereſt, for then the offence of the croſs ceaſes to them, and they begin to be offended at others on whom the Croſs is ſtill laid by God, thinking that they may comply with them in joyning their Religion and worldly intereſt together, and ſo avoid the Croſs as well as they. Nay, he that will follow Chriſt, muſt take up the daily Croſs, even that Croſs which God daily lays upon him, who will ſtill be requiring ſomewhat which is contrary to his own fleſhly part, and contrary to the fleſhly part of thoſe with whom he converſes. And as this Croſs is taken up, the worldly part is offended, and the life grows, cutting down worldly intereſts and ways of Religion daily; but as worldly intereſts are followed and kept up, the fleſhly part thrives, and the life decays and ſuffers, even till at length it come under death, and then death hath the dominion.

6. Conſider whether your chief ſtrength of ſetting up your Church-Government and Order at firſt, and of bringing perſons into it, and of preſerving them in it, lie in the Spirit and ſpiritual Weapons, or in the Fleſh and carnal Weapons? If in the Spirit and Spiritual weapons, then ye will be able in God to perſwade mens conſciences to it, and to preſerve them by the ſame virtue and ſtrength which perſwaded them, and this ye will ſtill have the main recourſe to: but if in carnal, then ye will have recourſe to the carnal, and there will be your main confidence of keeping up your Church. For if it was built by that power, it muſt be upheld by that power: ſo that take that away it falls. This is Antichriſt's ſtrength, ? he ſets up a form in the Wiſdom, and maintains it by the outward Sword. Take him of from this, and put him to gaining ground by the demonſtration of the Spirit to mens conſciences as in the ſight of God, or to preſerving his ground ſo, here he is at a loſs, and his Kingdom daily falls, even in the moſt refined parts of it. Let every Church and people that nameth the name of Chriſt depart from the ways of Antichriſt, and make the Spirit of Chriſt their ſtrength: for that is indeed the only ſtrength of the true Religion, both of the inward and outward part thereof, In that it begins, by that it is preſerved, and there alſo it grows, and is perfected.

7, Conſider (for it lies upon me to preſs it yet further, and lay it more home to you for your good) whether the perſecuting Spirit did not take its advantage of aſſaulting you, upon your getting from under the Croſs here into *New-England*, and whether it did not ſoon find a place in you there, and grow up in you, and bring you from ſtep to ſtep to that degree of hardneſs, that ye could at length even drink the bloud of the Saints?

That it was then the proper time of the Perſecuting Spirit to ſeek to get an entrance into you; that is very manifeſt; but whether it did get entrance or no, that belongs to you narrowly to ſearch and examine. When ye were under the Hatches, while ye your ſelves were perſecuted, then there was little room for that Spirit in you, then was not a proper time for your entertaining of it: but when ye were at liberty to chuſe a Way and Form of worſhip, then was a proper time for this temptation to

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prevail with you, of ſetting up your own way, as the chief or only way, and under a pretence of zeal for God, to perſecute the breakings forth of his light in others: For it could not be expected that that Spirit ſhould directly tempt you (who had ſuffered ſo much by perſecution) ſuddenly to become perſecutors of others, but to hide its bait under a cover, and under a pretence of zeal for God, his truths and way of Worſhip, to blind your eyes, and draw you aſide into that, which is indeed perſecution of it. Sin is very deceitful, and ſeeks covers, and of all ſins perſecution has moſt need of covers, it is of ſo contrary a nature to the tender Spirit of the Goſpel: Now when ſin hath got its cover, then by degrees it hardens the heart, both from and againſt the Truth. *Take heed &c.* ſaith the Apoſtle *leſt any of you be hardened through the deceitfulneſs of Sin*, Heb. 3. 12, 13 And perſecution moſt hardens of any ſin. How cruel, how bloudy doth it make! It even unmans men. Priſons, Whips, Cutting off of ears, Baniſhment, Death, all is little enough, if not too little. And what reviling doth it fill mens Pens and Tongues with, making them ſo hot and paſſionate, that they cannot equally conſider the cauſe, but miſunderſtand it, miſrepreſent it, and ſtrive to make it appear another thing, both to themſelves and others, than indeed in plain truth it is. Look over your writings, conſider the cauſe again in a more meek and upright ſpirit, and ye your ſelves will eaſily ſee, how in your heat ye have miſtaken, and dealt more injuriouſly with others, than ye your ſelves were ever dealt with.

There is a time of righteous judgment, wherein the moſt inward covers ſhall be ripped off, and the ſinner appear what he is; and then the perſecutor ſhall bear that ſhame, that burthen, that miſery, which is the portion of that Spirit. It is but a ſmall advantage to it, to cover its iniquity for a little moment. If ye could make all the World believe that ye are not perſecutors; what would this profit you, if in the day of the Lord ye ſhould be found ſuch? But having proceeded thus far, it is hard for you to conſider and retreat. That Spirit hath great advantage over you, to make you accept of any cover, it can now offer you to hide your ſelves under, Oh that ye could ſee how ye have wreſted Scriptures, and what ſtrange kind of arguments he have formed, to make that which ye have done paſs with your own hearts, and to make it appear ſomewhat plauſible to others. Yet all this will not do, the eye of the Lord ſees through you; and that light which ye reproach, makes you manifeſt to be at preſent in ſubjection under the bloudy dark power, who will hold you as long as he can, and furniſh you with ſuch Weapons as he has, againſt the Lamb and his followers. But ye come forth to the Battel in a bad day, for the light is ariſen to conquer, and is not now to be overcome with the darkneſs. And though ye meet the Woman and her Seed, with a Floud of reproaches and perſecutions, yet that will not ſtop her from coming forth out of the Wilderneſs, to ſhew her beauty and innocency again in the earth. Conſider theſe things, and come out of this hard Spirit into tenderneſs (if it be poſſible) that the ſtill, meek, gentle Spirit of life, may be your leader from under all falſe covers into the truth it ſelf; where there is a gentle lying down with all that is of God, and not ſo much as an offence becauſe of any difference (much leſs heart-burnings and perſecutions) but a ſweet waiting on the Lord, for every ones growth, in their ſeveral Ranks and Stations.

Since my waiting on the Lord for the preſence and guidance of his Spirit, in the examining the foregoing Grounds and Conſiderations, there came forth an Appendix to *John Norton's* Book, wherein are laid down ſome further Grounds by way of juſtifying of their proceedings, which for their ſakes, and likewiſe on the behalf of the truth and people of God, I may alſo ſay ſomewhat to.

1. FIRST, they inſinuate an argument concerning *the not ſuffering of evil, which* (they ſay) *is common to all that fear God, with themſelves.*

Answ. Evil is to be resisted, but in Gods way, according to Gods Will, and not according to the Will of the Flesh. Spiritual evils are to be resisted (by, and in the Faith) with spiritual Weapons. which God hath appointed and sanctified thereto. Earthly evils, outward evils, transgressions of the just Law of the Magistrate, are to be resisted by the sword of the Magistrate. Here are the bounds which God hath set, which he that transgresseth, sinneth against the Lord and his own Soul. But the believer is not to step out of Gods way to resist the Magistrates evil, nor the Magistrate to step out of Gods way, to resist Spiritual evil, but both are to wait on the Lord, for his blessing on the means he hath appointed, and it is better for each of them not to resist evil, but let it grow upon them, till the Lord please to appear against it, than to overcome it by an unrighteous Weapon. *Wo to them that go down to* Ægypt *for help, and stay on Horses, and trust in Chariots,* Isa. 31. 1.

2. A second argument is taken from *the sole cause of their transplanting, which they say was to enjoy liberty, to walk peaceably in the Faith of the Gospel, according to the order of the Gospel.*

Answ. That there was an honest intent in many of them, in transplanting into *New-England,* I do not doubt; though whether they had a sufficient warrant from God to transplant, was doubted and objected against them, by many of their conscientious fellow-sufferers here in old *England,* who testified to them that they did believe it to be their duty not to fly, but stay and bear their Testimony for God and his truth by suffering: and this had been a better way of resisting that which was manifestly evil, than of resisting by the sword that for evil, which in due time they themselves may see and acknowledge not to have been so. But if they did truly desire liberty, did not the enemy tempt them to be selfish, to seek it so far as might comprise themselves, excluding such as might differ from them, upon as just grounds as they themselves differed from others? Did not they set bounds to the truth, and bounds to the Spirit of God, that thus far it should appear, and no further? Whereas God hath degrees of discovering and leading out of the Antichristian darkness: and he that opposeth the next discovery of truth, the next step out of *Babylon* is as real an enemy and persecutor, as he that opposed the foregoing. In that they testified against the Bishops, they did well: but if they will now set up a stand, either to themselves or others, and not follow the leadings of the Lamb, their life may be withered, and they may perish in the Wilderness, while others are following the guide which they left (when they set up their stand) towards *Canaan.*

And as for *walking peaceably:* That they might be free from the fear of outward Powers, having liberty to try whatever pretends to be of God; and if it appear error, be out of danger of having their consciences forced, this is a great mercy. But if they would live so peaceably, as that no discovery of God further, should ever start up among them, nor the Lord himself be suffered to send any of his Servants with any further discovery of light unto them, this is not a peace which God allows to any man, nor which his people desire, but only the carnal part which loves to be at ease, and not to be at the pains of tryal in the fear of the Lord, of what comes forth in his name. And who walk thus, walk not in the Faith, nor in the order of the Gospel, which doth not suddenly reject any thing, but first throughly tries both Doctrines and Spirits, whether they be of God or no. He that rejects that which is of God, cannot thrive, or prosper in his Spirit; and he that tries in the hastiness of the Flesh, and not in the Patience and Meekness of the Spirit, is in great danger of rejecting whatever of God appears.

But can they not enjoy their own liberty, and walk in the Gospel, and mannage the sword of the Spirit against errors and spiritual enemies (according to the order of the Gospel) which is mighty through God to cut down the Flesh, unless they get the Magistrates sword to cut down every appearance of truth (and every person holding forth any truth) but what they themselves shall own? Cannot the Spirit of God lead into further truth, then they were led into when they went into *New-England*? And may not the Lord take his own time to discover it to them, and to lead them into it? So that when first it appears, it may be hid from them: and will nothing serve them but the Magistrates sword to cut it down so soon as ever it appears? Did not the Bishops of *England* think theirs to be the Gospel-order, and cryed against the Non-conformists that they

they could not live peaceably for them, but they diſturbed the order of the Church, and drew mens minds from matters of Faith and Edification? Surely the deſire of ſuch a kind of peace (as may ſtop the breaking forth of light to the people of God, for their further leading out of *Babylon*) is not good. This is rather a fleſhly eaſe, than true peace, which the Lord hath not allotted to his people, but they are to wait for the powring down of his ſpirit, and the opening of the deep myſteries of his life in the latter days, and to try what comes forth in his name, whether it be of him or no, that they may not loſe the good as it breaks forth, nor be deceived with the evil, as it gets into and appears in the ſhape and likeneſs of the good.

Now the drift of the Argument lies in this, that *this liberty they cannot enjoy, without a non-tolleration of others.* Tolleration of any but themſelves and their own way diſturbs their peace, their Faith, their order.

Anſw. The true liberty, the true faith, the true order of the Goſpel was enjoyed formerly, without this power of ſuppreſſing others by carnal weapons, and violent Laws. Yea this power of ſuppreſſing others, and of compelling to a way of Religion and Worſhip, came up with Antichriſt, and that power which came up with Antichriſt, is not of Chriſt. *The Dragon gave his power to the Beaſt*, Rev. 13.4. and another Beaſt riſeth up with *Horns like a Lamb*, ver. 11. and this Beaſt compelleth, *ver.* 12. Mark the Beaſt which appeared with Horns like a Lamb, as if it had Chriſts power, and maketh fire to come down from Heaven on the earth in the ſight of men (and who can deny theſe to be of God, that can do ſuch things) this very Beaſt compelleth or cauſeth to worſhip, as *ver.* 12. So this Beaſt which appears like a Lamb, joyns with the firſt Beaſt whom it had ſet up under another appearance, and both compel to the worſhipping of an Image of the Truth (of ſuch an Image of the truth as they think good to advance) and ſo from the Truth it ſelf. And he that will not be deceived with their image, with their likeneſs, with that which they call the truth and way of God, or order of the Goſpel, and ſo ſhall refuſe to bow thereto, he ſhall not be permitted either to buy or ſell, *ver.* 16, 17. There is no living as men within their bounds, unleſs they will bow to their image. But the true Lamb doth not compel, but calls to wait on the Fathers drawings, till the Father by his Spirit make willing. And though by the Lamb *Kings Reign, and Princes Decree Juſtice*, (*Prov.* 8.15.) yet they never had any commiſſion from him to force men to that way of Religion and Worſhip, to which the Spirit of the Lord alone can make them willing, nor to fall upon them becauſe they were unwilling. This is from the Dragon, wherever it is found.

This then is the great matter of controverſie, you account it your liberty not to tollerate, and here ſtands your peace and Religion (which was a liberty the true Chriſtians never had) and you cannot with patience hear any to teſtifie againſt you: and ſo ye now fall upon any that come to witneſs againſt you, even as ye your ſelves once ſuffered when ye were Witneſſes. But how can ye manifeſt that God ſhall reveal no truth, but what he reveals to you? or if he do, that ye have liberty not to tollerate it, or the perſons that hold it forth? Wherefore conſider ſeriouſly, whether this be a right liberty ye have aimed at: for if your aim hath been at a liberty which is not granted of God, at ſuch a liberty as will not ſtand with the liberty of his ſpirit in his people, no marvail though ye have run into indirect means to attain it: and ſo from ſtep to ſtep have been led to the utmoſt degree of violence and perſecution; and being engaged in it, are now forced to ſeek for Arguments to maintain it. This Argument is further enforced, by propoſing *the inconſiderableneſs of the Quakers ſuffering of a non-tolleration*, compared with *a manifeſt and greateſt hazard of tolleration unto the Country: Their abſence from hence is no detriment to them, their preſence here threatens no leſs than the ruine of all, to us*, &c.

Anſw. As for outward detriment, the *Quakers* do not conſider that in caſes of this nature: but that in them which is born of God, hearing and receiving his command, preſently obeys, waiting for his preſence and power to carry through, and doth not at all mind the hardſhips to be met with. But the inward detriment, ariſing from diſobedience to God is very great, even the loſs of his ſweet preſence, life and power at preſent, beſides the utter hazard of the Soul: for that which draweth back from obedience to the Spirit of the Lord, the Lord hath no pleaſure in: and they have known the terrors of the Lord to the diſobedient, therefore they may not pleaſe men in forbearing to go where he ſends them, nor (ſtanding in his counſel and power) do they fear them which

can kill the body, but they exceedingly dread the death and loſs of their Souls, and him who hath the power thereof.

And as for their *preſence threatning the ruin of all to you*, that's but a miſapprehenſion. It may indeed be ruine to that part in you, which is wiſe and ſtrong without the preſence of the life of God, but the elect, which is built upon the rock cannot be ruined by any appearance of God, nay nor by any appearance of the powers of darkneſs againſt God, for *the Gates of Hell cannot prevail againſt the true Church*. And there is great advantage of Errors and Hereſies to the true Church, for the life grows and gets ground by a fair Tryal and overcoming of them, and the approved are thereby made manifeſt, 1 *Cor.* 11. 19. Now what kind of Church is yours, which is in ſuch danger of being ruined by that whereby the true Church was advantaged? So that to plead that either you muſt ſuffer *your Religion, your Souls, your Liberties to be made a prey of*, or take this courſe to defend them, is very inconſequent, and a ſtrong argument againſt you that yours is not the truth, which needs ſuch a defence as the truth hath not been uſed to have, but hath grown up, been preſerved and thriven not only without it, but againſt the ſtrength and force of it. So likewiſe thoſe conſiderations of the *Shepherds defending the Flock from Wolves*, and of the *Keeper of the Vinyards maintaining the Hedg againſt Wild Beaſts*, &c. are not proper to the thing in hand: for the Spiritual Sheep, the Soul, the liberty of the Church, the true Religion, the true Vinyard are not outward, nor to be defended after an outward manner; but the defence is according to the nature of the thing which is to be defended. To truſt, or look after an outward power for defending theſe, is to betray the Faith which is the Shield. Therefore let them conſider, whether in looking out too much at theſe, they have not loſt the true Weapon, and the ſight of the true thing which is to be defended, which the Arm of the Lord alone gathers, and the Arm of the Lord alone preſerves.

This Argument is yet further preſſed from the preſent ſtate of your own people, *too many of them being perilouſly diſpoſed* (as ye ſay) *to receive their Doctrine, being already too much diſaffected, if not enemies to order*, &c.

Anſw. Alas, alas, have you had your order, your Church Government ſo long up, and are the multitude among you yet ſo ready to be ſhaken? Behold what a weak unſtable ſettlement ye have attained to all this time, by your outward force! But ſearch honeſtly, and ſee who they are that are ſo ready to be ſhaken. Are they the *diſcontented and unconſcionable multitude* (as ye ſpeak) or are they the moſt ſimple hearted, moſt conſcientious, and zealous towards God amongſt you? (for it is experienced here in Old *England*: that the ground they gain, is not upon the unconſcionable but the conſcientious.) If it be theſe that are ſomewhat touched with the ſence of their Doctrine, it may make you fear that there is more of God therein, than you are aware of. Therefore do not proceed to argue thus violently againſt a thing, before ye have tryed it: but come to a deep, ſerious, inward conſideration of the thing between God and your own Souls, not in the pride, loftineſs and ſelf willedneſs, but in the honeſty, humility and meekneſs of your Spirits: and then perhaps ye may ſee beauty, and the life of your Souls in that, which ye now ſo revile and perſecute. And though ye matter not how ye imagine, and ſpeak all manner of evil falſely againſt us, yet do not alſo wrong the beſt among your ſelves, by terming them *diſcontented and unconſcionable*, becauſe their Spirits are not hardened by your form, but yet retain ſome tenderneſs towards God, his Truths and People.

But why do ye charge following the light within ſo deeply as to be *a giving up of mens ſelves to their own inclinations*, and that it *immediately canonizeth them for Saints, diſchargeth them from ſubjection both Civil and Sacred, and from the Scriptures as the rule of life, and by vertue of this their Sainſhip, intitles to the Eſtates and Dignities of all who are not of their minds*, &c.

Anſw. Surely if ye were guided by the Light within, ye would be preſerved from ſuch kind of injuriouſneſs both to Perſons and Principles. Are your Tongues and Pens your own, at liberty to ſpeak and write any thing that will make for your advantage, how manifeſtly falſe ſoever? If it were but a natural light, yet being of God, it would not deſerve this deep blame. Have ye ever tryed it, as we have done? if not, why do yet ſpeak ſo againſt it, before ye have tryed it? We can upon much experience teſtifie, that it is againſt our inclinations, that it diſcovers them, calls from them, and is a dai-

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ly crosse to them; upon following whereof we feel the bitter dying of the earthly part, and the inclinations thereof pining away. And from true subjection, to that which truly is of God. it never discharges; but leads to obedience to what is lawfully commanded by Authority, and to patient suffering under what is unlawfully inflicted. And as for the Scriptures, it opens them in the life which gave them forth, it fulfils them in us, it makes them our own, it makes us able to set our seal to the truth of them in the sight of God; and to receive that for the rule, which the Scriptures say is the rule, *the living word, Christ the living way, the word in the mouth and in the heart*, Rom. 10. *the Law in the mind, the Law of the Spirit of life in Christ Jesus*, which is *the word ingrafted* into their hearts, who are created a new in Christ. And this is the honour which we give to the Scriptures, namely to receive that which they testifie of, to live and walk in that spirit, which they call to us to live and walk in; to take heed of painting the old nature, and letting the old spirit live upon its imaginations, which it gathers out of the Scriptures, reading them in the oldness of the Letter, and not in the newness of the Spirit. And we professe nakedly, that we believe the truth of God, not meerly because the Scripture hath said it (for that which is out of the truth may thus believe) but also because in coming to the thing, and receiving the truth as it is in Jesus, we have found it to be just as the Scriptures speak of it. But what do ye speak, as if following the Light did intitle men to the Estates and Dignities of all who are not of their mind? Nay, the light teacheth, not to Covet, not to desire earthly Dignities or Estates. Let it be looked at over Old *England*: which of us so much as mind these things? Nay the Lord knows, that the love of these things is daily rooted out of our hearts more and more, and we are a people whom the World cannot charge with Covetousness or love of the World, wherewith all sorts of Professors hitherto have been too justly chargeable. O Rulers of *New England*, why do ye thus overturn the cause of the Innocent? if we were a bad people, yet to lay things so notoriously false to our charge, and to charge that principle in us with it, which powerfully leads us from, this is not right nor justifiable in the sight of God. Ah take heed of reviling, persecuting, and speaking all manner of evil against us falsely, for his name sake whom we are called to serve, and whom we do serve in following and obeying the light of his Spirit in us, which hath led us to the true knowledge of God, and to life and peace with him.

About the close of this Argument, for the further strengthening of it, it is said *Duty is not opposite to duty, passiveness for the truth and activeness against the enemies of the Truth, are both duties in their season.*

Answ. Every kind of activeness against the enemies of the Truth, is not duty, for some kind is sinful. There is a lawful fighting, and an unlawful fighting. Such a kind of fighting against an enemy as may hurt a friend. and cannot hurt the enemy, is unlawful. Now the Magistrates Sword may hurt a friend, may affright the tender Conscience from its duty towards Christ. but it cannot reach the falshood which lodgeth in the heart, nor draw the party from that, but rather hardeneth him in it: So that it is not a duty to have the Magistrates Sword drawn out against that, for which it is not proper, where it may do hurt and not good. The Housholder would not permit his own Servants to gather up the Tares, lest they should root up the Wheat with them, *Mat.* 13. 29. Did Christ deny his Disciples that liberty, and doth he grant it to the Magistrates? Is the Magistrate out of danger of hurting the Wheat, while he is smiting at the Tares: nay is he not in danger of smiting and rooting up the Wheat instead of the Tares? Surely this is the Magistrates Duty, to keep in his place, and not to extend his Sword beyond his Commission, and beyond what it is proper for. And let me put this to all the Magistrates of the earth, who have been drawing out their Sword against Tares (as they might think) *are ye sure that ye never touched any green thing?* Revel. 9. 4.) *did ye never pluck up any Wheat?* ye must give an account of this to Christ one day. Here in *Old England*, in the Bishops days, they were liable to be excommunicated and weeded out of the Church, and also to be struck at by the Magistrate: how it hath been in *New-England*, I leave it to it to your Consciences to consider of, do not slubber it over, but make up a just Accompt.

What *Moses* did *Levit.* 24. in case of Blasphemy, he did by immediate direction from God *vers.* 13. and he was a Type of Christ, who inwardly and spiritually fulfils all his outward shadows. And Christ doth not say that every Blasphemer under the Gospel shall be put to Death, but all blasphemy or speaking against the Son of Man shall be for-

forgiven, but there is a kind of blaſphemy which he will not forgive. And the Church by his Spirit, are to try and deal with blaſphemers, even to the cutting of them off, by the ſword of the Spirit, that they may repent and *learn not to blaſpheme*, 1. Tim. 1. 20. but the Magiſtrate is not now appointed to cut them off in their blaſphemy, and ſo to take away that time of repentance from them, which Chriſt hath allowed them. Chriſts Ordinances and Inſtitutions do not claſh one with another, he doth not bid the Church cut off a Perſon from the Unity with the Sword of the Spirit, that he might feel the loſs of life, and be made ſenſible of what a condition his blaſphemies have brought him to, and ſo come to mourn and repent. I ſay Chriſt doth not do this on the one hand, and on the other hand bid the Magiſtrate baniſh him or cut him off with the Sword, and ſo take away his time of repentance from him. Nay this device ſprang from the falſe Church to make her excommunication outwardly terrible and dreadful, which hath no inward vertue, or cauſe of terror and dread at all in it.

So as touching *Nehemiah*, he was both extraordinarily ſtirred up by God, and his time was under the Law, ſo that the argument from his example is not valid to them, who have not ſuch a Warrant as he had (for he ſaith himſelf, that God had put in his heart what he had to do at *Jeruſalem*, Nehem. 2. 12.) and where the ſtate and miniſtration is changed. The Prieſts did that under the Law, which is not now to be done, but typified what Chriſt the unchangable Prieſt was to do: So likewiſe Kings, Judges, and Governours of that People, did that under the Law towards them, which is not now to be done outwardly towards any by any King, Ruler, or Magiſtrate, but typified what Chriſt was inwardly to do in the Spirits of his People, and how he would gather, preſerve, and defend his Church, and Wound and Subdue his enemies, even by his Rod and Scepter, which is the Sword of his Spirit, the Word of his Mouth.

And as for *Epheſus*, and *Thyatira*'s not ſuffering falſe Apoſtles and the Woman *Jezabel*; We do not ſay that any errors, or erronious perſons, are to be ſuffered by the Church, but to be dealt in Chriſts power and authority. But the delivering up of theſe to the ſecular power, we know to have been an invention of Antichriſt's, and a great diſhonour to Chriſt (as if his Rod and Scepter were not ſufficient to defend his Subjects and Kingdom, and to beat down his enemies) and alſo a ground of much affliction, perſecution, and bloud-ſhed of the Saints, yea and of ſuppreſſiug the truth of God for a ſeaſon. For the perſecutor having once gotten this cover, then he can do that openly and boldly, which otherwiſe he would bluſh and be aſhamed of. To perſecute Chriſt, to put his people to death, and that for profeſſing and publiſhing his Truths, God forbid ſaith the Antichriſtian Spirit (in every form and way of Religion) that we ſhould do this: but in every age calls the Witneſſes to the Truth (of that age) Blaſphemers, Wicked perſons, perſons that by their Tenets overthrow the fundamental truths of the Goſpel, and their Doctrines deſtructive, *&c.* And now what zealous People or Miniſter, or what Chriſtian Magiſtrate can ſuffer ſuch as theſe? By this artifice the ſufferings of the Saints come to abound in every age, and their bloud is made havock of: and what is thus done, eaſily paſſeth as an Act of Juſtice againſt offenders, and not as indeed itis, perſecution of the truths and people of God. The after-age can ſee what it is, and cry out againſt it: but ſtill it is the ſubtilty of the perſecuting Spirit, to hide the perſecutions of the preſent age, under an appearance of zeal for God, and of juſtice againſt offenders.

3. In the next place it is ſaid, on the *Quakers* behalf, that *they are the Lambs of Chriſt*,

Indeed this is a conſiderable thing, for if they be Chriſt's Lambs then they are innocent, and cannot be the cauſers of their own ſufferings, but that will reſt upon the perſecutors, though they uſe never ſo much art to make the Lambs appear guilty. and themſelves guiltleſs, Their Spirit, Nature, manner of fighting (which is with Lamb-like Weapons, which hurt not Fleſh and Bloud) their whole courſe and converſation, and manner of ſuffering, *&c.* manifeſts them to be Lambs; this is of much more force, than a bare ſaying they are Lambs. None of this is mentioned on their behalf, but only that they ſay they are Lambs. But let us ſee how fairly that is overthrown.

Againſt this, that place, *John* 5.31. is alledged, *If I bear witneſs of my ſelf, my witneſs*

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is not true: whereupon it is said thus, *Had not Christ been God, the reason of the* Jews *had been good against him.*

Answ. Doth not the Spirit of God dwell in the Sons of God? And doth not the Spirit of God bear witness in them that they are his Children? And is not this witness true? *John* saith, *We know that we are of God*, 1 John 5. 19. Was not this witness true in *John*, because *John* was not God? Was not the Prophets Testimony true (that they were his Prophets, and that God had sent them, and that it was his Message which they brought) because they were not God? Shall the Spirit of God work Wonders in the heart? and shall he not testifie concerning his own Work at his pleasure? Ah friends, how do ye understand Scriptures, and raise inferrences from it, thus to condemn the generation of the righteous? Search the Scriptures, Do not the Prophets still testifie that the Lord sent them, and that it was his Word which they spake, though they themselves were not God, but persons moved by the Spirit of God, who stirred in his Servants under the Law, but dwelleth, resteth, and abideth in his people under the Gospel, and what he testifieth is true, though Fleshly-wise *Israel* (who seem to themselves very skilful in the Law and Letter of the Scriptures) could not receive his Testimony either then or now. Ah Friends, ye had need take heed and consider, lest the bastardly birth in you hath taken up an habitation in the Letter, without knowing the mind of the Spirit, whose presence killeth the carnal part, and shutteth out the Wisdom of the flesh from meddling with the Scriptures.

And whereas you seem to refer *all to the tryal of the Scripture*, both *Station*, *Doctrine*, and *Practice*: Surely if ye had done so in truth, ye would have more patiently heard their Testimony according to the Scriptures. Every man pretendeth Scripture, but none truly honour it, but they who are guided by that Spirit which it testifieth of: And they who are not guided by that Spirit, walk not according to the Scriptures, but according to reasonings of the fleshly part, which windeth it self into the letter of the Scriptures, that by some kind of conformity thereto, it may avoid the dint of the Spirit. And this is the way of Antichrists prevailing, by getting the form, crying up that, winding his own fleshly Spirit into that, and sheltering it self under that. Thus the *Jews* cryed up the Temple of the Lord, the Sabbath, the Law of *Moses* and writings of the Prophets; and under this cover, with great zeal persecuted Christ, he was looked upon as a blasphemer, as one against Gods Temple, his Sabbath, his Ordinances *&c.* And since the days of Christ, the Antichristian Spirit speaks great Words of Christ, his Death, Resurrection, Ascention, Intercession, *&c.* and of Church-order, and Discipline, that under this cover it may fight against the Comforter, the spirit of truth; who alone can lead into truth, and which is the proper way of Gods Ministration since Christs ascention. And this hath been the Way of opposing truth ever since, and still is: And here is the Antichrist, he that holds these in the wrong part, and by these Fights against the true Spirit.

But if there be any truth in this, that ye are willing to be tryed by the Scriptures, let it yet come to a fair tryal this way, and let them have free liberty to manifest among you, what they have to say from the Scriptures, why your Church, your Ministry, your Order and Government, your whole way of teaching and worship is not of God, nor according to the Scriptures, but an invention and imitation, set up in the way of resemblance of what once was truly so If this cannot be made good against you, ye will have much advantage of shaming them, and of settling your people much firmer than by prisons, whips, cutting off of ears, banishment, and death, which no mans heart (seriously considering it in true soberness) can possibly believe to be the proper engines of settling or preserving the Gospel of peace.

But that the Scripture is the rule of tryal under the Gospel, I read not in Scripture, but that the things of the Spirit are to be known in and by the Spirit, 1 *Cor.* 2. 12. The Apostle *John* speaking of Antichrists, Seducers, and Erring Spirits, which were to be tryed, doth not bid them try them by the Words which he wrote, or by the other Apostles Words, or by the Prophets Words, but by the anointing, which keeping close to, they need fear no Seducers, 1 *John* 2. 26, 27. The Word which was in the beginning being received, abode in, and kept close to, tries all Words and Spirits. That which begets to God is the Spirit; the great gift (which is given to him which is begotten) is the Spirit; and this (being given) is to become the Fountain of life to the Believer,

John

John 7. 38: And in this ſpring of life he is to live, and receive milk and knowledge, and here he is to walk, and here he is to try all other Waters, even by this Water. And this is more to a believer, and more enableth him to try, than all the Words of truth that ever were written: though he that hath this cannot deſpiſe or undervalue any thing that the Spirit ever wrought: but yet the Spirit it ſelf is more to him, and more certain than any Words concerning the Spirit. Men may make falſe gloſſes, and mudd, and make void the Scriptures, by their reaſonings, and interpretation, and traditional apprehenſions: But this Water ever runs freſh and clear, and no foul Spirit can defile it. *Moſes* gave the Law, which directed to, and ended in Chriſt: Chriſt in the fleſh finiſhed the Work which the Father gave him to do, and directed to the Comforter to be the leader into all truth, yea the ſpring of life to the believer, and here the believer is ſafe: but the Antichriſtian ſpirit ravening from this, cries up the letter in the ſtead of this, and doth not ſee how the letter points to, and centers in this. *God hath made us able Miniſters of the New Teſtament,* (ſaith the Apoſtle) *not of the Letter but of the Spirit,* 2 Cor. 3. 6. He overlooked the letter, that was not the thing he was chiefly to Miniſter, but the Spirit, the Power, to turn men from darkneſs to light, that they might feel him that is true, and have the life eternal abiding in the heart: But now in the Antichriſtian darkneſs, the Spirit being loſt which is the Goſpel-adminiſtration, now they ſeemingly advance and cry up the letter, putting it into the place of the Spirit: Yet in truth it is not the Scripture neither, in its naked ſimplicity, which is thus cryed up, but mans wiſe reaſonings about it. The fleſhly Will, the fleſhly Underſtanding, the fleſhly Strength getting a Seat there, having formed a building out of it, and reared Strong Holds in that part which can be wiſe and live without the Spirit; now its life, its intereſt, lies in the Scriptures thus believed, thus underſtood, thus practiſed: thus therefore it cries it up, not as it came at firſt out of the hands of the Spirit, nor as the truth of it is now ſeen in the ſimplicity and nakedneſs of the Spirit, but as the Wiſdom from below hath formed meanings and apprehenſions concerning it. And here every ſort of men are Wiſe in their own eyes, and ſtrong and prudent in their own conceivings and reaſonings, but know not the bringing to naught of that underſtanding, which precedeth the opening of the eye of the Babe, which hath that ſight of the things of God given, which is out of the reach of all the Wiſe and Strong ones.

It is true, under the Law, they were to try by the Law and Teſtimony, *Iſa.* 8. 10: But yet not in an uncertain way, according to their own gueſſings, imaginations, and reaſonings, but according to a certain interpretation and knowledge thereof: and in caſes of difficulty the Judge was to have recourſe to the Prieſt, *Deut.* 17. 8, *&c.* And the Prieſts in caſes of doubt had an ordinary way of enquiring by *Urim* (Numb. 27. Beſides the way of enquiring by Prophets, which was very common with them alſo, 1 *Sam.* 9. 9. and *chap.* 28. 6. But now the *Jews* having forfeited theſe, and filling their minds with a gathered knowledge from the Law and Prophets, trying Chriſt and his truths by this, judged amiſs both of him and them. Now the Law was a ſhaddow of good things to come, not a ſhaddow of another outward Law or rule, but a ſhaddow of the inward rule, of the Law of the New Covenant written in the heart, of the Spirit put within, *Heb.* 8. And by this Law is the true believer fully as able to try, as they were by the former: but without this, a Chriſtians tryal of things, is not ſo certain as theirs was under the Law.

The force of the fourth argument is to this effect, *That the dictate of conſcience is not a ſufficient Plea in caſe of meer and ſingle ignorance, much leſs in wilful and affected ignorance.*

Anſw. The dictate of conſcience is not made a plea by us, but the anſwering and obeying the light of Chriſt in our conſciences, is that which keepeth them void of offence, both towards God and towards Men. Now it is one thing for a man to act evil, and plead it is his conſcience, and it is another thing for a man to be guided by the infallible light of the Spirit, or if he be not come ſo far, yet to be made tender in his heart towards Chriſt concerning his practices in Religion. In this laſt caſe we ſay, that in things whoſe good or evil chiefly depends upon the knowledge and perſwaſion of the mind, which Chriſt alone can do, here Chriſt is the ſole Lord and Judge of the conſcience, *Rom.* 14. 4. And not either Miniſter, Church, or Magiſtrate. Chriſt giveth knowledge, Chriſt increaſeth knowledge, and Chriſt requireth obedience according to the know-

knowledge given or increaſed: That is many times required to be left, upon a farther degree of knowledge given, which was not required to be left before: and ſo alſo upon the ſame terms may things be required to be performed, which were not required to be done before. And this indeed is the very ſum of the true Religion (ſince the Death of Chriſt, and his finiſhing of his work here) either to worſhip in the Spirit, or to wait for the Spirit. He who hath not received the Spirit, he is to wait for the Spirit. He who hath received the Spirit, he is to wait in the Spirit for the movings and outgoings thereof, and to be obedient thereto. And Chriſtians are to take heed, not only of a wrong Spirit, but alſo of quenching the movings of the true Spirit in themſelves or others. If the erring mind hath miſtaken about Worſhip, and through its miſtake ſet up a wrong way, the Spirit in the tender Plants will be moving againſt it, which the wiſe reaſoning fleſhly part will be knocking down, and ſo the Birth which is after the fleſh will be getting advantage of Perſecuting and keeping under the Immortal Seed. Now ſuppreſs evil to the utmoſt, but take heed of quenching the good in any; take heed how ye ſtop that in its courſe of diſcovering evil (in your Worſhips, or otherwiſe) which eaſily paſſeth for good, until the Spirit begin to make it manifeſt. Ah friends, if the carnal wiſdom had been Crucified in you, and the Spirit of God had had more ſcope in manifeſting evil among you, what might ye have grown to ere this day? but if the Magiſtrate upon every doubt, or difference, or ſtartling of the tender Conſcience, ſtep in with his Sword, how is the way of the breaking forth of truth ſtopped up? and that which is truly of God, and moſt tender towards him, is moſt liable to ſuffer this way. And this is that which makes the *Quakers* ſuch a ſuffering people, becauſe they have found the benefit of keeping the Conſcience tender towards God, and ſo prize it above all things: and this mercy have they received from the Lord, ſenſibly to diſtinguiſh (in this tenderneſs towards God, and in the fear of his name) between the dictates of Conſcience, and the voice of his Spirit there. Now it is not at all pleaded by us, that under a pretence of Conſcience, ye ſhould ſuffer all manner or any manner of evil: but firſt, *Puniſh not good for evil*: do not puniſh the good in others, to defend the evil in your ſelves: Secondly, *That which is manifeſtly evil, puniſh it by ſuch hands and means as God hath appointed*, the Spiritual by Spiritual, the Temporal by Temporal, and do not make puniſhing of evil a pretence of perſecuting good in others, and of upholding the evil in your ſelves.

But as touching your diſtinction of meer and ſingle ignorance, or wilful and affected, we can bleſs the Lord who hath delivered us from them both, by the day-ſpring which he hath cauſed to ariſe in our hearts; and we can with a farther meaſure of the ſame Spirit bear this from you, with a meaſure whereof ſome of the Non-conformiſts bore this from the Conformiſts, who would caſts this upon them, that their ignorance was affected, they were refractory, but might have been better informed, if they would. And we wiſh with all our hearts, that there were not too juſt cauſe of retorting both parts of this diſtinction back upon you: for if ye had not been very groſly ignorant, ye could never have thus put darkneſs for light, and light for darkneſs, caſting ſuch odious reproaches upon the truth, to make it appear what it was not: had ye not been ignorant of the Scriptures, ye would have known the movings of the life and ſpirit of it in others; but through ignorance of the eternal power, and from your dark reaſonings and conceivings about the Letter, ye are ready to call Chriſt *Beelzebub*, not knowing the anointing in the members, no more than the Scribes and Phariſees did in the head. And had not your ignorance alſo been too much affected, ye would have took more pains about the Tryal, and not have run into ſuch miſtakes all along, both about them and their Doctrines, as ye have done.

That Chriſt referred himſelf either to *Pilates*, or the *Jews* tryal of him by Scriptures, is a groſs miſtake at beſt. The *Jews* did try him by Scriptures, and according to their underſtanding thereof, found him a Sabbath breaker, againſt *Moſes* Law, and that he could not be the *Meſſiah* (*John* 7. 27. and 52. and *chap.* 12 34) but by their Law ought to die, *John* 19 7. There is no trying of the things of God by conſidering of Scriptures in the carnal mind, in the wiſe reaſoning part: but in the Spirit which wrote the Scriptures, in the underſtanding which God gives, (1 *John* 5. 20.) in the wiſdome which is beſtowed on the Babe (who lives in the ſimplicity and pure innocency that is in Chriſt) there the truth it ſelf, and alſo the Scriptures (which teſtifie of it) are clear. Now Chriſt

did not refer himſelf to them be tryed by the Scriptures) for he knew what was in man, and he knew after what manner they would try him thereby:) but he bid them *ſearch the Scriptures*, which teſtified of him, that ſo they might come to know and receive him, *John* 5. 39, 40. and none knew him, but thoſe to whom the Father revealed him.

So the caſe of *Paul*'s appealing to *Cæſar*, doth not prove that *Cæſar* was a proper Judge in caſes of conſcience: but he was at that time a proper defence againſt the malice of the *Jews*, who moſt unconſcionably perſecuted *Paul*, under a pretence of zeal for God, and defence of their Church and Ordinances. And were ye not in power, but an equal Heathen Magiſtrate over us both, the *Quakers* durſt refer their cauſe to tryal, that they have done you injury, no more than *Paul* did the *Jews*. Indeed *Paul* preached that, which was the end of the Law, and the overturning of the *Jewiſh* ſtate: And if their Prieſts and Rulers had had him to judge, they would have made him as great an Offender, as ye now make the *Quakers*. Now if your Religion ſtand upon ſuch a bottom as theirs did, and not upon the Rock, in the Faith, and by the Spirit, ye may well fear us, it is not without a cauſe, for this we certainly know, that all profeſſions of God and of Chriſt, imitations and practices from the letter, which ſtand in mans Will and Wiſdom, will not be able to abide the breath of this ſuffering Seed, who love the Teſtimony of *Jeſus* and ſervice to his name above their lives.

And as for an *erring conſcience*, there lies the diſpute, whoſe conſcience errs, yours or theirs? Ye ſay they have erred from the Letter, the Order, and Ordinances of the Goſpel: they ſay ye have erred from the Spirit, and therefore muſt needs have erred from the Letter alſo, (and this they are ready to prove according to the Scriptures, if ye dare ſtand to a fair tryal) And alſo that ye are in a Knowledge, Faith, Worſhip, Wiſdom, *&c.* which ſtands in the Will and Carnal part, and keeps the Carnal part alive. This deſerves a meek and ſerious conſideration in the fear of him who can deſtroy the Soul, and not ſuch a bloudy and fiery tryal, as your proceedings and writings too much ſavour of.

5. *That a regular defence of the truth by the Godly Orthodox Magiſtrate and others reſpectively, is not perſecution.*

Anſw. To bring the ſword of the Magiſtrate into the Work of Chriſts Spirit and Power, this is ir-regular; and it doth execution ir-regularly, cutting down the perſon, and not the ſin; whereas the Sword of the Spirit cuts down the ſin, that the perſon may be ſaved. Chriſt came not to deſtroy mens lives, but to ſave: and if any man receive him not, or ſpeak againſt him, he calls not for Fire from Heaven, or for a Magiſtrates Sword, but waits to be gracious, and by the power of his Spirit (having once convinced and gathered) doth he defend his truths and people. Let but the Magiſtrates ſtand ſtill with his Sword, the Spirit of Chriſt will ſoon get the Victory over error, and a ſweeter and better Victory than the Magiſtrates Sword can effect. Truth ſprang up without the Magiſtrates Sword, yea, againſt it? ſo it grew, ſo it conquered. The Magiſtrates Sword here (though never ſo favourable to truth) doth more hurt than good, putting the true Sword out of its place, and keeping down that tenderneſs of Spirit, wherein the the truth alone can ſpring,

That coertion was inſtituted for reſtraining of evil, we grant, (this is the ſame with the firſt Argument) but he that appointed two kinds of coertion, ſet each their limits, which they are not to tranſgreſs. See Anſwer to the firſt argument.

But whereas ye ſay that *Tares and ill Weeds need no more than being let alone to over-run and ſpoil the Corn:* That is directly contrary to Chriſt, who ſaid expreſly, *Let both grow together until the Harveſt*, Mat. 13. 30. Sure he would not have his Wheat in danger of being deſtroyed all the time till Harveſt: but he judged, that plucking up the Tares would more endanger the Wheat, than letting them alone, *verſ.* 29. Man may eaſily miſtake, and pluck up an Ear of Wheat, inſtead of a Tare: and better it were to let many Tares alone, than pluck up one Ear of Wheat: Ye have long been buſied in *New-England*, about plucking up of Tares, Are ye ſure ye never plucked up any Wheat? Nay, have ye not weeded out the Wheat, and left the Tares ſtanding? Undertaking a Work ſo directly contrary to Chriſt's direction (and ſo without the guidance of his Spirit) ye might eaſily thus err. Now what the Tares are, is afterwards expounded, they are

ſuch

such persons which grow among the Wheat, but are not Wheat, but are to be gathered from the Wheat with Christ's Sickle, and bound up in bundles for the burning in the day of his Harvest.

Your comparisons of a *Gangreen* and the like, I wish ye knew how to apply. The power of Gods truth in the Spirits of his people is no *Gangreen*: but the form without the power is a *Gangreen*, and like *Pharaoh's* lean Cattle soon eats up the fat. And he who hath lost his own tenderness and freshness, soon turns persecutor of such as remain tender, and seek to preserve their freshness.

In the days of the Apostles there was *a King in Israel*, then the Church was well Governed, in the meekness and sweet authority and power of Christs Spirit, which hurts not creatures, but strikes at Christs enemy in creatures. Since that time the *Papists* have had a long day of doing what was right in their eyes, the *Episcopalians* a day after them of doing what was right in their eyes, and so the *Presbyterians* and *Independants*, &c. But it were better for them all to lament after the right King, than to set up an usurp'd Authority in his absence. Carnal reason, the Wisdom of the Flesh hath got his Seat, giving forth its meaning of Scripture, and so (under a colour of them) ruling over his Flock with Force and cruelty, and not with the meek, gentle, righteous Scepter of his Spirit, which alone is appointed of Christ to govern them.

So then the Magistrates punishing of the *Quakers* is not regular by any institution of Christ, but only by a Law of their own making, as it is further explained, *p.* 95. of this Appendix, the grounds whereof hath been already examined, and found insufficient to warrant them therein, which I leave to themselves and to every mans Conscience to consider of, in the dread of God, the Judge of all.

Upon the result of all, it may not be amiss to state the case between the Governours of *New-England* and the *Quakers*, which is briefly thus.

If the Governours of *New-England* had just cause to make such a Law against the *Quakers*, and had a true rightly derived power so to do from God (who is the spring of all just power:) And if the *Quakers* had liberty from the Lord to chuse or refuse obedience to it, then their suffering death is justly to be imputed to themselves.

But if the Governour of *New-England* had not a just case of making this Law, nor Authority and Power from God so to do: and that the *Quakers*, had not liberty to chuse or refuse coming thither, but had an indispensible command from Christ their Lord; then their sufferings and bloud will rest on the heads of the Governours of *New-England*, and will stick closer to them, than to be wiped off by such kind of arguments and reasonings.

All depends upon your first step of proceeding. If that was without due ground, not in the fear of the Lord, without Christ's allowance and direction, without having duly weighed the thing in the true unerring Ballance, but rather in the hastiness and stiff resolvedness of the flesh? Then all your proceedings since have been but aggravations of your sin, and God might justly let you go on thus far, to shame you even in the sight of the very heathen, among whom the sense and abhorence of this cruel and bloudy Spirit, cannot but make your profession of the Gospel of peace become a reproach.

The *Quakers* came to you in the name of the Lord, to discover from him to you the evil of your ways, to convince you by his light, of your departing from that which was persecuted in you in the times of your sufferings in Old *England*: but ye would not meekly hear and consider of what they had to say to you from the Lord, but presently imprisoned and sent them away, and so proceeded further and further against them, till at length ye came to drink their bloud. So that in truth their Testimony is the cause of their death, and judge in your own hearts, whether this be not a persecution of a deep dy: It were better for you to charge it upon your own hearts, than to have the Lord charge it upon you, when ye come to stand before him to be eternally judged.

There remains yet another Paper (printed here in *England*) called, *A True Relation of the Proceedings againſt certain* QUAKERS, *at the general Court of the* Maſſathuſets, *holden at* BOSTON *in* NEVV-ENGLAND, *October* 18. 1659.

THE Arguments therein, whereupon they would have their proceedings paſs for juſt, and not be accounted perſecution, are theſe, *The authority of this Court, the Laws of the Country, the Law of God, and their gardnal proceedings.*

Anſw. Perſecutors are very ſeldom (if at any time) without theſe Pleas for themſelves. Had not the Biſhops as fair a right to this Plea, to cover their perſecutions of the Non-conformiſts with? Could not they in their day have alledged the Authority of their Court,s the Laws of their Country (perhaps ſome not made directly to intrap neither, as yours were) and had not they as confident a pretence to the Law of God as theſe? And did they not alſo proceed gradually? He that doubteth, let him read *Hooker's* Eccleſiaſtical Policy, and other Writings of the Conformiſts, and ſee whether their Spirit was not more mild and and Chriſtian-like, and their arguments more weighty by far, than thoſe which theſe have uſed againſt the *Quakers*. Nay have the very Papiſts themſelves been without theſe arguments? Did they not proceed gradually in *Queen Marie's* days againſt the Martyrs? Yea, what pains did they take to convince them of their Hereſies, and to bring them into the unity of the true Church, as they accounted it? But theſe arguments did not juſtifie the Papiſts or Conformiſts in the ſight of God (though they might juſtifie their proceedings in the eyes of their own party) nor will they juſtifie them who have gone one ſtep beyond the Conformiſts. But as the Spirit of Perſecution, entring into the Biſhops and Conformiſts was the ſame Spirit, as well when it was in them, as in the *Papiſts*; So the ſame Spirit entring into the Non-Conformiſts, is the ſame Spirit ſtill in them, as it was in the Biſhops and Conformiſts. And the Plea of the Authority of their Court, the Laws of the Country, with ſuch a kind of pretence to the Law of God, and their gradual proceeding is no more in truth and reality a ſhelter for them, then it was for the other; though they in their day look upon it as a good and ſufficient cover, even as the Biſhops did in their day, and the *Papiſts* in their day. Had they wanted this cover, the nakedneſs of their zeal and profeſſion would have appeared to every eye: yea their own Conſciences could not but have flown in their Faces, had they put them to deat ſo ſoon as ever they had come over, without any fore-going proceedings: but this is the nature of the perſecuting Spirit, firſt it ſeeks a cover to ſtop the mouth of irs own Conſcience, and to hide its Bloud-thirſty actions from the eye of the World, and then its feet are ſwift to ſhed the bloud of the innocent. But the ſame Lord God of truth and righteouſneſs who hath unmask'd the *Papiſts*, and unmask'd the Biſhops, will unmask theſe alſo, and their nakedneſs ſhall more appear than the others, who would hide themſelves and their own cruelty with that covering, which they themſelves have judged in others, It is not therefore any of theſe, but the grounds of their proceedings muſt manifeſt them to be juſt, or elſe notwithſtanding the pretence to juſtice, their whole courſe of proceedings will prove in truth (and according to righteous judgment) but Perſecution.

Now the Grounds of their Proceedings they mention to be theſe.

1. *Their having received intelligence from good hands from* Barbadoes *and* England *of the pernicious opinions and practiſes of the* Quakers.

2. *Their profeſſed Tenets* (how well ye have acquitted your ſelves herein, let all that fear God judge.)

3. *Their turbulent and contemptuous behaviour to Authority.*

4. *Their deſigns to undermine and ruine the Order and Peace here eſtabliſhed.*

Anſw.

Answ. He that is willing to receive, shall never want intelligence against the Truths and People of God, even from such hands as he will be ready to call good (it is a remnant only that receive truth, the generality of professors in all ages are still ready both to send and receive intelligence against all the living appearances of it and of Gods witnesses to it.) Nor can he who hath already entertained prejudices, ever want matter against their Tenets, behaviour, or to charge them with designs. Have not these reproaches always been cast upon every appearance of God? Are not the Vessels he chuses to hold forth his truths by, still represented as persons of pernicious opinions and practices, and their Tenets charged to be Wicked, and they looked upon as turbulent and contemptuous, *&c.* Were not the Non-conformists themselves looked upon as persons that would undermine and ruine the Order and Peace of the Church, who for such trivial things would make such great rents and breaches, marring the beauty, and disturbing the Unity, Order, and Peace of the Church of *England?* (Sure they cannot yet forget this, besides that common charge against them of contumacy against authority. These are but the old Weapons of the old Serpent (only a little new furbish'd by you for your own use) even the Weapons which the Bishops wrested out of the hands of the *Papists*, and which ye have wrested out of the hands of the Bishops, and they are no better in your hands, than they were in theirs. They were good in their hands, so long as they had authority to make them forcible; and they have no more vertue in your hands, than what outward authority and power adds to them. *England* was once overflown with this Floud of reproaches, but now at length (this afflicted People waiting in patience on the Lords Will) they have much vanished (the earth helping the Woman.) and persons generally (who are any whit sober, and come to consider things in fear and meekness) find no such matter against them, no such opinions, or practises, or tenets, but the truths of God received and held forth in his fear, their carriage and behaviour meek and humble, void of turbulency and contempt towards any, and they freer from designs against authority and orderly government, than any sort else whatsoever. This is well known in *England*, and it cannot be denyed by authoritiess and powers thereof, how we have still been like Lambs suffering from all, not contriving or so much as desiring the hurt of any. The Lord knows the desire of our Souls to be after truth and righteousness, and our expectations for the establishing thereof to be fixed on him alone, and not on any persons whatsoever, but as he pleaseth to appear in them, and work by them: and whatsoever happens in the mean time, is received as from his hand, who ruleth on high over all: So that our Spirits do not so much as rise against any authority or instruments that persecute us, but we wait on the Lord our God to advantage his truth, and bring about good to us thereby; and we pity and pray for all who know not what they do, blessing the Lord our God, who accounteth us worthy to suffer for his names sake, in bearing Testimony at his command to any, though it should be but the least of his truths. Therefore take heed of going on in the hardness of your hearts, but know what a people (in the just judgment of God upon you) your lot hath been to persecute, whose bloud will stick the closer to you, and lie so much the heavier upon you, by how much the dearer they are to God.

And though ye plead *the safety of the People* as being *the sovereign Law*, yet the Lord God knows whether ye have aimed at the safety of the People among you in uprightness of heart, or whether ye bring this in also as a further cover. There is a double safety the People may justly challenge from you. First, *The safety of their Consciences in a tender searching after truth, and further removing out of* Babylon. Secondly, *the safety of their Estates, Persons, and Liberties in this search.* They did not fly from *England* to be persecuted by the prevailing part among themselves, but to enjoy Freedom of Conscience in enquiring after the Lord, his truth and way of Worship, and not to be tyed and bound up in a form, exalted and established according to the opinions and result of the reasonings of the Major part. Now whether ye have preserved these liberties for them, and really sought their safety, or whether ye have persecuted or made a prey of them for their Conscience sake (beyond whatever was done to you here in *England*, or beyond whatever they had been like to suffer, had they staid here in *England*) the Lord in his day will righteously judg. Ye have judged between Cattle and Cattle, the Lord also will judge between Cattle and Cattle: and in that day ye will see, that as his choice have been your out-casts, so your choice is rejected by him; and that as his Spirit is the

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abomination of your eyes, ſo your formal way of Worſhip is the loathing of his Soul. O that ye had eyes to ſee it, that your hearts might not be utterly hardned againſt the Lord, his Truths and People, even to your utter and eternal Deſtruction. Little do ye ſee, poor deceived hearts, what a narrow ſtep there is between you and the Pit.

The Authority and Government which Chriſt excluded out of his Church, &c.

Mat. 20. Verſ. 25. to 29:

But Jeſus called them unto him and ſaid, ye know that the Princes of the Gentiles exerciſe Dominion over them, and they that are great, exerciſe Authority upon them. But it ſhall not be ſo among you; but whoſoever will be great among you; let him be your Miniſter: And whoſoever will be chief among you, let him be your Servant. Even as the Son of man came not to be Miniſtred unto, but to Miniſter, and to give his life a ranſom for many.

HERE Chriſt cuts off that Power and Authority, which grows up in the corrupt nature of man, which was ever and anon ſpringing up even in the Diſciples, here he wholly excludes it out of his Church, and ſays expreſly he would have no ſuch thing among them, no ſuch kind of greatneſs, no ſuch kind of authority. Among the Gentiles there are great ones, there are Princes: and theſe great ones, theſe Princes, they Lord it over the inferiour ones, exerciſing Authority and Dominion over them, *but it ſhall not be ſo among you.*

The Gentile-ſtate was a ſhadow, even as the Jews ſtate was a ſhadow. The one of Death, the other of Life; the one of darkneſs, the other of light. The one was the Image of Satan the Prince of Wickedneſs, the other of Chriſt the Prince of Righteouſneſs and Peace. They were both Vails, under which the two Kingdoms were hid.

Now in this Gentile-ſtate there were Nations, Princes, Laws, Governments, Dominions, Authorities, *&c.* but all in the fall, all in the darkneſs, all in the Tranſgreſſion from the life. The whole ſtate was corrupt, and there muſt be no imitation from hence, no likeneſs of any ſuch thing in the Kingdom of Chriſt, no ſuch kind of Law, no ſuch kind of Government, no ſuch kind of Authority, no ſuch kind of Anger with perſons that tranſgreſs, no ſuch kind of dealing with any, no ſuch kind of detriment or hurt to any. *There is nothing to hurt in the Mountain of Gods Holineſs*; but there is a righteous Scepter, a ſweet Scepter, a ſpiritual Scepter, which reacheth the Spirit in the power of life, but toucheth not the outward man.

Two things are here excluded by Chriſt, from whence all the miſchief ariſeth in the Church (all the Tyranny and Oppreſſion of mens Conſciences, and of their perſons, eſtates, and liberties for Conſcience ſake) firſt, *Greatneſs*; ſecondly, the *exerciſing Dominion and Authority* by thoſe that would be great therein.

Such a kind of greatneſs as is in the World, its the Deſtruction of the life of Chriſt; and ſuch a kind of Dominion and Authority as is among the Nations, is the direct overturning of the Kingdom of Chriſt. It ſets up another power than Chriſts, another greatneſs than Chriſts, another kind of authority than Chriſts; and ſo it eats out the vertue and life of his Kingdom, and makes it juſt like one of the Kingdoms of this World.

It ſhall not be ſo among you. This Spirit muſt be kept out from among you; This aſpiring Spirit, this lofty ruling Spirit, which loves to be great, which loves to have Dominion, which would exalt it ſelf, becauſe of the Gifts it hath received, and would bring others into ſubjection, this Spirit muſt be ſubdued, amongſt Chriſts Diſciples, or it will ruin all. The Lord gives grace and knowledge for another end, than for men to take upon them to be great, and rule over others becauſe of it. And he that becauſe of this, thinks himſelf fit to rule over other mens Conſciences, and to make them bow to what he knows or takes to be truth, he loſeth his own life hereby; and ſo far as he prevails upon others he doth but deſtroy their life too: For it is not ſo much ſpeaking true things that doth good, as ſpeaking them from the pure, and conveying them to the pure: for the life runs along from the Veſſel of life in one, into the Veſſel of life in another; and the words

words (though never ſo true) cannot convey life to another, but as the living Veſſel opens in the one, and is opened in the other.

Queſt. *But how ſhall this Spirit be kept out, or kept down, that it may not hurt the Diſciple in whom it ariſeth: or if it do, that the hurt may remain to himſelf, and may not prejudice the Church?*

Anſw. When this ſpirit begins to ariſe up in any, ſo ſoon as ever he perceives it, in that that diſcovers it he is to fight againſt it: laying himſelf ſo much the lower, by how much he finds this evil ſpirit raiſing him up. He is to hearken to that which preſents the Croſs to it, and ſo to come down and ſubject himſelf in ſerving and miniſtring to thoſe who are little in his eyes. Inſtead of reigning over them, let him lye beneath them: Let him watch and know the life even in the meaneſt, and ſerve it; for that is his place. That which would rule is to ſerve; that which would be great is to be little; and the little one is to become a Nation. That which is low, is to riſe; and thou art not fit to riſe with it, further than thou canſt ſerve it, both in thy ſelf and others. Therefore if ever thou beeſt aſpiring, if ever thou have a mind to rule, if ever thou think thy ſelf fit to teach, becauſe of what thou haſt received: ſink down, lye low, take up the Croſs to that proud Spirit, make it bend and ſerve, let the life in every one riſe over it, and trample upon it: and afterwards that in thee may ariſe which is fit to teach, yea and to rule in the Lord: and ſo long as that hath the Dominion, thou maiſt be ſerviceable to the Lord and to his truth and people: but if ever the other get up again, thou muſt preſently come down again, or the wrong Spirit will get dominion over thee, which with force and cruelty will rule over the life both in thy ſelf and others. Thus if a man be faithful to Chriſt, this evil aſpiring ſpirit at its firſt appearance may be dealt with, and kept down: but if it be cheriſhed, given way to, and once let up, it will be hard bringing of it down afterwards. Therefore the Diſciples, or the Church of Chriſt, they are to watch over every ſuch ſpirit, to beat it down, to teſtifie againſt it, to turn from it, to lay it flat, to put it in its proper place, that is beneath all, to miniſter to all, and ſo not ſuffer it to riſe, ſee *ver.* 26. *Let him be your Miniſter.* This is his place, this is his work, by the Authority of Chriſt. He that would be great, he that would rule, let him miniſter. Own him there; if he will lye low there, if he will be faithful there, ye may have unity with him. But in that his aſpiring temper, in his ruling, in his teaching by what he hath gained, or what hath been given to him formerly (if out of the preſent life) he is to be denyed and turned from.

If this rule of Chriſts had been kept to, Antichriſts power could never have got up: nor the poor innocent Lambs ſo often have been worried by the Wolves. Ah poor hearts, how ſimply do they come thither, where they once taſted refreſhment to find wholeſome advice, not ſuſpecting what is got up there ſince, but give the dominion to a wrong thing, and ſo take directions from a wrong Spirit, and betray their own ſimplicity.

Chriſt urgeth this upon his Diſciples from his own pattern, *even as the Son of man came not to be miniſtred unto, but* &c. ver. 28. If any had right to be great, ſurely Chriſt; if any had right to exerciſe Authority, ſurely Chriſt. If any was to be advanced becauſe of any Gift received, or becauſe of any preſence of the ſpirit with him, ſurely Chriſt. Yet Chriſt took not upon him this kind of greatneſs, nor did exerciſe this kind of Authority. But he was a Servant, he made uſe of the gift of the Spirit, of the power of life wherewith the Father filled him, to miniſter and ſerve with. He did never Lord it over the Conſciences of any of his Diſciples, but did bear with them; and pity them in their infirmities (*what can ye not watch with me one hour? The Spirit* (ſaid he) *is willing, but the fleſh is weak*) He did not hold forth to them whatever he knew to be truth, requiring them to believe it: but was content with them in their ſtate, and waited till their capacities were enlarged, being ſtill ſatisfied with the honeſty and integrity of their hearts in their preſent ſtate of weakneſs. Nor did he ſtrive to reign over the World, or call for fire from Heaven, when they would not receive him, or expreſs indignation when they deſired him to depart out of their Coaſts, or pray for twelve Legions of Angels when they came to betray him, and moſt unrighteouſly ſought his life: but the life he had received of his Father, he gave up as a ranſome for his Diſciples, yea and for his enemies. Mark, he did not make uſe of what was given to him, to raiſe himſelf up above others, to make his word to ſtand for a Law and be received, but he waited till that was opened in his Diſciples and in people which was able to receive

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his Teſtimony; and he made uſe of his power of life, and the fulneſs of the ſpirit to inable him the more abundantly to ſerve, and to wait in patience for the fulfilling of the will of the Father. And though Iſrael was not gathered by him, yet was he meek, and patient, and at reſt in the will of him that ſent him, and inſtead of reigning over all, could ſerve all, and give that Life (whoſe due it was to Reign) *a ranſom for many*, ver. 28.

His Kingdom was not of this World, nor did he ſeek any greatneſs or authority according to this World, neither over the Jews, nor over the Gentiles, nor over his own Diſciples; but he ſerved all, he ſought the good of all: the life in him which was to reign over all, yet here ſerved all, ſuffered for all, and from all, and that was his way to his Crown, who having finiſhed his courſe, fulfilled his Service, perfected his ſufferings, is ſit down on the right hand of the Majeſty on high, where now he reigns over all, and is made a King by God in righteouſneſs. And this is the pattern, which all his Diſciples are to walk by. The more life they receive, the more they are to miniſter, the more they are to ſerve. They muſt not lift up themſelves by their Gifts, they muſt not hereupon Lord it over others, or hold forth their knowledge or doctrines, and think to make others bow thereto; but wait in their ſervice, till the Lord make way into mens hearts, and plant his truth there: and upon him alſo muſt they wait for the watering and growth of it.

Queſt: *But is there to be no greatneſs, no authority among the Diſciples of Jeſus, or in the Church of Chriſt? Is every one to do what he will, to be ſubject to his own Fancies and Imaginations, to the inventions of his own corrupt heart? what a confuſed building will this be? Sure this will not long remain a* Zion, *but ſoon become a* Babylon, *even an heap of diſorder and confuſion.*

Anſw. There is to be no ſuch kind of greatneſs, no ſuch kind of Authority: Yet there is both a greatneſs and authority ſuitable to the ſtate of Diſciples, ſuitable to that kind of Kingdom whereof they are. There are Laws, there are Governments, there are Governours, there is ruling, and there is ſubjection, but all in the ſpirit, all ſuitable to that which is to be governed: but no government of or according to the fleſh. As Chriſts Kingdom is not of this World, ſo the government of his Church and People is not according to this World, but as that which gathers is his ſpirit, and that which is gathered is ſpiritual: ſo that which is governed is the ſpirits of his people, and they are to be governed by his ſpirit and ſpiritually, and not after a fleſhly manner.

Thus Chriſt himſelf, though he miniſtred to his Diſciples, yet he alſo was their Lord and Maſter, and in the ſpirit and life of the Father ruled over them; and thus the Apoſtles and other Miniſters of Chriſt had likewiſe in the Spirit, the care of the Churches, and Authority in the Lord, by his ſpirit to govern the ſpirits of his people: not to govern after a fleſhly manner, by their own wills, not to preſcribe them in a Lordly way either what they ſhould believe or practiſe, but in the light and in the power of the ſpirit to make their way into every ones Conſcience in the ſight of God, miniſtring to every one in the ſpirit according to their capacity and growth, and waiting patiently for God to convey the food and nouriſhment, and to build their ſpirits up in the Faith thereby.

The Spirit of the Prophets is Subject to the Prophets. Here is the Government, here is the Law of rule and ſubjection in the life. Every one feeling a meaſure of the Spirit in himſelf, is thereby taught to own and ſubject to a greater meaſure of the ſame Spirit in another. He that hath no meaſure of the Spirit of God, he is not of God, he is none of Chriſts: and he that hath received a meaſure of the Spirit, in the ſame Spirit feeleth anothers meaſure, and owneth it in its place and ſervice, and knoweth its moving, and cannot quench it, but giveth way to it with joy and delight. When the Spirit moves in any one to ſpeak, the ſame ſpirit moves in the other to be ſubject and give way: and ſo every one keeping to his own meaſure in the ſpirit, here can be no diſorder, but true ſubjection of every ſpirit; and where this is wanting, it cannot be ſupplyed by any outward rule, or order ſet up in the Church by common conſent: for that is fleſhly, and lets in the fleſh, and deſtroys the true order, rule, and ſubjection.

The Apoſtles and Miniſters of Chriſt, come from Chriſt with a meſſage of Life and Salvation, with a Teſtimony concerning the good will of God and his love to mankind, pointing out the way from Death to Life, from Bondage to Liberty, from Wrath and Deſtruction to Peace and Salvation. What they have ſeen, what they have felt, what

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they have taſted, what they have handled, what they have found redeem and deliver them, that they declare abroad to others, as they are moved, as they are ſent, as they are guided and aſſiſted.

Now that which they preach to, is mens Conſciences in the ſight of God. They open the truth which they know, they give their Teſtimony in the moving, leading, and power of the ſpirit, and they leave it to the ſame Spirit, to demonſtrate it to mens Conſciences, as it pleaſeth. They are nothing, they can do nothing, they cannot convert any man to God; but the power that ſpeaketh by them, the ſame power worketh in other mens Conſciences at its pleaſure. And here is the beginning of the Government of Chriſt in the heart, when his Truth carries conviction with it to the Conſcience, and the Conſcience is drawn to yield it ſelf up to him, then he lays his Yoak upon it, and takes upon him the guiding of it: he cheriſheth it, he cleanſeth it, he comforteth it, he ordereth it at his pleaſure: and he alone preſerveth it pure, chaſt, gentle, meek, and plyable to the impreſſions of his Spirit. And as the Conſcience is kept ſingle and tender to Chriſt, ſo his Government increaſes therein: but as it becomes hard, or ſubject to mens Wills, ſo another ſpirit gets dominion over it.

Therefore the great work of the Miniſter of Chriſt, is to keep the Conſcience open to Chriſt, and to preſerve men from receiving any truths of Chriſt as from them, further than the ſpirit opens, or to imitate any of their practiſes, further than the ſpirit leads, guides, and perſwades them. For perſons are exceeding prone to receive things as truths, from thoſe whom they have an high opinion of, and to imitate their practiſes; and ſo hurt their own growth, and indanger their Souls. For if I receive a Truth, before the Lord by his ſpirit make it manifeſt to me, I loſe my guide, and follow but the counſel of the fleſh, which is exceeding greedy of receiving Truths, and running into Religious practiſes without the ſpirit. Therefore the main thing in Religion, is to keep the Conſcience pure to the Lord, to know the guide, to follow the guide, to receive from him that light whereby I am to walk; and not to take things for truths, becauſe others ſee them to be truths, but to wait till the ſpirit make them manifeſt to me: nor to run into worſhips, duties, performances, or practiſes, becauſe others are led thither, but to wait till the ſpirit lead me thither. *He that makes haſt to be rich* (even in Religion, running into knowledge, and into worſhips and performances, before he feel a true and clear guidance) *ſhall not be innocent*: nor the Lord will not hold him guiltleſs, when he comes to viſit for ſpiritual adultery and idolatry. The Apoſtles were exceeding tender in this point, for though they certainly and infallibly knew what was to be believed, yet they were not Lords over mens faith, but waited till he who is Lord of the Faith, would open the way into mens Conſciences. They did not take upon them to be able to turn the Key, to let in truth and conviction into mens ſpirits (as men in theſe days have been too apt to undertake) but directed them to him who had the Key, there to wait for the conviction and illumination of their minds, and ſo to receive in, as they found him give forth to them.

Let every man, ſaith the Apoſtle, *be fully perſwaded in his own mind*; take heed of receiving things too ſoon, take heed of running into practiſes too ſoon, take heed of doing what ye ſee others do, but wait for your own particular guidance, and for a full perſwaſion from God what is his will concerning you. Though I know this to be a truth, yet do not ye receive it, till God make it manifeſt to you; receive truth from his hand, ſtay till he give it you. Indeed the main matter in Religion is to keep out the wrong part, the forward part, the baſtardly birth from running into duties, catching of openings, and laying hold of promiſes, and to feel the heir born of the immortal Seed, to whom all belongs, and that the other birth never afterwards get up above him, but be ſubdued and brought into ſubjection.

Again, ſaith the Apoſtle, take heed of doing any thing *doubtingly*, be not forward, be not haſty, wait for the leading, wait for the manifeſtation of the Spirit. Be ſure thou receive what thou receives in the Faith, and practiſe what thou practiſes in the faith: for *whatſoever is not of Faith is Sin*, being an error from the Principle of Life, which is to guide: and thereby thou looſeſt ground, and diſhonoureſt Chriſt, and comeſt under Condemnation.

And ſo the Apoſtle warns Believers, to take heed of drawing one another on too faſt, or of judging one another in ſuch things as ſome of them might have Light in, others

not. He that eateth, not to judge him that did not eat: and he that did not eat, not to judge him that did eat. Yea, in matters of Worſhip, he that obſerved a day, and kept a Sabbath, not to judge him that obſerved not a day, or kept not a Sabbath, for the *Jews* which were truly converted, yet were hard to be drawn off from the obſervation of their Sabbath, and could hardly bear with the believing *Gentiles*, who were never taught to keep their Sabbath with them, but were taught to eſteem every day and ſanctifie it to the Lord, *Rom.* 14. 5. And theſe who eſteemed every day, and dedicated it to the Lord (ceaſing from ſin, and reſting to him: for under the Goſpel we are not to ſet up a new type, but to enter by Faith into the true reſt, which is the ſubſtance of what the other ſignified) could hardly bear with them who obſerved a day. Even in the Apoſtles days, Chriſtians were too apt to ſtrive after a wrong unity, and uniformity in outward practices and obſervations, and to judge one another unrighteouſly in theſe things. And mark, it is not the different practice from one another, that breaks the Peace and the Unity, but the judging of one another becauſe of different practiſes. He that keeps not a day, may unite in the ſame Spirit, in the ſame Life, in the ſame Love with him that keeps a day, and he who keeps a day, may unite in Heart and Soul, with the ſame Spirit and Life in him who keeps not a day; but he that judgeth the other becauſe of either of theſe, errs from the Spirit, from the Love, from the Life, and ſo breaks the bond of Unity. And he that draws another to any practice, before the life in his own particular lead him, doth, as much as in him lies, deſtroy the Soul of that perſon, *verſe* 15. This was the Apoſtles rule, for every one to perform ſingly to the Lord what he did, and not for one to meddle with the Light or Conſcience of another, (undervaluing his brother, or judging him becauſe his light and practiſes differed from his, *verſ.* 10. of that 14. *chap.*) but every one to keep cloſe to their own meaſure of light, even to that proportion of Faith and Knowledge, which God of his mercy hath beſtowed on them. And here is the true unity in the Spirit, in the inward life, and not in an outward uniformity. That was not neceſſary in the Apoſtles days, nor is it neceſſary now: and that eye which ſo dotes upon it, overlooks the one thing which is neceſſary. Men keeping cloſe to God, the Lord will lead them on faſt enough, and give them light faſt enough, for he taketh care of ſuch and knoweth what light, and what practices are moſt proper for them:) but for men to walk on faſter than the Lord holds forth his light to them, this overturns them, raiſing up a wrong thing in them, and the true birth hereby comes to ſuffer, to ſhrink, and be driven back. And O how ſweet and pleaſant is it to the truly ſpiritual Eye, to ſee ſeveral ſorts of believers, ſeveral forms of Chriſtians in the School of Chriſt, every one learning their own Leſſon, performing their own peculiar ſervice, and knowing, owning, and loving one another in their ſeveral places, and different performances to their Maſter, to whom they are to give an account, and not to quarrel with one another about their different practices! *Rom* 14 4. For this is the true ground of love and unity not that ſuch a man walks and does juſt as I do, but becauſe I feel the ſame Spirit and life in him, and in that he walks in his rank, in his own order, in his proper way and place of ſubjection to that. And this is far more pleaſing to me, than if he walked juſt in that track wherein I walk: nay, (ſo far as I am ſpiritual I cannot ſo much as deſire that he ſhould do ſo, until he be particularly led thereto, by the ſame Spirit which led me. And he that knows what it is to receive any truths from the Spirit, and to be led into practices by the Spirit, and how prone the fleſhly part is to make haſt, and how dangerous that haſte is, will not be forward to preſs his knowledge or practices upon others, but rather wait patiently till the Lord fit them for the receiving thereof, for fear leſt they ſhould receive and practice too ſoon, even in that part which cannot ſerve the Lord. And this I can truly ſay concerning my ſelf, I never found my Spirit forward to draw any, either to any thing I believed to be true, or to any practice or way of Worſhip I obſerued or walked in, but deſired that the power and leadings of life might go before them, and was afraid leſt men ſhould receive things from my hand, and not from the Lords. Yea, and this I very well remember, that when I walked in the way of Independency (as it hath been commonly called) I had more unity with, and more love towards ſuch as were ſingle hearted in other ways and practices of Worſhip (whoſe Spirits I had ſome feeling of in the true ſimplicity, and in the life) than with divers of ſuch, who were very knowing and zealous in that way of Independency, in whom

whom a wrong thing in the mean time had got up, which had cauſed them to ſwerve from the life and from the ſimplicity.

So that the true Church-Government being in the Spirit, and over the Conſcience as in the ſight of God, the great care muſt be to keep it within its bounds, that nothing elſe govern but the Spirit, and that the Government be extended only unto that which is to be governed,

Firſt, care muſt be had that nothing govern in the Church of Chriſt, but the Spirit of Chriſt: that nothing elſe teach, nothing elſe exhort, nothing elſe admoniſh and reprove, nothing elſe cut off and caſt out. Every Miniſter in the Church is to watch over his own Spirit, that it intrude not into the Work of God, that it take not upon it to be the Teacher, the Exhorter, the Reprover, *&c.* And every member is to wait in that meaſure of the Spirit which he hath received, to feel the goings forth of the Spirit in him who teacheth and governeth; and ſo to ſubject not to man, but to the Lord; to receive from the Lord, to obey the Lord. Not to know any Miniſter according to the Fleſh, but to receive, and ſubmit to what comes from the Spirit, in the Spirit. Not to know *Paul*, or *Apollo*, or *Cæphas*, but the Spirit miniſtring in them. *Paul* may err, *Apollo* may err, *Peter* may err (and did err, when he compelled the *Gentiles* to live as the *Jews*, Gal. 2. 14. for which *Paul* withſtood him to the Face, *v.* 11.) and *Barnabas* alſo did err, *verſe* 13: But the Spirit cannot err: and he that keeps to the meaſure of the Spirit in himſelf, cannot let in any of their errors, if they ſhould err, but is preſerved. For the leaſt meaſure of the Spirit is true, and gives true judgment: but he that receiveth never ſo great a meaſure of the Spirit, yet if he keep not low therein, but lifteth up himſelf becauſe thereof above his brethren, may eaſily err himſelf, and draw aſide others into his error.

Secondly, care muſt be had that the Conſcience be kept tender, that nothing be received but according to the light in the Conſcience. The Conſcience is the Seat of Faith; and if it be not kept cloſe to the light which God lighteth there, Faith is ſoon made Shipwrack of. Chriſtianity is begun in the Spirit, which keepeth out the fleſhly part, with all its fleſhly Wiſdom and Reaſonings about Spiritual things: and as the beginning is in the anointing, ſo muſt the progreſs be. As the Spirit begins in the Conſcience by convincing that, by perſwading that, be ſetting up his light there, and leading the Soul by that light: ſo that light muſt ſtill be eyed, and according to its growth and manifeſtation in the Conſcience ſo muſt the Soul ſtand ſtill, or go on.

The great error of the ages of the Apoſtacy hath been, to ſet up an outward Order and Uniformity, and to make mens Conſciences bend thereto, either by arguments of Wiſdom, or by force; but the property of the true Church-government is, to leave the Conſcience to its full liberty in the Lord, to preſerve it ſingle and entire for the Lord to exerciſe, and to ſeek unity in the Light and in the Spirit, walking ſweetly and harmoniouſly together in the midſt of different practices. Yea, and he that hath Faith, and can ſee beyond another, yet can haue it to himſelf, and not diſturb his brother with it, but can deſcend and walk with him according to his meaſure: and if his brother have any heavy burthen upon him, he can lend him his ſhoulder, and bear part of his burthen with him. O how ſweet and lovely is it to ſee brethren dwell together in unity, to ſee the true Image of God raiſed in Perſons, and they knowing and loving one another in that Image, and bearing with one another through Love, and helping one another under their temptations and diſtreſſes of Spirit, which every one muſt expect to meet with.

If thou art a Chriſtian in Deed and in Truth, preſerve thy Conſcience pure and tender towards God, do not defile it with ſuch religious Practices, Duties, Ordinances, *&c.* as thou doſt not feel the Spirit leading thee into: for all ſuch are Idols, and exceedingly pollute thee. And be tender alſo of thy brothers Conſcience, and be not an inſtrument to draw him unto any thing which the Lord leads him not into, but rejoyce if thou find him in ſimplicity of heart ſtartling at any thing: for if he abid here faithful, his guide will in due ſeaſon appear to him, and clear up his way, before him, but if he be too haſty, he may follow a wrong guide. and that guide will never lead him aright towards the Kingdom, but intangle him further and fnrther from it.

O how many have run a Whoring from the Lord! How many have firſt loſt the guidance of his Spirit, and then drowned their life in Religious performances! How many

have drunk of the Cup of Fornication from the life, at the hands of the fleshly Wisdom! How many have filled their Spirit with New-Testament-Idols and Images! How many have even hardened their Hearts and Consciences, by following the Doctrines of men, their imaginary meanings of Scriptures, and the Imaginations and Dreams of their own hearts! Is it not time for men at length to turn back towards the Lord, to wait for the visitation and light of his Spirit, from whom they have gone a Whoring, and whom in all these things they have grieved? And if ever any feel and enjoy the guidance of Gods Spirit their Conscience must be kept tender to it, and ready to hear and follow his voice, who speaks in Spirit to that which is born of him, which infallibly knows his voice, and (being kept clear) cannot doubt concerning it. *My Sheep hear my voice*, saith Christ, they know it, and the voice of the strange Spirit they know not so as to follow it, but turn from it, both in themselves and others. But that which is not the Sheep, but hath only got the Sheeps cloathing, cries out, how shall we know the voice of the Spirit? We may be deceived. Nay that which is born of God, that which is the elect of God, cannot be deceived. Wait therefore for the birth of the Spirit, to which the Spirit is given for a guide, who infallibly guides it out of deceit. All deceivers are out of this Birth, out of this Spirit, perhaps in some birth or other framed from the Letter, and living in the imitation of some Practices and Ordinances from the Letter (under which cover they lie in wait to deceive) but strangers to the life and power, and to that Wisdom which begets and bears to God. Thus the *Jews* erred, and deceived their Proselytes before the coming of Christ: Thus the Christians (in name) have generally erred all along the Apostacy, and indeed (for the generality) have not been true Christians, but only a persecuted remnant amongst them; whose life hath been nourished and preserved, not by Doctrines and Observations which they have been taught by the precepts of men, nor by the knowledge which they themselves have gathered, but by a little Bread dayly handed to them from the Father of Mercies out of the Wilderness: that was the thing which nourished, their Souls up to God, though many of them knew not distinctly what it was that nourished them, nor how they came by it:

Obj. *But is not Uniformity lovely, and doth not the Apostle exhort Christians to be of one mind, and were it not a swett thing if we were all of one heart and one way?*

Answ. Yea, Uniformity is very lovely: and to be desired and waited for, as the Spirit of the Lord which is one, leads and draws into one. But for the fleshly part (the wise reasoning part of man) by fleshly ways and means to strive ato bring about fleshly Uniformity, which ensnares and overbears the tender Conscience, this is not lovely, nor spiritual, nor Christian. And the Apostle who exhorts Christians to one mind, yet doth not bid them force one another into one mind, but walk together sweetly so far as they had attained, and wherein they were otherwise minded, God in his due time would reveal more to them, *Philip.* 3. 15, 16. He that hath, to him shall be given. And the intent and work of the Ministry (with the several ministrations of it) is to bring into the unity (*Ephes.* 4. 13, as persons are able to follow, and not to force all men into one practice or way; That's the way to destroy the Faith, and the true unity, and at best can introduce but a fleshly appearance of unity in such a form of Worship and Godliness, as eats out the power. And for being of one heart and one way, blessed be the Lord, this is in measure known and witnessed. The way is one, Christ the truth of God, and he that is in the Faith, and in the Obedience to that light which shines from his Spirit into the heart of every believer, hath a taste of the one heart, and of the one way; and knoweth that no variety of practices (which is of God) can make a breach in the true unity. This is the one way, for every one to be subject to that light of Christs Spirit, which he hath received from Christ, and every one keeping here, there is also one heart, kept in the midst of all the variety, and diversity of Practices. And the unity being thus kept, all will come into one outwardly also at length, as the light grows in every one, and as every one grows into the light: but this must be patiently waited for from the hand of God (who hath the right way of effecting it, and who alone can do it) and not harshly and cruelly attempted by the rough hand of man.

SOME

Some Conſiderations concerning the State of Things, relating to what hath been, now is, and ſhortly is to come to paſs, warning all People to look about them, and to wait on the LORD for the unerring Light of his Spirit, that they may know the times and ſeaſons, and the Work which GOD is now about in the World, which is Great and Wonderful, and ſo may not be found Fighters againſt GOD, his Truths, and the Witneſſes of this Age and Generation, more particularly Lamenting over and Exhorting ENGLAND. With a Faithful Teſtimony concerning the QUAKERS.

1. THat the Spouſe of Chriſt, the true Church which God built in the Apoſtles days by his Spirit, the Church againſt which the Gates of Hell could not prevail, the Church which was the Temple of the Living God, the pillar and ground of truth, the Woman which was cloathed with the Sun, who had the Moon under her feet, and was Crowned with a Crown of twelve Stars, &c. This Church at the cloſe of the Fight between *Michael* with his Angels, and the Dragon with his Angels) fled into the Wilderneſs, into the place prepared of God for her, *Rev.* 12. 6. Having two Wings of a great Eagle given her that ſhe might fly thither to her place, where ſhe was to abide, and be hid from the face of the Serpent, and tsbe fed with the living nouriſhment from the hand of the Father all the time of Antichriſt, reign. which is ſaid to be a time, times, and half a time, *verſe* 14. Or one Thouſand, two Hundred, and Sixty days, as *verſe* 6. Or Forty two Months, as *Chap.* 11. 2. And ſhe was accordingly gone out of ſight, inſomuch as the Serpent could find her no more but *went to make War with the remnant of her Seed, which kept the Commandments of God, and have the Teſtimony of Jeſus Chriſt*, Revel 11. 17.

2. That the true Church cannot come out of the Wilderneſs, till the time of her abode there (the ſet time appointed by God) be ended, nor then neither, but by the out-ſtretched Arm of the Lord, *Pſalm* 102. 13. She may mourn over her deſolate Wilderneſs-ſtate, but ſhe cannot fly out of it, without the help of the Wings of the ſame Eagle, which were given her to fly into it. The Lord muſt pity the duſt of *Sion*, and (by his everlaſting Strength and Compaſſion) raiſe up the Tabernacle of *David*, which is fallen down, or it can be reſtored no more, *verſe* 16. *Revel.* 21. 3.

3. That the State of the People of God, all this time of the true Churches abſence, hath been a State of Captivity. The Seed hath been in Bondage in *Ægypt* the dark Land, in *Babylon* the *Land of Confuſion* (for ſuch all the Church Buildings, Order, and Government have been in compare with the true Order and Government of the Church by the Spirit, which was known and enjoyed by the People of God, before this her flight) where they have been mourning under the Chains of darkneſs, and lamenting over their Mother: For *Zion* hath been laid waſte, and *Jeruſalem* (the holy City) hath been troden under foot by the *Gentiles*, to whom the outward Court was given, when God took down his building, and ſecur'd his temple, alter, and the worſhippers therein, *Rev.* 11. 2. And in this ſtate God finds his People, when he comes to overthrow her (to bring Death, and Mourning, and Famine, and Fire upon her, *Rev.* 18. 8.) and to redeem them: for then the Voice goes forth from the Spirit of the Lord, to the Spirits of his People, *Come out of her my People, that ye be not partakers of her Sins*, &c. *verſe* 4. Why, were the people of God in her till now? Yea, till the very hour of her judgment, and are many of them in great danger of ſtaying there, even till they feel her Plagues. They that ſit down in any Church-building, taking it for *Sion*, before Gods ſeaſon of Building his *Sion*, ſit down but in *Babylon*, it is no other, though they who have drunk of the falſe Womans Cup, (new mixed for them, and ſo are inchanted afreſh into ſome new Fine-painted Bed of her Fornication) cannot believe it to be ſo.

4. That

4. That when God redeems his people out of *Babylon*, he brings them not immediately unto *Sion* (not immediately into a built City) but into the Wilderneſs where the the Church lies unbuilt, where they are prepared and fitted for the holy Land, and circumciſed in Spirit before their entrance. There is a long travel from *Babylon* to *Sion*, wherein the haſty Spirit, the rough Spirit, the exalted Spirit, the murmuring Spirit, the Self-will, Self-worſhipſelf-Wiſdom, Knowledge, and Righteouſneſs, (all which are of great price in *Babylon*) is cut down, and the Spirit broken, emptyed, made poor, deeply humbled, and ſo prepared for Gods holy Hill. When a *Babyloniſh* Building or way of Worſhip is diſcovered, man would feign have another ready, to put in the place of it ſo ſoon as it is pulled down. Thus mans Wiſdom would order it, but the Lord will not have it ſo, but there muſt be a ſeaſon of deſolation, of ſtripping, of nakedneſs, of being uncloathed of all the Purple and Scarlet dye of *Babylon*, Rev. 17. 4. A pulling off the Ornaments of all the Knowledge, Worſhip, Ordinances, Duties, Experiences, *&c.* which are held and practiced out of the pure Life. And in this ſtate of Miſery and ſore Diſtreſs, the Lord lays the Foundation of the new Heavens, and of the new Earth, in the Spirits of his People, which, when it is finiſhed, then at length he ſaith to *Sion*, *Thou art my people*, Iſa. 51, 16.

Obſerve therefore the error of the Reformations ſince the Apoſtacy. They have been ſtill building too faſt, and not waiting on God to be hewn and ſquared, and fitted for his building. The reformed Churches have ſtill been built of Stones, before they were made ready for the building. They have not waited their time of preparation in the Wilderneſs, nor have they waited for Gods building them up into a Temple, nor for the time and ſeaſon wherein it is Gods pleaſure to build. So that though they did well in ſeperating from that which was corrupt and manifeſtly evil, yet they did not well in making haſt into another way of their own forming, but ſhould have waited for Gods manifeſtation of the good, and for his leading of them by his ſpirit into it. And by this means it hath come to paſs, that though there hath been a pure thing often ſtirring towards Reformation, yet by an over forward haſtning to build, the good hath been quenched, and the evil hath again (under a new cover or form of Worſhip) overgrown it, and then hath been ready to revile and perſecute the good in others: but this the eye which is overtaken with the appearing beauty of its Building (having concluded it to be according to the Will of God revealed in the Scriptures) cannot diſcern.

5. That when *Zion* is rebuilt, when the Church its Heaven is again ſtretched forth (wherein ſhe was ſeated before ſhe fled into the Wilderneſs, *Rev.* 12. 1. thoſe that are Gods faithful Witneſſes (into whom his ſpirit of life hath entred, and whom he hath cauſed to ſtand upon their feet) ſhall aſcend up to Heaven in a Cloud, which their very enemies ſhall behold, *Rev.* 11. 12. And this was done in the time of a great Earthquake, wherein the tenth part of the City fell, *ver.* 13. The ſhaking at this time is very great in this Nation, let men mark what will be the iſſue, and obſerve whether (notwithſtanding all the ſeeming contrarieties) the Lord God do not ſo order it, as to bring a conſiderable part of *Babylon* down, and of the powers that uphold her.

The people of God, all this time of Antichriſts Reign, have been a ſuffering people. The tender-hearted every where (whoſe Souls could only bow to the Lord, who could not receive Doctrines from men, or fall into Worſhips and Practices at the Will of man) have lain open to Church-cenſures (as they call them) and to the Magiſtrates indignation under the names of Hereticks, Blaſphemers, Seducers, and diſturbers of the Peace both of Church and State: and indeed ſo far as any have taſted of the true light and power of Chriſt, and have been called forth by him to be his Witneſſes, they could not but be diſturbers of the carnal peace and ſecurity of the Antichriſtian Congregations, againſt whom they witneſſed. When the true Church fled into the Wilderneſs, the Serpent caſt a Flood after her: ſhe was reproached and blaſphemed for an Harlot, a Strumpet, one that was not the Lambs Wife, as ſhe pretended, *Rev.* 12. 15. For the Dragon which perſecuted her (having now gained her ground) had ſet up another Woman for the true Church, and had decked her richly, *Rev.* 17. 4. inſomuch as ſhe was admired for her Beauty by all the Kings and inhabiters of the earth, *ver.* 2. but ſhe which was indeed the true Woman was trampled upon and deſpiſed even by all the outward Worſhippers in the outward Court all over the World, *Rev.* 11. 2. And if thoſe of the Synagogue

of

of Satan, could contend to be the true Jews and the true Church, even while the true Church was ſtanding, *Rev.* 3. 9. no marvel though they carry it clear in their ſeveral forms and diſguiſes in the time of her flight and abſence, eſpecially they appearing both in the place where ſhe once was, and in her very dreſs: and here is the eye of Gods Spirit, and of the Wiſdom he gives to his Babes tryed, even to diſcern and flie from her there. Let her paint never ſo often, change her dreſſes in every hour of Reformation, come nearer and nearer into the likeneſs of the true Church: yet that which is born of the truth eſpyeth her, and the young man whoſe ear is kept open to the Voice of Wiſdom, which uttereth it ſelf in the Immortal Seed) eſcapeth her Bed, and is not defiled with the great Whore, nor with any of her Women or Daughters, who are born of her after her ſpirit, though they deny her, and ſeem much to differ from her according to the fleſh, *Rev.* 14. 4. Enter into the myſtery of life (from out of the reach of the ſpirit of Witchcraft) and read me here, that in the true eternal Light of all the living, thou maiſt perceive the miſtery of deceit, and eſcape as a Bird from the Snare, and live. Now the true Church being thus fled, what becomes of her Seed? they muſt needs be ſcattered, they can no more be found in a body as before, there is now but a remnant left which *keep the Comandments of God, and have the Teſtimony of Jeſus Chriſt*, and theſe the Dragon applies himſelf ſtill to manage the War againſt, *Rev.* 12. 17. And the Beaſt (to whom the Dragon gave his power, *Rev.* 13. 2. and upon whom the falſe Church was found ſitting even to the very laſt, *Rev.* 17. 3.) did not only make War with the Saints, but alſo overcome them: and this power was given him over all Kindreds, and Tongues and Nations, *ver.* 7. of *chap* 13. So that the Holy City was to be kept down and trampled under foot by the falſe Worſhippers, under one form or appearance of Church Worſhip or other, all the time of the Beaſts Reign, *Rev.* 11. 2. And as the Beaſt did kill them: ſo the Woman that ſat upon the Beaſt drunk their Blood, *Rev.* 17. 6. For mark, the Dragon, the firſt Beaſt, the ſecond Beaſt with the falſe Church are all in unity together, and drive on their War and Deſign under diſguiſes and appearances of truths and Church-Worſhip and Diſcipline againſt the Lamb and his Followers, againſt every appearance of Chriſt in his Truth and People. And every where, where he can get into any form without the power, there he manageth his War by the form againſt the Power. Thus in Popery by crying up Holy Church, he knocks down all the ſpringings up of truth there, ſo in Epiſcopacy, by crying up that form, how did he knock down the buildings up of the true life and dower there alſo. And if he be driven out there, then he ſtands ready to enter into the next form, either of Presbitery or Independency, that he may not want the advantage of a cover to keep his War on foot ſtill againſt the Saints and the truths of Chriſt: and here lies his ſtrength; and the liker his form is to that which once was true, the better it ſerves to cover him, and he has better advantage of fighting under it againſt Chriſt, his Truths and People, than under another which is not ſo like. But Antichriſts Reign, (who hath taken the Name upon him without the Nature, and ſo perſecuted the true Nature, being covered with the Name) is to have an end, yea (bleſſed be the Lord) it is in part ended, and the Lambs day is already begun, the outſtretched Arm of the Lords everlaſting power is revealed, and revealing more and more: yea *Babylon* is already diſcovered, her waters are dryed up, her nakedneſs under all her covering is ſeen, her very life and ſpirit is ſtruck at, her Kingdom totters daily; the ſtakes alſo of *Zions* Tabernacle are ſtrengthning daily, and the Lord is ſtretching out her Curtains, and inlarging her Territories; and the Wrath iſſues out more and more from the Throne, and dreadful Woes and Plagues are prepared for them, who are either upholding any old likeneſſes of what once was true, or ſetting up any new ones in this day of Gods power, wherein he is redeeming and bringing forth the life it ſelf.

Is it not plain, that the Beaſt (or Antichriſt who ſate in the Temple of God, ruling there as a Beaſt by outward Force, without the inward Life and Power, 2 *Theſ.* 2. 4.) had power given him to continue his War againſt the Saints, till the very expiration of the forty two Months? *Rev.* 13. 5. And was not this power given him over all Kindreds, and Tongues, and Nations? *ver.* 7. Did not the falſe Church or falſe Woman, till the very end of this time (in one appearance or other, under ſome form of Worſhip or other; ſometimes in a groſſer and more loathſome, ſometimes in a finer and more taking dreſs) ſtill go for the true Church, being upheld by the Kings and Inhabitants of the Earth, who all drank of her Cup of Fornication? *Rev.* 17. 2, 4. Was not the holy City

City (or true Church) trod under foot all this while in every Kindred, Nation, &c. by the heatheniſh Spirit of the Antichriſtian-Chriſtians therein, who made a great ſhew of Zeal and Worſhip in the outward Court? *Rev.* 11. 2. For while the holy City is to remain unbuilt, he that will worſhip in it, muſt ſink into its ruins, and lie deſolate with it, but he that will be buiding before Gods time, rejects the Corner-Stone, which lies hid in the ruins of this City, and ſo builds up a *Babylon*, to which though he gives the name of *Sion*, yet it is not ſo in truth; but *Sion* lies underneath, in the duſt, trampled upon and ſet at nought by him and his building. Now, ſhall the forty two Months never have an end? And ſhall the Holy City never riſe again from under the feet of the Antichriſtian Profeſſors and Worſhippers of the outward Court? Shall the Walls of *Sion* neuer be built more? Or is it to be expected, when the Lord begins to build her up and bring her forth, that ever any of the falſe Churches ſhould own her? O fear therefore before the Lord, every one entring into that in his own heart, which (being hearkened unto) teacheth the Fear, and breaketh the Pride, Loftineſs, and Conceitedneſs of the high-imagining mind, which firſt builds up with apprehenſions about Church, Religion, and Worſhip without the Spirit, and then is offended with that which cannot bow to thoſe Images. But be it known unto you, O Nations and Powers of the Earth, that the Lord hath raiſed up a people, whoſe Knees can alone bow at the name of *Jeſus*, and whoſe Tongues can alone confeſs to him. And if *Nebuchadnezzar*'s Spirit ſhould heat a Furnace of affliction, ſeven times hotter than it hath yet been heated, all this day of the cruel ſufferings of Gods dear people, and threaten all with it, that will not bow to the Image or Form of Worſhip which he ſets up, yet this we know aſſuredly, that the Lord hath begotten a Seed which he can deliver, and which we do not doubt but he will deliver, let Antichriſt's Sea and Waves roar never ſo loud againſt them. But however, bow to any Image they cannot: for they have taſted of the living truth it ſelf, which hath made them free from ſuch Images and Idols wherein they were before intangled; and the Spirit of the Lord calleth aloud to them to ſtand faſt in the liberty wherewith Chriſt hath ſet them free, and not receive any more the yoak of Bondage upon their necks, but to draw under the ſweet, gentle Yoak of his Spirit.

O *England*, *England*, how ſad is thy ſtate! How great and mighty things hath the Lord done in thee, but thou ſtill overlookeſt his hand, and art offended with the Work of his Spirit, becauſe it ſuits not with thy fleſhly deſires and intereſts! O *England*, *England*, what will become of thee! The Lord hath kindled his Fire, and thou addeſt Fewel daily. The Lord is ariſen to make inquiſition for the ſufferings and bloud of his people, and thou inſtead of repenting of what thou haſt done, art greedy of more. Thou haſt deeply drunk of the Whores Cup of Fornication, and that makes thee thus thirſty after the Saints bloud. Thou cryeſt out againſt thoſe that put the Martyrs to death, as the profeſſing *Jews* did againſt thoſe that put the Prophets to death; and yet perſecuteſt their Spirit where ever it appears in further proſecution of the Work of reformation at this day, even as the *Jews* did perſecute the Spirit of the Prophets in Chriſts and his Apoſtles. O mourn to the Lord to open thine eyes, that thou maiſt not thus ſtand any longer in his way. Let him bring forth his Church, let him ſet up his Truth, let him advance his People, and do not thou go about to limit the Spirit of the holy one in them. There's none of theſe will harm thee, but bring bleſſings upon thee. Let thy Governours keep within their bounds, and be a defence upou all people in their juſt rights and liberties, and ſee if from that day he do not bleſs thee. But if there be one thing in the Lords heart concerning his people, and another thing in thine; if he reſolve to bring them forth to his praiſe, and to give them their liberty in their obedience to his Spirit, and thou reſolve they ſhall come under thy Yoaks and Bonds, how can ye agree? Your Wrath by this means muſt needs be kindled againſt each other, and he that hath moſt ſtrength will carry it. For as the day of your Wrath is come, to ſee the people of God ſo encreaſe, and grow bold in his Truth and Power: ſo the day of his Wrath is come, to ſee his people ſo reproached, hated, hunted, and perſecuted, for his names ſake, *Revel.* 11. 18. And take heed, leſt upon that Spirit, which in this Generation ſtill continues perſecuting the ſufferings, perſecutions, and bloud of all the Saints and Martyrs (ſhed all the time of Antichriſt's Reign) be not required. The bloud of all the Prophets from *Abel* to *Zacharias*, was required of that great profeſſing

ſing Generation of the *Jews*, who ſpake ſuch great Words of *Moſes* and the Prophets, but perſecuted Chriſt and his Apoſtles, *Mat.* 23. 35. And the bloud of all the Souls that lie under the Alter, crying, *How long O Lord, Holy and True, doſt thou not judge and avenge our bloud on them that dwell upon the earth?* They were bid to reſt a little ſeaſon, and then the bloud of all that ever was ſlain ſince the Apoſtles days, is to be required on that Generation of Profeſſors, which are found even to the very laſt in the perſecuting Spirit, *Revel.* 6. 10, 11.

I do not write this to reproach any ſort of Profeſſors, but in true Love and Bowels of compaſſion, that ſuch among them as ever had any taſt of God, and of his ſweet meek Spirit, but are now grown hard, and found ſmiting their fellow Servants, may (if it be poſſible) hear the Lords Voice, which yet tenderly calls after them, that they may not be cut in pieces, and receive their Portion of Wrath with *Babylon*, Mat 24. 49, 50, 51. *Revel.* 18. 4. As for me, I am poor and weak (a Worm, and no man.) one who hath been a mourner and wanderer in a ſtrange Land all my days, yea, I have been that fool, who though I have often been very near, yet ſtill knew not the way to the City of my God, *Eccleſ.* 10. 15. And at preſent, I am very unworthy and unfit to be an Inſtrument in the Lords hand, for the reclaiming of any man from his wanderings. Yet this I can in Truth and Uprightneſs ſay concerning the Lords gracious dealings with me, that in the Bowels of his mercy he hath viſited me, and turned my face toward his *Sion*: and his Life and Spirit (as he pleaſeth to keep me freſh and open) I know both my way and my leader, and alſo that which is mine enemy, which continually endeavoureth to betray and devour me. And, I ſpeak the truth in Chriſt, I lie not, I know alſo what I have felt wrath and miſery upon, and that what the Lord hath ſo long and ſo ſeverely ſmitten in me, he will not ſpare in others. O that men could hear, and avoid my Bed of Torment, where I ſuffered a moſt dreadful and terrible Hell, for many years (bear with me, for I canot call it leſs) though without either guilt upon my Spirit, or fear of Wrath, being juſtified before God in my own Conſcience (till afterwards under long continuance of miſery and thick darkneſs, ſome guilt was contracted) and having a ſecret Root of hope concerning good from God, if once I might appear in his preſence to plead my cauſe there. Who can poſſibly believe the miſery I endured (if it were related) and yet it had not the leaſt mixture of either of theſe in it for a long time. But after this, through the ignorance and thick darkneſs, wherewith I had been long overwhelmed, not knowing what had been and ſtill was preſent with me, the tempter by his ſubtilty got in, and led out my mind from what had viſited and ſought after me all my days, to wait and hope for ſome great appearance to ſet me to rights: and here my loſs was very great, my Soul being hereby removed far away from the preſent feeling of the ſpring of my life, and drawn to neglect the little dawnings of that light, which ſhineth more and more to the perfect day, having concluded in my ſelf that no leſs would ſuffice to heal me, than its breaking forth in its full ſtrength, even as at noon upon me. Thus I deſpiſed the day of ſmall things, and was ſeduced into a gaping after, and waiting for that, which is never ſo to be received: but the little ſeed of Light being received, and finding good and honeſt earth, groweth up therein even to perfection, and then knoweth and receiveth the light of the day in its full ſtrength. And although there was ſuch a ſavour of God left in me, that upon the firſt converſe with this People called *Quakers*, I could own the Voice of God in them, and ſet to my Seal, (as in the preſence of God) that it was the true life and power of the moſt High whereof they were born, yet I could not but deſpiſe it as a weak and low appearance thereof, yea, and ſtarted back from it, as being ſuch a kind of diſpenſation of life and power as was to paſs away, and the paſſing away whereof from me, had made me ſo miſerable. And now I am as one born out of due time, and come lagging behind, feeling my ſelf altogether unworthy to be numbred amongſt them, or to bear a Teſtimony to that truth and power of life wherein they flouriſh, and by which they are redeemed and bought out of the earth, with the price of the living immortal bloud of *Jeſus*, by which (together with the word of his Teſtimony) they cannot but overcome all the Powers of darkneſs (with all the Powers of the Earth, which ſtand in the darkneſs, and fight under the darkneſs) being taught thereby not to love their lives unto the death. But the ſcoffing conceited Profeſſor will be ready to ſay, *What, are thoſe the only People? Others beſides them, are as dear to God as they. There are many in forms*

equal to them, and many out of forms, far beyond them. Whereto I anſwer thus, Yea, there are ſo in the ſcale of mans judgment, but not ſo in the meaſure of the Sanctuary. The ſe are the only redeemed People that my Soul knows of. There is a Seed beſides them, not yet gathered, but in *Babylon*, whom the Lord (in his due ſeaſon) will gather into the ſame light, life, and power: but there is no other Saviour, but that light eternal which hath given them life, and dwells in them; who is riſen in them, come to them, and hath taken them into himſelf, in whom they are, even in him that is true, who is the Son of God, the true God, and the Life eternal, (*1 John* 5. 20.) who hath poured forth his Spirit upon them, in which they Miniſter, and gather up to God thoſe who have an ear to hear the voice of his Spirit. Beware therefore, O ye Nations and Powers of the earth, what ye do againſt this People: For ye cannot prevail by any Inchantment, againſt theſe whom the Lord hath bleſſed: but the more ye ſtrive to vilifie and ſuppreſs them, the more will the Lord will magnifie and exalt them. And the life which God hath raiſed up in them muſt reign, do what ye can againſt it: O abaſe your ſelves, and kiſs the Son, O Profeſſors and Powers of the earth, that ye be not cut off; for the Lords hand is lifted up, and in his jealouſie, he will ſmite home for the ſake of *Zion*, for his Ear hath heard the cry of the poor and needy, whom no man regardeth, *Iſa.* 33. 10, 11.

A

Warning of LOVE,

FROM THE

BOWELS of LIFE,

TO THE

Several Generations of Profeſſors of this AGE;

that they may Awaken and Turn towards the life, to be truly Cleanſed and Saved by its Powerful Liying Vertue, before the Storm of Wrath break forth, and the overflowing Scourge overtake them, which will ſweed away the Strongeſt and moſt Well-bnilt Refuge of Lies, and ſink thoſe Souls (even into the Pit of Miſery) which are there found, when the Storm comes.

Held forth in four *Propoſitions*, *Aſſertions*, *or Conſiderations*, concerning *Man* in his *Loſt ſtate*, and his *Recovery* out of it.

Propoſ. 1. *That Man is fallen from God.*

THERE is an everlaſting, Infinite, Pure Fountain and Well-ſpring of Life from whence all Creatures came, from whence their *Life*, *being*, *Motion*, *Vertue*, and *Reſt* flows, in which they all have a place and ſtanding according to their Nature, Eſtate, Temperature, and courſe of Operation in his eternal Counſel, who made all, diſpoſeth of all, ruleth in and over all eternally: Whoſe everlaſting Kingdom and Dominion (which was before all, and will be after all)

all) cannot be excluded by any power or dominion which ariſeth after it? but only ſo far as it ſelf hath pleaſed it hath given way to that power of darkneſs, which is contrary to it: which how it ſprang up, what it hath to do, and how it is to vaniſh, is not for mans comprehenſion to fathom.

In this Spring of life, man had an eſpecial place and ſtanding. The Lord had created and placed him Supreme, under himſelf, over the works of his hands, gave him his Kingdom here on earth under him, gave him his Image to rule in, even a ſufficient meaſure of that eternal Wiſdom in which he formed him, to which he was to be ſubject himſelf, and by which he was to reign over and order all with delight, joy and comfort in himſelf, to the praiſe and glory of him who formed all, and had given him the Dominion over all. Here was the ſweet eſtate, the ſweet peace, the ſweet liberty, the ſweet unity of all, all being kept and preſerved in that *Life*, *Vertue*, *Wiſdom*, *Goodneſs*, *Power* and *Love* wherein they were made, the Creatures naturally becoming ſubject to, ſerving and obeying man (man uſing them and ruling over them not in the Tyranny, not in the Luſt, not in the Vanity, not in the exceſs; but in the Righteouſneſs, in the Love, in the Meekneſs, in the Moderation, in the Divine Wiſdom, in the pure power and virtue of the Life) man likewiſe naturally vailing to his Maker, walking in his Light, living in his Life, ſhining in his Beauty, conquering and triumphing (over all that might aſſault) in his ſtrength, and continuing perfect and ſtreight before him in purity and cleanneſs of heart, in that ſweet, pretious, preſerving fear, which naturally ſprings up in the heart of the Creature (not degenerated) towards his Creator and Preſerver. Now, what could man want, having the Spring of Life ſo near him? What could he deſire in the Purity, in the Life, which the Father of Life could have with-held from him? Had he asked the Spirit, could the Father have denyed him? and had he ſtood ſtill a while in the Life, out of the Luſt, could he have forborn asking in the ſpirit? Had he not ſo ſuddenly been tempted to the Tree of Knowledge, ſurely he had eaten of the Tree of Life, and had lived for ever.

But man being in Honour, lodged not one Night, (*HE FELL THE FIRST NIGHT*, read me who can) *but became like the Beaſts that periſh.* He loſt the Divine Image, and then had at beſt but the natural: but that, depending upon the Divine, the Beauty thereof was loſt too. He loſt the Eternal Wiſdom, he loſt the Spring, he loſt the Godhead, he loſt that which was to Reign over the Creatures, and then he became but as the Creatures, nay worſe than the Creatures. What he henceforth knows of God (as he ſtands in the Degeneration) he knows naturally, like bruit Beaſts (even by the natural exerciſe of his mind, with the faculties thereof, even as the Beaſts learn and know by their nature, after their kind) and in what he thus knows, he corrupts himſelf worſe than the Beaſts. Let the Lord try him never ſo much, never ſo often, drop down of *the Dew of Heaven* upon him, ſend him *Line upon Line*, *and Precept upon Precept*, *now a little and then a little*, yet he ſtill remains bruitiſh, both in his underſtanding, receiving, and in his making uſe of it all. Still he forgets the Truth, and loſes himſelf in the Image, gets a notion, an imagination, a comprehenſion of ſomewhat into his natural part (which changes him not inwardly, but ſtill he is the ſame in his root, ground and nature) but the Life, the Eternal vertue he is ſtill eſtranged from, and ſo is bruitiſh in all his knowledge and apprehenſions of God and his Truths, bruitiſh in his Worſhipping of him, bruitiſh in his belief and hopes, and his Immortal Soul periſhes under all: Outward *Iſrael* was a true and full reſemblance of him, who had many Teachings, a pure Law of Worſhip, and Sacrificing, many Prophets to reduce and reſtore them to the right Path of Holineſs and Obedience, but ſtill they were erring in their hearts from the Lord and his pure Law of Life, not knowing their Owner or their Maſters Crib, ſo well as the Ox or Aſs did theirs, *Iſa.* 1. 3.

Propoſ. 2. *That Man, by all the imaginations that can enter into his Heart, and by all the means he can uſe or courſes he can run, cannot return back to God again, or ſo much as deſire it.*

The Fall of Man from God is ſuch, that it hath benummed all his ſenſes, yea ſo bereft him of them, that he cannot feel his own eſtate. He is dead, ſpiritually dead, and can no more feel his death, his ſpiritual death, then a man naturally dead can his natural death. He is bewitched into a Fools Paradice, where he hath a new Life, a new Virtue, a new Wiſdom, a new Kingdom, a new Dominion (which is indeed but Death)

with which he is ſo Tranſported, that he forgetteth the old; and in this new ſpirit and eſtate, cannot ſo much as deſire after it. Men ſpeak of the Reliques of the Image, which the firſt man had: Ah poor deceived hearts! What Reliques of life are there in a dead man? What Reliques of purity in a man wholly degenerated and corrupted? Nay, nay, The Spiritual Image, the Divine Image, the Eternal life, the pure Power and Vertue is wholly loſt, and there is nothing left, but what is captivated and deſtroyed through the degenerating power. There is nothing at all of the Eternal Kingdom, of the Spiritual Image, of the Divine Life to be found in fallen Man, but a little Seed; and that Seed not ſo much as ſown in his earth, as he ſtands in the degeneration; for the ſowing of it is the beginning of the work anew. And now, who can read this Riddle? *The Kingdom is within every man, and yet not ſo much as ſown in any man, till the ſpringing up of the eternal vertue according to the Eternal pleaſure; nay the earth is not ſo much as prepared to receive the Seed, until the Lord ſend his Plough into the Heart.* So that it is impoſſible for fallen Man to attain to ſo much as one true breathing, or deſire after God again; this muſt ariſe from the Grace, from the Mercy, from a new begetting (by the free Gift) towards life, towards the Divine Image again, which was ſlain in Man (and the impreſſion of it on him wholly loſt) ever ſince the Foundation of the World in his heart, which God hath ſet there, ever ſince he choſe it. And indeed fallen Man, degenerated Man (would the Spirit of the Lord let him alone, and not diſquiet him) likes his own eſtate well enough. The World being written in his heart, his thoughts and deſires are entred there, and of themſelves reach no further. Might he but have the enjoyment of the Creatures without, and the enjoyment of ſuch a kind of earthly knowledge and wiſdom within, as he now aſpires after, he would ſit down in *Egypt* and *Babylon*, reſting fully ſatisfied with *Egyptian* knowledge and wiſdom, and with the *Babyloniſh* Treaſures (might he have enough of them) and never think of *Sion*, and the pure Holy Land of Life any more.

But when the Eternal ſtirs in him, when the pure Light opens at any time, then he has ſome little Glimmerings of his Eſtate, then he has ſome ſence of his fallen condition, and ſome deſire to remedy it; What doth he then? Then he beſtirs himſelf to get ſomewhat to cover him, then he gathers Stones and makes Mortar to build up a Wall and raiſe a Tower, that he may not lye open to the Deluge of Wrath; for, by this ſtirring of the life, he hath ſome little taſte and ſight, that he is not one with the life, but departed from it: The Soul being awakened by the opening of its own ſpring in it, begins to feel the want of its ſpring: It wants the true Vertue, the true Peace, the true Joy, the true Comfort and Refreſhment, the true Reſt, the true Liberty, the true Life, the true Light; and for want of this, its eſtate is miſerable: And in the ſtirring of the Spring, it feels this miſery; and in this feeling it groans, it mourns, it pants, it cryes out, and the creatural earthly ſpirit can have no reſt becauſe of it. What therefore doth the Creature do to ſtill this cry? Why, it joyneth, as it were, with the Soul, it uſeth all the means it can to attain that, which the Soul ſees the want of: It inquireth after God, hearkneth out after thoſe that know him, ſtudieth the Law, obſerveth the Statutes and Ordinances, performeth the Duties, Believeth, Prayeth, Hopeth, Waiteth: nay, what is it, which the Creature will not ſet upon in this diſtreſs (eſpecially if the Convictions of the Eternal Light purſue and follow him cloſe) to ſtill the cry of the Soul, and to attain the price of the Eternal Inheritance, which is ſet before the Soul, which the Soul can never be at reſt or ſatisfied without ſome aſſurance of, and progreſs towards? But all this will not do. Man in all his own obedience, as well as in his diſobedience is ſhut out. *There is a flaming Sword which turns every way, to keep the way of the Tree of Life;* inſomuch as man can by no means come at the way to the true life, nor enter into the ſtrait and narrow path that leads thereto, but as he is cut to the heart, his life let out, and as he dyes, and comes into unity with that which ſlays him, and keeps the way from him. So that man, in his running to God is thruſt by, as well as in his running from him: in his willing and deſiring after him he is rejected, as well as in his willing againſt him. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.* Mark, There is a Birth of Bloods, a Birth of the will of the fleſh, a Birth of the will of Man, *Joh.* 1. 13. all theſe will, all theſe run (ſome of them very hard) but they are all thruſt by, and diſ-regarded by the Lord, both in their willing and in their running. There are *many* found *running the Race, but one obtains the Prize,* which one is he that is *born of God,* to whom when God gives

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the prize, he will ſay to all the other Births (notwithſtanding all their Willing and Running, their Believing, Hoping, Praying, *&c.*) *Depart from me, I know you not*, ye are the fruit of a ſtrange Womb, not of my Spouſe, and ſo muſt not inherit my Kingdom. And as all theſe will be cut ſhort of the Inheritance at laſt; ſo all that they do at preſent, is loathſome to the Lords Soul. *The Sacrifice of the wicked is Abomination; how much more when he bringeth it with a wicked mind*, Prov. 21. 27. His Sacrifice, his Worſhipping of God, his Praying, his reading of Scriptures, his Meditating thereon, and of God, and his Works, his Believing, Hoping, Waiting, fearing of Threatnings and applying of Promiſes, *&c.* all is Abomination. The wicked man, he whoſe Heart is not Circumciſed by the Lords Eternal Spirit, whatſoever he can, or doth Sacrifice to God, the Lord loaths, and it cannot profit his Soul.

Object. *Yea, when he does them in Hypocriſy, ſo they are.*

Anſw. Nay, more then ſo. When he doth them with an evil heart, they are much more abominable, *how much more when he bringeth it with a Wicked mind*? but let him bring it with a good mind with that which he calls the good heart (for the circumciſed heart, the heart of the true new Birth is only the good heart (not that heart which every falſe Birth is apt to call good(let him bring it with that heart, which he takes to be the upright heart, with an honeſt intention, ſo far as he knows, take his Sacrifices at the very beſt, at the very pureſt he can attain to, yet then they are Abomination.

And the reaſon hereof is plain and manifeſt. *The Fountain is unclean*, the Root in him is corrupt; And *who can bring a clean thing out of an unclean? Make the Tree good, and his Fruit will be good:* But while the Tree is bad, the Fruit cannot be good. Now can the holy God be pleaſed with that Sacrifice which comes from the unclean Spring? Can God own or approve that knowledge of himſelf, that Faith, that Love, that Obedience, that Integrity, or Uprightneſs, that Induſtry or Diligence, thoſe Prayers or Breathings, which man pumps up out of the old Ciſtern? Nay all theſe muſt into the Pit, with the common Filthineſs and Pollutions of the earth: And when the Lord takes this aſide from the ſeveral ſorts of Profeſſors, what will be left in them? Oh how many have builded up a Wall, dawbing it with untempered Mortar, which will not ſtand in the day of Trial, nor ſhelter them from the Eternal Flames? Oh what yelling and roaring will there ſhortly be in ſuch, as by no means will be warned, but would be juſtifying of themſelves in their falſe knowledge and practiſes, and reſerving their Fabricks of Religion to the trial of the day! and the day will try them indeed, even to the bitter perplexity and anguiſh of their hearts, when they come to ſee that there is now no way of eſcape, but they muſt lye down in the Bed of Eternal Sorrow, Miſery, and Torment, and in utter Separation from that, wherein they thought they had a large and unqueſtionable ſhare.

Propoſ. 3. *That all Profeſſions of God and of Chriſt upon the Earth, all knowledge and beliefs whatſoever, with all practiſes of Duties and Ordinances of Worſhip, ſave only ſuch as proceed from, and are held in the pure life, are but as ſo many Fig-leaves, or deceitful Plaiſters, which may skin over the Wound, but cannot truly heal it.*

The Wound of man is deep by the Fall: He hath really loſt God, is ſhut out of his Commonwealth, yea, (in that Eſtate) is altogether without hope (for the Hope ſprings from God's Viſitation of him with his Light, and from the Living Promiſe.)

That which recovers man, is the Eternal Vertue, the Endleſs Power, the Life Immortal, the Chriſt of God.

Now, what ever knowledge man gathers (whether from the Book of the Creatures, or from the Scriptures, or any other ways) or what ever man profeſſes, or what ever man practices out of this, it is but a cover of his own, but a formed thing, but his own Image of Truth, of Knowledge, of Faith, of Love, of Obedience, of Worſhip; it is not *the Living Truth, the Living Knowledge, the Living Faith, the Living Love, the Living Obedience, the Living Worſhip*: And ſo it is but Mortal, but Fleſhly; and when it coms before the Eternal Flames, it will not abide them, but vaniſh. *All Fleſh is Graſs*: All the Knowledge, the Faith, the Love, the Worſhip, the Obedience, the Righteouſneſs, *&c.* which man (who is ignorant of the leadings and power of the life) can come at, is but *Graſs*: yea the Flower of it, the ſeeming Beauty and Godlineſs of it, the very choiceſt of it in any ſort of Profeſſors, is but *as the Flower of the Field*: it

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may make a fair ſhew there, but when the Lord cutteth it down with his Sickle, and when his Sun riſeth upon it with its burning heat, it will ſoon wither, and his Fire will ſoon devour it, ſo that its very place ſhall be found no more. What will become of all the Fruit that Fleſh hath born, when God maketh bare, and cutteth down the Root? What will become of all Mortal Knowledge of the Scriptures, Mortal Worſhip, the Faith and Obedience which hath its root, growth, and ſpreading in the Mortal part, when the Lord heweth at it with his immortal Ax? Do not deceive your ſelves, There is nothing will ſtand but what is Immortal, and that which is gathered into it, and ſo one with it: No Knowledge, no Faith, no Love, no Obedience, no Worſhip, no Hopes, but what ſpring from the Seed, are gathered into the Seed, and live in the Seed. This will abide, when all that ſprings from man, and hath its place and reſidence in the mortal part (and not in the true Treaſury) will come to an end, and diſappoint all who have their hopes of the inheritance there,

Propoſ. 4. *That the living Seed of Eternal Life, which God hath hid in Man underneath his earth, hath in it the Living Vertue, which alone can heal Man, and reſtore him to God.*

That which heals of the Death, is the Tree of Life, whoſe Rind or Bark, whoſe Leaves, whoſe Bloſſoms, whoſe Fruit, whoſe Boughs and Branches, whoſe Bulk or Body, with the whole Sap thereof, is all healing, and there is nothing elſe can heal. Let man catch all the Knowledge that ever ſprang from the Life; If he could believe (I mean in the mans part) all that ever the Life ſpake, if it were ſo that he could perform all that ever the life called for, yet this would not heal him at all: Whereas the leaſt Vertue from the Life, ſpringing up into, and livingly retained in the lifes Veſſel, truly refreſhes and heals. The Seed in all its ſpringings up, and ſhootings forth in the heart, lets out of its healing Vertue. Let but in a Reproof, a Conviction, a Judgment, a Condemnation, which wounds that part which hath erred from the life, yet even in that there is a ſecret hidden healing of ſomewhat elſe. *The ſmitings of the righteous Principle are as Balm, and its reproofs as an excellent Oyl. Thy Rod and thy Staff comfort me. Light is ſown for the Righteous, and Joy for the Upright in heart*; in all the tearings, ſmitings, and rendings of the earthly part (with which the Seed alſo ſuffers) and the Faith, in which theſe are received, is the preſent ſubſtance of the healing, from the eternal Vertue hoped for.

Now, who will be Wiſe? Let him become a Fool in the fleſh. Who will be ſtrong? Let him become weak in the mans part. Who will be ſaved by the Eternal Power? Let him ceaſe from the man in himſelf. Who ever would be able, in the Life, to do all things, let him ſink into that in himſelf which is not, that it may bring to nought all things in him that are, that ſo it alone may be; and he, by it being brought to nothing, will eaſily become all in it. This the true way of Reſtoration of Redemption; firſt to be loſt, to be overcome, to be drowned, to be made nothing by that *which is not*, that that may come to *BE* in him, and he be quickened, raiſed up, and perfected in that, and ſo become Profeſſor of the fulneſs: *The Race is not to the Swift, nor the Battel to the Strong*; but he that daily loſeth his ſtrength, and his ability to know, or ſo much as to will or deſire (even till at length he become nothing at all) in him is the Corrupt at laſt deſtroyed, and the Mortal ſwallowed up of the Life. He that feels the pure Seed ſpringing up; and by the growth of that, is daily begotten, Quickned, Raiſed, Juſtified, Sanctified, Circumciſed, Baptiſed, Fed in one part, and Starved in another. When the Work of Begetting, Quickning, Raiſing, Regenerating, Juſtifying, Sanctifying, Circumciſing, Baptiſing is finiſhed in him, and he is throughly begotten into the Life, quickned by the Life, raiſed in the Life, Regenerated, Juſtified, Sanctified, Circumciſed, and Baptiſed through the Life; he ſhall have the Kingdom, wear the Crown, enter into the Joy of his Lord, weilding the Scepter of Righteouſneſs with his Lord in his Kingdom for ever. Now this work is to be done in the heart, on this ſide the Grave; for after Death comes Judgment for the things done in the Body; and the Tree is to be diſpoſed of, according as it is found at its fall, either to the Fire, or to grow and flouriſh in the Land of Life. Therefore be not ſlothful, but watch unto the movings of the living Seed, that its Work may be perfected: that it may arrive at its ſtature, and come to its full growth, and may finiſh its Service and Teſtimony, that ſo it may enter into its Habitation, and receive you

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with it into its Everlaſting Manſion, where every Servant and conſtant Sufferer with the Seed, ſhall be welcomed of its Father, and remain Partaker of their Joy and Fulneſs for ever.

ISAAC PENINGTON the Younger.

Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World? Hath not God made Fooliſh the Wiſdom of this World? 1 Cor. 1. 20.

THESE have always been the Enemies and Oppoſers of Truth, and Setters up of falſe Images thereof in all ages, *The Wiſe, the Learned, the great Diſputants.* To theſe Truth hath ſtill been mean and contemptible, their Eye hath ſtill overlooked it, and their Imaginations have ſtill out run it, finding out ſomewhat elſe in the ſtead thereof, for which they have been ſtill able and vigorous to contend, and againſt the Truth it ſelf. And indeed, how can the wiſe eye ſee that, how can the learned Eye acknowledge that, which comes quite out of the way of its Knowledge and Learning, even in a path that it is not all acquainted with? *Wiſdom is juſtified of her Children.* Thoſe that are Wiſe to Salvation, thoſe that are learned in the Spirit, thoſe that can diſpute in the power of the Life, and demonſtration of the Spirit, theſe know her habitation, and her out-goings, and can own her in every Age, and in every diſpenſation and coming forth: but the Wiſe and Learned of this World are ſhut out of this Wiſdom, aud in all their ſearches after Truth, cannot find her; and if at any time they do find and taſte ſomewhat of her, yet they cannot keep her, but the Wiſdom and Learning, and Strength of the earthly part in them, ſoon betrays and makes a prey of the ſimplicity that is in Chriſt, and of his pure Goſpel, which caunot be comprehended nor will take up a dwelling place with this Wiſdom, but brings it to nothing, tramples upon it, and keeps it down for ever, where it abides.

Three ſorts of Enemies of the Wiſe, the Learned, the great Diſptants, Truth hath hath always had. Firſt, Of ſuch as have denyed the true form of Knowledge and Worſhip. Secondly, Of ſuch as have owned the form, but withſtood the power. Thirdly, Of ſuch as have had a taſte of the power, but afterwards erred from it, and ſo held that, which once they had a rrue taſte of, in the unrighteous part, and likewiſe added to it by their own imaginations.

When *Iſrael* was in *Ægypt* (that poor illiterate Company of Brick-makers) in Bondage under that Wiſe people; the *Ægyptians* with all their Wiſdom, could not own their God, or their Worſhip, but their God was an unknown being to all that wiſdom (*Ex.* 5. 2: aud his Worſhip and Sacrifice the abomination of their eyes. *Exod* 8. 26. And *Jannes and Jambres*, with other wiſe Magicians, withſtood the appearance of God, and *Pharoah* and his People with their wiſdom thought to have kept God's *Iſrael* from multiplying, *Exod.* 1. 10. And to have held *Iſrael* ſtill under their ſervitude, after the Lord was riſen to ſtretch out his Arm for their deliverence, *Exod.* 5. 8, 9. And how did all the wiſe Nations ſtill watch to make a prey of God's *Jeruſalem*! How did they count the Towers! How often did they think to divide the ſpoyl! *Judg.* 5. 28. *Iſa.* 33. 18. How did *Senacherib* and *Rabſheka* make her their own! And when the Lord did at any time give Jacob *for a Spoil, and* Iſrael *to the Robers*, how did they think to keep her under for ever! The wiſe *Aſſyrian*, the *Moabite*, the *Ammonite*, the *Edomite*, the *Philiſtim*, the *Amalekite*, the wiſe *Babylonian* or *Chaldean* thought to keep her under, as *Pharoah* had done, even till their Wiſdom and Knowledge perverted them alſo, *Iſa.* 47. 10, and the Prince of *Tyre*, who was a Wiſer then *Daniel*, Ezek. 28. 3. He alſo could inſult over *Jeruſalem*, and rejoyce at her Downfal and Captivity, *chap.* 26. 2.

But to come cloſer; Come to *Iſrael* it ſelf. That people, by all the Wiſdom it could gathe-

gather from the Law, by all the experiences it had had of God's power, by all the Faith that was wrought in them upon deliverances, yet had not eyes to ſee, nor ears to hear, nor hearts to perceive, but were a people that did always err in their hearts, and did not underſtand the way of Truth and Peace. The Prophets among them were ſtill Fools, yea, the Spiritual man mad, *Hoſ.* 9.7. The Prieſts were generally ignorant of the Lord (for though they had the Ark of his Preſence, his Tabernacle, his Temple, Altar, Sacrifices, Worſhip, *&c.* yet they did not know where he was, nor did inquire after him, but contented themſelves with a form of knowledge and worſhip.) And they that handled the Law knew not him who gave the Law, and was the ſole true interpreter of the Law, but the Paſtors tranſgreſſed againſt him, and the Prophets prophecied by another Spirit, *Jer.* 2. 8. They were wiſe, and did abound in their own meanings, gueſſings, and gathered knowledge, but they knew not the Truth, no not of the Letter according to the Law, and according to that Light, which God ſometimes cauſed to ſhine among them from his Prophets. Hence it was that people, with their Rulers, their Teachers, their Prieſts, their Prophets, were generally enemies to the Prophets whom God raiſed up, hating, perſecuting, impriſoning, ſtoning them, *&c.* The Prophets of God (that ſpake his Truth in his Wiſdom, in his Life, in Power, in the Demonſtration of his Spirit) they could not away with: theſe were Fools with them, theſe were mad-men with them, (2 *Kings* 9. 11. *Jer.* 29 26.) theſe were poor illiterate Herdſmen and Plowmen: they had learned men, that were brought up at the Schools of the Prophets, that could Prophecy Divine things, ſweet things, that could open the Law learnedly; theſe Prophets, and theſe Prieſts the Rulers cheriſhed, and the people loved, *Jer.* 5.31. and 23.26,27. *Ezek.* 13. 3, &c.

Yea among that people, ſuch as had a taſt of the Truth, as *Corah*, *Dathan* and *Abiram* might have (for ſurely it was not a ſmall matter that could ſo lift them up, to oppoſe *Moſes* and *Aaron* in that manner, and to ſtand out the conteſt with them even in the Lords preſence, *Numb.* 16.18. but an apprehenſion of Gods being on their ſide, from ſome appearance of his to them) and as *Balaam* had, whoſe eyes were opened to ſee the beauty of the Tents of *Jacob*; yet theſe, through the prevalency of the fleſhly Luſts and Wiſdom become enemies, and try all ways to prevail over *Iſrael*, even over the Truth and over the Power. The Apoſtle *Jude* compares ſuch to the Angels that kept not their firſt Eſtate. The Angels that fell, had a place and ſtanding once in truth, but they kept it not (they abode not in the truth) but fell from it, and ſo became Devils, Enemies to the Truth from which they fell: So thoſe that fall from the truth, from the power, from the living vertue whereof they once taſted, from the true wiſdom, which once appeared to them and began to ſeaſon and ſavour them, in their fallen wiſdome they become the greateſt enemies, the greateſt accuſers, the greateſt oppoſers, and the ſtiffeſt maintainers of a falſe Image of that Truth which they once had ſome knowledge of, and ſome unity with. Thus it was in the Jewiſh ſtate; Now come to the Apoſtles days.

Firſt, They had all the Wiſe men of that Age againſt them, all the Wiſe *Greeks*, all the Wiſe *Jews*; the Learned men, the able Diſputants of all ſorts. The *Greeks* could not find Wiſdom in that knowledge of Chriſt which they held forth, nor the *Jews* could not find power in it, 1 *Cor.* 1.22. and ſo the one accounted it fooliſhneſs, the other ſtumbled at it, *ver.* 23. There were many ſorts and Sects of Wiſemen among the *Jews*, but not one ſort could own the Truth, though they were looking for it, ſearching the Scriptures about it, and diſputing concerning it. The very thing then in agitation and inquiry among them was, *when the Kingdom of God ſhould come.* The King himſelf directs them where it was, that they might know where to expect and wait for it, *Luke* 17.21. and in many Parables opens it to them, but it was ſtill hid from the eye of that wiſdom, wherewith they did ſtrive to ſee, underſtand and comprehend it. So that all the ſeveral ſorts of Wiſe-men of that age, even thoſe who were Admirers of the Law and the Prophets, yet were Strangers and Enemies to the Truth, becauſe they joyned to that Wiſdom, and to that Learning and comprehenſion of the Scriptures, out of the ſight whereof it came.

Secondly, For ſuch as did own Chriſt after the fleſh, ſuch as were convinced by his Miracles, (as *Nicodemus* and many of the honeſter ſort of the *Jews* were) yet Chriſt did not commit himſelf to them, *John* 2. 24. He knew this Faith and this owning of him, which was founded upon the Wiſdom and Ingenuity of the Creature would fail; and ſo

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hewould not own it in *Nicodemus*, but bids him look after the New birth (*Joh.* 3. 2, 3.) nor in ſuch as followed him up and down, upon this or any other fleſhly account, but ſometimes withdrew and hid himſelf from them *Luke* 5. 16. *John* 6 14, 15) and ſometimes Preached Doctrines which ſtumbled them, and made them withdraw from him, *John* 6. 66 And ſo in the Apoſtles days, there were many could get the Form, and gain advantage thereby to the fleſhly Wiſdom, to withſtand the power, 2 *Tim.* 3. 5. 2 *Cor.* 11. 13.

Thirdly, There were ſuch as had taſted of the heavenly Gift, and of the Powers of the World to come, and yet fell away, *Heb.* 6. 4, 5, 6. There were ſuch as denyed the Lord that bought them, 2 *Pet.* 2. 1. Such as fell from the love of the Truth, to the love of their Vomit, and of the mire of the World again, *v.* 22. 2 *Tim.* 4. 10. Such as had a ſtanding in the Churches Heaven (like the Angels which fell) but kept not their habitation, but were ſwept down from thence to the earth by the Dragons Tail, *Rev.* 12. 4. Theſe are the notableſt Champions (in the earthly Wiſdom, and for a corrupted Eſtate and falſe Image) of all the reſt.

Now as the Prophets of God among the *Jews* had theſe Enemies, and as the Apoſtles alſo had theſe Enemies: ſo all along the Apoſtacy theſe Enemies have been rife. The witneſſes have had a wiſe ſort of direct oppoſers among the Papiſts, a wiſe ſort of ſecret underminers among the Proteſtants, and alſo another wiſe ſort of ſuch among themſelves, as had ſome taſte of the Truth, but departed from the Power of it into the earthly Wiſdom, into the earthly Underſtanding: and this laſt ſort fight more furiouſly and more vehemently againſt the Truth, and are more ſubtle to aſſault it and grapple with it, then the other two: Oh there is no ſuch bitter deady Enemy to Chriſt and his Truth, as he who once had ſome taſte of the vertue of it, and is now turned from it into the Earth, into the Wiſdom and Love of the World, and yet ſtill holds ſome of the notion of that Truth (whereof he once left the Power) in the earthly part.

To come yet cloſer. There is in every man (not throughly ſanctified) that Wiſdom which is not of God, that Wiſdom from which God hides his precious Truths, which Wiſdom lies ready to catch every diſcovery and revelation of Truth to him, that it might improve it, grow rich and wiſe by it. Now this wiſdom cannot attain to the knowledge of any of the things of God, neither can this wiſdom keep the true knowledge, but whatever this wiſdom catcheth, it preſently corrupts. The true wiſdom, the true light, the true knowledge of Chriſt is like the Manna in the wilderneſs, it daily comes down from Heaven, and muſt daily be gathered freſh. The true light ſprings from the life, and it muſt be held in the life, in the Veſſel which the life forms, in the new Bottle, in the new Underſtanding; not in the Fleſhly part, nay not in the Natural part: for as the natural man cannot receive the things of the Spirit, 1 *Cor.* 2. 14. So neither can he retain them. The old Store-houſe, into which earthly things were gathered, muſt be burnt up, and not made a Treaſure for the things of God, but the new underſtanding, which is given by him that is true (1 *John* 5. 20.) which new-forms and preſerves, and is all in the natural. Sink out of the earthly part, and read me, that thou maiſt be able to ſay within thy ſelf, and concerning thy ſelf, where is the wiſe? where is the Scribe? where is the Diſputer?

The Wiſe part, the knowing part, the reaching part in every man will be putting forth its hand to gather of the Tree of Life: but what hath it ever been able to gather? I know men may gather notions of any kind, of any Sect, of any ſort of Profeſſion, of any appearance or diſpenſation: but who is able to come near the life, to touch the Power, the Truth, the everlaſting Spring, or any ſtream or drop of water that iſſues from it? And he who hath a true touch or taſte thereof given him, can his Wiſdom add to it? nay can he ſo much as retain it? (*David* had a true ſence and experience of this, who cryed out, *O continue thy loving kindneſs to them that know thee, and thy righteouſneſs to the upright in heart.*) Indeed if he like not to retain the thing it ſelf in his knowledge, he may improve the notion, and bend that to the temperature and diſpoſition of the earthly part in himſelf and others; but this is not truth, but a dead image or a dead remembrance of what once was truly living. Oh how doth the Soul that is begotten of the Divine breath, that is born of the living Power and Vertue, depend upon God for his continual breathings! There is nothing hath ſo much from God, and yet nothing is ſo litttle able to live without him. If he withdraw from it, it preſently hangs

down its head: nay if he do but so much as hide his face, it is troubled; and all the fulness, which it immediately before had from God, is not able to keep up its Life one moment, but it pants, and fails, and flags, and withers, until a new supply of refreshment be administred to it. And he that knows this in any measure, will not wonder at, the distress and misery of such for want of Gods presence, and at their cryings out after the Spring of their Life (even as the Hart brayeth after the Water Brooks) though they should have fulness of all outward things, yea and also fulness of knowledge in things of Religion, even concerning all Conditions and Estates. The thing that I wanted in my great misery, it was not outward knowledge, it was not experience of Gods mercy and goodness: but this I wanted, the issuings forth of his fresh life, and livingly to know where to wait for it, and livingly to know it when it appeared: for it was still near me all the time of my darkness, and did preserve me and appear unto me, but I livingly knew it not, but thought I would be wiser than others: For I saw many deceived, and so I would not own it in such a way as it then appeared in me, least I also should be deceived like others, but waited for such an appearance as could not be questioned by the fleshly Wisdom. And he that waits for that, and so despises the day of small things, cannot but refuse the little seed, and so, it being not received into his earth, it can never grow up in him into a great Tree, whereby the Glory of the Kingdom will be hid from him, and he shut out of it, when others enter into and sit down in it. Therefore, *he that will be Wise, let him become a Fool that he may be Wise*; Let him receive that for his Light, his King, his Guide, which mans wisdom never did nor never will own. He that ever looks to injoy the Comforter, let him receive the Reprover, the Convincer of Sin, and wait for his Law of judging him throughout the whole course of his sinful State and Nature, passing along with him through the whole condemnation, until he arrive with him at the justification of the Life, which the fleshly wisdom, nor any of his knowledge of the things of God, (as they are held in the fleshly part) must ever arrive with him at.

Hath not God made foolish the Wisdom of this World?

The Wisdom of this World is precious in the Eye of the World, and the Wisdom of God in his poor, weak, despised earthen Vessels is still foolishness with them: but the Lord so orders it, as he still justifies his despised Wisdom in his despised Vessels, and makes the Wisdom of the World appear foolish to all the single and upright hearted, who thirst after and wait for the revelation of his Truth. Now two ways especially the Lord makes the folly of this Worlds Wisdom appear.

First, In that by all their Wisdom they cannot find out the true knowledge of God, *v.* 21. *The World by Wisdom knew not God*, though there be an exceeding desire kindled in them to know God, though they take all the ways that heart can imagine to attain their desires, though they study and meditate never so hard, though they get never so many Arts and Languages, nay though they read the very Scriptures never so diligently, though they *Labour in the very Fire*, yet what they get, what they gather, what they understand, what they comprehend by this Wisdom, it is all but *very Vanity*, Hab. 2. 13. it reaches not the immortal, it nourishes not the Immortal, it satisfies not the Soul, it refreshes not the Seed, but only feeds and pleases the earthly part, the earthly understanding, the earthly mind, the earthly desires and affections, even the mans Part, the mans Spirit, the mans Nature, which though elevated and raised never so high, is still but earth.

Secondly, In that all their Wisdom cannot teach them to come down to, to submit to, to come into Gods way of having their Wisdom Crucified, and that raised up in them which might receive the Truth. This they can never learn in the fleshly Wisdom. They may indeed come thus far, even to see that there is no way of entrance but by death, and so seek death (that they may enter into the life) but they cannot find it. The Seed of *Jacob* in his seeking misses not, but this seeker never finds, to this asker it is never given, and to this knocker it is never opened: and that is it which makes this Wisdom in every appearance, in every sort of Profession and Sect of Professors, so rage at the Seed of *Jacob*, even because it finds it self still shut out of the Life, into which an entrance is administred to the Seed. And how can that which would feign have the Kingdom, but rage against that which takes the inheritance from it? How can every sort of Professors but strive to slay the Heir, that the Inheritance may be theirs? Were it not for the living Seed,

Seed, and the living Power and Vertue, which breaks forth in them and among them the Religion and Worſhip of the firſt Birth might paſs for currant but this is it which darkens the Glory of all Profeſſions and Profeſſors upon the Earth, even that living thing which God hath begotten in his people, and his living preſence with it, and bleſſing upon it: at this, all the Zealous Sacrificers, Teachers, and Profeſſors out of the Life, rage and are mad, and would break the Cords and Bands wherewith this ſtrives to bind them unto God's Altar.

Now look over all Ages, Could the Wiſe Heathens ſtoop to God's diſpenſation to the *Jews*? Was it not fooliſhneſs and abomination to them? Or could the Wiſe *Jews* ſtoop to the Law within, to the Word in the Heart (although directed thereto by *Moſes*, Deut. 30 14.) to learn there to do juſtly, to love mercy, and to walk humbly with their God? *Mic.* 6. 8. Could they wait there to have their hearts Circumciſed by that Word of Power, and ſo to be waſhed and made clean? Nay were they not drowned in their outward Sacrifices, Temple, Incence, New-Moons, and Sabbaths, and ſuch kind of obſervations, and could not hear the Truth of the Lord as it was delivered by *Moſes*, nor as it was opened by the Prophets (*Iſa.* 1. 11.) So that this people, ſeeking to know the Lord from the Letter by his Wiſdom, could never come to the knowledge of him, but the place of his Light and Wiſdom was hid from them.

Again, when Chriſt came, and the Kingdom was Preached, and the everlaſting way of Redemption and Salvation made manifeſt, Could the wiſe Eye in the *Greeks*, or the wiſe Eye in the *Jews* ſee it? Did not the *Greeks* ſhut themſelves out by a Wiſdom above the Letter (as they thought) and the *Jews* by a Knowledge and Wiſdom which they had gathered out of the Letter? How Wiſe were they from the Letter, to reaſon againſt the King of Life? *This man cannot be of God, for he is a breaker of his Sabbath. He is a* Nazarite, *and can any good thing come out of* Nazareth? *He ſaith the Son of Man muſt be lifted up, but we read that Chriſt abideth for ever, he is againſt Gods Temple, againſt Gods Day of Worſhip, gives his Diſciples ſuch ſcope and liberty, as neither the* Phariſees *nor* John *gave their Diſciples, but reviles our ſtrict and godly Teachers and Expounders of the Law, calling them Hypocrites, Blind-guides,* &c. *And mark with what a rough ſevere Spirit he reproves them, whereas they call him Maſter, and ſpeak mildly and gently to him.* O what *Jew* in that Nature, in that Wiſdom, in that Spirit could but find matter and occaſion of ſtumbling at Chriſt, even from the Law and the Prophets.

And as they ſtumbled at the true Chriſt, ſo have all the Generations of Wiſe men ſince the Apoſtacy, all the Learned men generally (their Councils, Synods, Convocations, and Aſſemblies) ſtumbled at the true Church, looking for ſome ſuch like building as had been in the Apoſtles days, and not underſtanding and obſerving how the Lord took down that building (as it had been ſet up in the World) and how he prepared a place in the Wilderneſs for his true Church, unto which he gave her wings to fly, *Rev.* 12. And how afterwards the falſe Woman, or falſe Church got up in her ſtead, who with a Golden Cup of Fornication bewitched the Kings and Inhabiters of the Earth, *Revel.* 17. 2. (even Peoples, Multitudes, Nations, and Tongues, *ver.* 15.) So that they miſtook her for the true Church, and went into her Bed of Whoredoms? Which of all the Learned men, which of all the Councils of the Papiſts have ſeen this? Nay, which of the Proteſtant Councils, or Convocations, or Aſſemblies have beheld the ſtate of the True Church? Nay, have not every Sort and Sect of the Proteſtants endeavoured to build up ſome Image or Likeneſs of the True Church, not ſo much as ſuſpecting that ſhe was fled into, and was to abide in the Wilderneſs, for a time, times, and half a time? O what darkneſs hath covered the earth!! O how hath God befooled the Wiſe men of every ſort, the Wiſe men of every Age! The Wiſe Proteſtants, as well as the Wiſe Papiſts; the Wiſe Independants and Baptiſts, as well as the Wiſe Epiſcopalians and Presbyterians! And how blind and ſottiſh are Nations, and Peoples, that ſtill they think to find out the Truth by having a Synod, Aſſembly, or Convocation of the Wiſe men gathered together! Indeed they are fitteſt to rear upon an Image to pleaſe the earthly part of man, and the earthly Powers and Intereſts with, but truth never came in by that way, but the Wiſe and Learned have ſtill been ſhut out from it, and have proved Enemies to it. And whoſoever comes out of the Apoſtacy, from the Spirit and from the Truth, to the Spirit and Truth again, ſhall find nothing ſo great an Enemy, as the Wiſdom in himſelf and directions from the Wiſdom in others: for that which God leads, is a ſimple, a

weak Babe, a Child to the Wiſdom of this World; and he leads it in a Path, which is wholly out of the line of this Worlds Wiſdom and Knowledge of the Scriptures, as the Path God choſe in Chriſts and the Apoſtles days, was out of the line of the *Jews* knowledge of the Scriptures. Such is the recovery out of the Apoſtacy: it is hid from all the Fleſhly-wiſe-men of this Age, even as the entrance into the Truths of the Kingdom was hid from all the Fleſhly-wiſe-men of that age. Happy is he who ceaſeth from ſtriving after the knowledge and comprehending of the things of God in this Worlds Spirit and Wiſdom, and waiteth in the humility and fear of the Lord, firſt to be made a Fool, that afterwards he may be made Wiſe unto everlaſting Life.

I. P.

An Epiſtle to all ſuch as obſerve the Seventh Day of the Week for the Sabbath of the Lord.

FRIENDS,

IN true love to your Souls, and in the fear of the Lord, I have a few things to lay before you, that the ſimplicity in you may not be deceived, and ye err from the way of Life, while ye may be eagerly ſeeking and preſſing towards it: For notwithſtanding that, if with the wrong eye ye be ſearching into Scripture, ye muſt needs miſ-read, miſ-underſtand, and miſ-practice; and ſo thereby will ſtill be running further and further from God, even while ye think ye are drawing nigher towards him. Be perſwaded therefore ſeriouſly to conſider (out of the Wiſdom from which God hides, in the Babiſh ſimplicity of his begetting, where the true life ſprings) theſe few things following.

1. That the whole Law of *Moſes* (the ten Words, as well as the Inſtitutions about Sacrifices and Worſhip, was added becauſe of Tranſgreſſion, *Gal.* 3. 19.

2. That the whole Law (the ten Words, as well as the Sacrifices) were repreſentations, figures, or ſhaddows of ſomewhat relating to Chriſt the Seed, ſubſervient to the Promiſe not making perfect, but pointing to, and making way for the bringing in of the better hope, *Gal.* 3. 21. *Heb.* 7. 19. The Law of the Commandments, or the ten Words did no more make perfect, than the other ſhaddows or Sacrifices did, but with them made way for the better hope, towards which they were to lead their Schollar, or Diſciple as a School-maſter.

3. That the whole diſpenſation of the Law was given to the *Jews*, and not to the *Gentiles*, Rom. 9. 4. And ſo not any thing there written bindeth the *Gentiles* (as there written) but only the *Jews*. God had another way of making his mind known to the *Gentiles*, Rom. 1: 19. and 2. 15. According to which he would judge them, *v.* 12. And not by the *Law* written, which was given to the *Jews*, which ſpake not to the *Gentiles*, but to the *Jews* who were under it, *Rom.* 3: 19.

4. That the duration of this diſpenſation of *Moſes*'s Law in the Letter, was till Chriſt, the Seed ſhould come and fulfil it, *Gal.* 3. 19. and *ver.* 24, 25. *Moſes* his Family with all the Laws thereof, were to prepare for Chriſt the Seed, and to give way to him when he came: For when that diſpenſation which was figured out, is come; then that diſpenſation which did figure it out, is at an end, *Heb.* 3. 5, 6. Chriſt came to do the will, to keep and fulfil the whole Law, and ſo to put an end to that diſpenſation of it, *Pſal.* 40. *Rom.* 10. 4. And ſo he taketh away the firſt Adminiſtration of the Law, which was in the Letter, that he might eſtabliſh the ſecond, which is in the Spirit, *Heb.* 10. 9. 2 *Cor.* 3. 7, 11.

This then is the Truth, as it is in *Jeſus* concerning this thing, That *Chriſt* coming in the Fleſh, and fulfilling all the righteouſneſs (as well of the ten Commandments, as of the Sacrifices) puts an end to that diſpenſation wholly: So that henceforth both *Jews* and *Gentiles* are to come to him, to hear his Voice, *This is my Beloved Son, hear him.* And *Moſes* foretold, that when that Prophet came, he was to be heard in all things; whoſe whole Miniſtration was but to figure out what the Son was afterwards to fulfil in Spirit, *Heb* 3. 5. Who would be faithful to give forth the entire Law and Subſtance

of

of life to his Houſe or Family of Believers, as *Moſes* was faithful to give the entire ſhadow to his Houſe or Family, of that Nation of the *Jews*, ver. 6. So that here, in the Goſpel Chriſt being come, the New Covenant and Law in the Spirit takes place, and not the Old Covenant or Law in the Letter. And this Law is more inward, more full, more cloſe, more ſpiritual and more laſting, than the Miniſtration of *Moſes* Law to them of old time was, *Gal.* 3. 25. &c, And it is the Miniſtration of this Law of the Spirit which is not to paſs away from the Diſciples of Chriſt, until all be fulfilled; but is to remain a Sword againſt every Luſt and deſire of the fleſh in them, until they all with the very root of them be thereby cut down, *Mat.* 3. 12. *Heb.* 4 12. *Mat.* 5. 17, 18.

Queſt. *But what were the ten Commandments a figure or ſhaddow of?*

Anſw. The Tables of Stone were a repreſentation or figure of the fleſhly Tables of the heart, wherein the new Law of the Covenant of life is written.

The writing of the Law of Commandments in the Tables of Stone, was a figure of the writing of this new Law by the Finger of God's Spirit in the heart. The outward writing in the outward Tables, was a figure of the inward writing in the inward Tables.

The Law it ſelf of Commandments, which was written in thoſe Tables, was a figure of the Law of life which is to be written in theſe Tables.

And this Law thus received, thus written, is eaſily fulfilled, whereas the Law in the letter, becauſe of the weakneſs of the Fleſh was very hard to be fulfilled, and generally proved an hand-writing of Ordinances againſt the *Jews*: For he that was guilty of one, was guilty of all, and ſo upon every tranſgreſſion had the force and ſtrength of the whole Law againſt him. And whoſoever now runs back to the Law in the letter, to take up any command as held forth in it, and ſo making himſelf a Debtor thereto, will be found a breaker thereof in Spirit, even one that hath more Gods than the Lord, a maker of Images, or likneſſes of things in Heaven, or things in Earth, if not of both, a taker of the Name in Vain, a Prophaner of the Sabbath, *&c.* For he that hath not received the Law of the Spirit of life in Chriſt Jeſus, knoweth not the Lord of life to be the only true God, but maketh Images in his mind, and taketh his Name in vain, not feeling the living power thereof, nor can keep his Sabbath (ceaſing from Sin, forbearing his own Works, his own Willing and Running, and entring into the reſt of the Goſpel) for there is but one day of reſt holy to the Lord; all the Sabbaths of the Laws were but ſigns of it, having but a ſignificative or repreſentative holineſs; but the day of redemption which the Lord hath made, *Pſal.* 118. 24. (in which his redeemed rejoyce, and reſt to him) that hath the true holineſs. This was it which came by Chriſt, the other came by *Moſes*, John 1. 17. *Moſes* his Family or Children were to keep that day, (that was the day for the Servants, who were to be exerciſed under the ſhaddows) but the believers are to keep this day in the Spirit, to enter into this Reſt by the Faith, *Heb.* 4 and to worſhip the Father in it, in the Spirit and in the Truth, on the Mountain of his holineſs, *John* 4. 23. whereof the other Mountain, Temple, Worſhip and day was but a ſhadow.

Now the ſum or ſubſtance of this Law of the Spirit, may outwardly be ſignified in divers ſhort Words, as *Love* that comprehends the whole of it, ſo doth *Fear*; there is the whole wiſdom and courſe of the life comprehended alſo, or thus, *Thou ſhalt not luſt*, (thus it was adminiſtred to *Paul*, Rom. 7.) or thou ſhalt *keep the Sabbath*, or *believe in the Light, follow the Light*. The obſerving of any one of theſe in the Spirit, is the keeping of the Law; for every breach of the Law is out of the love, out of the Fear, a luſt of the fleſhly Spirit, a tranſgreſſion of the Sabbath, or ſpiritual reſt to God, out of the Light, and out of the Faith. But if ye will read this in the Spirit, and come to the true Righteouſneſs of the Faith, which is received in the obedience of Faith, to the Law of the Spirit, ye muſt come to the Word of Faith, to which *Paul* directs, *Rom.* 10 6. By the hearing whereof is the juſtification, and not by a bare believing that Chriſt's bloud was ſhed: for it is the vertue of the bloud which ſaves, which vertue is in the living Word, and is felt and received in hearing, believing, and obeying that Word, thereby bringing into unity and conformity with him, both in his death, and in his reſurrection and life. This is the only way to life, be not deceived: there is not, nor ever was any other. O wait on the Lord in his fear, that it may be opened to you, and that ſlain in you which cannot bear the ſtreightneſs thereof, and with which there is no erring.

From a Friend to your Eternal Peace, Iſaac Penington *the Younger.*

THE

THE

New Covenant of the Gospel

Distinguished from the

Old Covenant of the Law,

AND

The Rest or Sabbath of Believers, from the Rest or Sabbath of the *Jews*; which differ as much from each other, as the Sign and Shadow doth from the thing signified and shadowed out.

In Answer to some Queries of *W. Salters*, tending to enforce upon Christians the Observation of the *Jewish* Sabbath, which was given under the Law to the *Jews* for a sign.

As also to some other Queries sent in Writing upon an occasion of an Epistle directed to all such as observe the seventh day of the Week for a Sabbath now under the Gospel. As likewise some Letters to the same purpose.

With a brief Explication of the Mystery of the six days Labour, and seventh days Sabbath.

Whereto are added some Considerations propounded to the Jews, *tending towards their Conversion to that which is the Life and Spirit of the Law.*

By Isaac Penington *the Younger.*

We which have believed, do enter into rest, Heb: 4. 3.

Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the New Moon, or Sabbaths, which are a shadow of things to come, but the Body is Christ, Col. 2: 16, 17.

The PREFACE.

THE *Apostle* Paul *saith, That God had made them able Ministers of the New Testament, not of the Letter, but of the Spirit*, 2 Cor. 3. 6.

After the dispensation of the Law, which was a shadow of good things to come; and after the dispensation of the Prophets who foretold of better days, and of a better state to come, than the days and state under the Law was; it pleased first God to send the fore runner John *the* Baptist, *in the spirit and power of* Elias, *to prepare the way for the King and his Kingdom; and then to send the King himself in the fulness of his Spirit, to gather Disciples to him, and to furnish them*

them with a competent measure of the same Spirit, to raise up a Spiritual Seed to him, in whom he would set up his Kingdom, Dwelling, Walking and Reigning there, causing his Light to shine from thence round about the earth, as from his holy City founded upon his holy Hill of Sion.

Now those Disciples or Ministers whom he chose to raise up this Holy Seed unto him, he made fit and able to Minister his New Covenant. by which it was to be raised: yea he furnished them with such a power of his Spirit, that they were able through him to minister, not in the Letter as the old Covenant was ministred, which left the people still dead; nay, because of the transgressing nature, made the offence abound, and so encreased Death upon them) but in the quickning spirit, which raiseth from Death, and bringeth into the light of the Living, to walk with the Living God towards the Land of Eternal rest and peace. So that that which they ministred was spirit, and that which they ministred to was spiritual. By the power of the spirit, in Preaching the living word of Faith, they reached through the Vail to that which lay in Death, they stirred up a living Principle, and ministred life to it through the spirit, Gal. 3. 5. *and such as were born of this living Principle, they taught to live in the spirit, to walk in the spirit, to be made perfect by the spirit, and not to run back to the Ministration of the Letter (as was proper for the Jews in their day) after the manner of the former dispensation, but to keep in the living Principle, to grow up in the Seed, into the eternal life and immortality of the Gospel.*

Mark well, (O ye Christians, who desire eternal life) the different way of Ministration between the Law and Gospel, The Law was a Ministration of the Letter, in which they were to wait for assistance from the Spirit, by which they might be kept in the Faith of, and be made obedient to the Law, Nehem. 9. 20. *The Gospel is a Ministration of the Spirit, wherein they are to begin with the spirit, and to go on with the Spirit; not to gather outward Rules out of the Letter, from what is written or spoken, but to keep to the living Principle, and feel refreshment to that, in reading or hearing what is written or spoken by the Spirit. And thus the Scriptures being read, or any one speaking from God being heard, it is mingled with Faith, and becomes profitable, feeding and refreshing the young tender Plant, the living Principle, and causing it to grow up into God: whereas whatever is understood, or received, or held out of this, feeds but the earthly, and doth but thicken the Vail over the living Seed, to which the Kingdom belongs, and to which the Gospel is sent to be Preached to raise it, that it might live, and thrive, and grow up into its stature, that so it might inherit.*

The Kingdom of Heaven is at hand, said John *the* Baptist; *Mat.* 3. 2. *It is come unto you, said Christ,* Mat. 12, 18. *that Power of Life which was made manifest in him, was it: and this Kingdom is also within you, saith Christ to the Pharisees,* Luke 17. 21. *The Pharisees demanded of him when the Kingdom of God should come? It cometh not, saith he, with outward shew or observation, it cometh not that way you look for it, to wit, by the manifestation of an outward glorious King, to Reign outwardly in the Common-wealth of the outward Israel: but the Kingdom is within you. How was it within them? Christ explains to them in another place, it was in them like a Grain of Mustard Seed; it was the least of all the Seeds in their hearts. There were many great seeds of darkness there, but yet there was also one little Seed of Light. It was there as well as the rest (though less than them all) and did sometimes cast some glimmerings of Light, and of its shining in the darkness, though the darkness could not comprehend it. This Seed was also likened to Leaven, which being received by Faith into the lump, would Leaven the whole lump, and bring it into the savour and Dominion of the Kingdom. Now the Ministry*

niſtry of the Apoſtles was to turn men from Satans Kingdom to this Kingdom, from his large compaſs of Dominion in the heart, to this narrow Seed; from his great Territories of darkneſs, to this little Principle of Light; from his great power of Death, to this little weak Thing of God, wherein the Eternal Power and Godhead is made manifeſt, as this comes to be opened and encreaſed by the Spirit. Here Light is ſown for the Righteous, and Joy for the Upright in Heart; where it is to grow up, and from whence it is to be reaped after its growth to perfection.

Oh how long have Chriſtians (ſo called) wanted the Spirit! How have they wearyed themſelves, in running to and fro about the Letter, to find out the mind of God, and are ſtill unſatisfied concerning it, and even drowned in fleſhly imaginations and contentions about it! They ſeek to have that ſatisfied which is not to be ſatisfied: They ſeek to have that know which is not to know: they offer to God the Service, Faith and Obedience of that, which he will not accept; and keep that from him which he calls for. They ſeek for the Spirit in the Letter, according to the manner of the Law; but wait not to feel it in the Seed, quickning the Seed, raiſing up the Seed, and dwelling in the Seed, whither Chriſt and his Apoſtles directed to wait for it. They look for that Knowledge, that Faith, that Life, that Spirit from words written, which the Apoſtle preached was to be waited for from the word in the heart. And by this means they raiſe up ſeveral buildings, and get various kinds of knowledge, each according to his underſtanding and apprehenſions of the Letter, every ſort being very confident concerning their own apprehenſions that they are the right: And thus they wander from the City of the Living God, and from the Living knowledge, building up Images, ſome outwardly, ſome in their minds, ſome more groſs, ſome more refined; but all more or leſs who are not acquainted with the living knowledge and Truths of God, but have gathered apprehenſions with the wrong Tool from the Letter, have ſet up ſomewhat elſe inſtead of the true Life and Power, (The knowledge of the true God, which is Life Eternal) the knowledge of the true Chriſt (whom no man can indeed call Lord, but by the Spirit) the knowledge of the everlaſting Goſpel (which alone is read in the Spirit) the knowledge of the ſpirit (which alone is read in the Seed) theſe are ſtrange things to the ſeveral Generations of the Chriſtians of this Age, who commonly know no more of them, than according to the apprehenſions they have taken in concerning them, even from that wiſdom and underſtanding which hath not a capacity in it to receive them, but muſt be deſtroyed before theſe things can be underſtood aright, 1 Cor. 1. 19. *O that ye could read in the eternal light of life! O Chriſtians, Chriſtians, O that ye could ſee how your underſtandings, and knowledge from the Letter ſtand as much in your way, as ever the* Jews *did in theirs, and muſt be broken down as flat as ever theirs was, before the Foundation of the Kingdom can be laid, and the building of Eternal life reared up in your Hearts. Be not offended at my Zeal for the Lord my God, and for your Souls. It hath coſt me very dear, what I teſtifie to you in the ſimplicity and integrity of my heart; and this I know to be moſt certainly true, that that ſpirit of man which without the leadings of the eternal light, hath neſtled it ſelf in the Letter, got a ſeat of wiſdom and knowledge there, raiſed up a building from thence, either of inward or outward Worſhip, will be diſſettled and driven thence, even by that very ſpirit which gave forth the Letter. And when this is done, and Gods ſpirit again openeth the Letter, O how ſweet, how profitable, how clear, how refreſhing will it be, being read in the Light of the Spirit, and in the Faith which is in Chriſt Jeſus, which is begotten in the heart by the word of Faith, which is nigh there. From that Light, from that Spring (as the Lord pleaſed to open, enlarge and fill the Veſſel) all the words of the holy men of God came; and in that alone they have their ſweetneſs, freſhneſs,*

freſhneſs, vertue and fulneſs: but how to read the words outwardly written keeping to that, and underſtanding them in that (and how to keep out the natural man with his natural underſtanding, which knoweth not the things of the Spirit, nor can know or receive them, 1 Cor. 2. 14.) *is a myſtery to them who have not been turned inwards to this word, nor have known or heard his Voice. The Lord is recovering the myſtery of Life: and as that appears, the Myſtery of Death under all its paint (under all its painted Faith, painted Love, painted Knowledge, painted Obedience, painted Duties, Ordinances and Worſhip) will be made maniſeſt. Happy is he, whoſe inward Building will ſtand, whoſe Gold will abide the fire and Everlaſting Burnings of the Jealous God, whoſe Eye ſalve was bought of the true Spirit, whoſe Raiment is right ſpun: but exceeding hard will it go with that man, whom the Lord (when he cometh to ſearch him) ſhall not find a right inward* Jew, *as he took himſelf to be, nor truly Circumciſed by the Lords eternal Spirit with the light thereof; but only by ſuch a Circumciſing Knife as he himſelf had formed out of the Letter of the Scriptures. This is the great miſery of Chriſtians, the Vail lies over their hearts, even the ſame Vail which covered the Letter of* Moſes *from the* Jews; *and they are groping after the mind of God in the Letter, but the life is hid from them, even as it was from the* Jews: *and becauſe they alſo ſay they ſee. and that they have the life and the ſpirit, therefore the Vail remains, and the Caul of Iniquity ſurrounds them, ſo that they cannot ſee into that which makes free from it, but remain yet in Captivity and Bondage to the Enemy.*

Some Queries of *W. Salters*, tending to inforce upon Chriſtians the Obſervation of the *Jewiſh* Sabbath, *Anſwered.*

Query I.

WHether the Fourth Commandement expreſt, Exod. 20. *be not moral and perpetual, as well as the other nine be, yea or no?*

Anſwer. That Covenant, which God made with the Jews at Mount *Horeb*, when they came out of the Land of *Egypt*, was not to be perpetual, but to make way for that Covenant, Prieſthood, Law-giver and Law which was to be perpetual. That Law, ſo given forth, made nothing perfect, but was a continual hand-writing of Ordinances againſt the *Jews*, and the very Salvation of the *Jews* was by another Covenant and by the Laws thereof, *Deut.* 30. 11: By which Covenant and by which Law they might be made perfect, aud come to the better hope. Which other Covenant is the Covenant of Grace, or the Law of the Spirit of Life in Chriſt Jeſus, or the Word which is nigh in the mouth and in the heart, and ſpeaks Life to them that can hear and believe the joyful ſound of it.

Now that this former Covenant was not to abide, but to give place to the other, ſee *Heb.* 8. Which treateth of the New Covenant. For God's ſpeaking of a New Covenant, importeth that he himſelf hath made the firſt Old, *ver.* 13. It had had a long continuance among that people of the Jews; but now againſt the coming of Chriſt, who was to be Mediator of a better Covenant, *v.* 6. even of a New Covenant, *v.* 8. as it had been long decaying and waxing Old, So now it was ready to vaniſh away, as *v.* 13.

And indeed it was neceſſary it ſhould paſs away, for it was not faultleſs. *How, not faultleſs? was there any ſin in the Holy Law and Miniſtration of God by Moſes? can there any juſt blame be found in any thing that proceeded from the Lord?* Nay, ſurely the miniſtration of *Moſes* was holy and without blame: but it was weak through the fleſh,

(*Rom.* 8. 3.) and therefore God would lay that aside, so far as it was weak, and suited to the weakness of a fleshly people, and bring instead thereof a ministration of the Law in the Spirit, which should be lively, and powerful, and effectual in the Spirits of his People.

That which God aimed at in a Covenant, was to keep him and his people together: Now this Covenant was weak on the peoples part, they continued not in it, and so, according to that Covenant, God dis-regarded them, *v.* 9. Now God finding this Covenant not able to effect his purpose of Love towards his people, he finds fault with it, bringing forth another or second, which this gives place to, *v.* 7. And this other Covenant, or New Covenant is not according to that. *How not according to that?* Why thus: It was not written outwardly, as that was· *Not according to that which I made with their Fathers, when I took them by the hand to lead them out of the Land of* Egypt, ver. 9. *For I will put my Laws in their mind, and write them in their Hearts*, ver. 10. And here they shall learn the knowledge of God every one from the least to the greatest, *v.* 11. *So that all the Children of this Covenant shall be taught of the Lord*, and learn the Law from his mouth; not as it was given at Mount *Sinai* (which Ministration was to the Children of the Old Covenant) but as it goes forth out of *Sion*, and from the *Jerusalem which is above*, which is the Mother of all the Children of this Covenant, and nourisheth them not with the Law of *Moses*, but with the Milk of her own Breasts.

Now if any think to restrain this to the Types and Shadows of the Law, they therein err: for the main Covenant was the Law of Commandements, which they still broke, worshipping other Gods, making Images and likenesses, taking his Name in vain, prophaning his Sabbaths, and so of the rest. It is true, *The first Covenant had a Worldly Sanctuary, a Tabernacle wherein was the Candlestick*, &c. But the chief matter of the Covenant was the ten Words, therefore the Tables wherein it was written were called the Tables of the Covenant, or the Tables wherein the Covenant was contained, *Heb.* 9. 4. Yea the ten words are expresly called the Covenant it self, *Deut.* 4. 13. Observe therefore diligently these few things following iu the fear of the Lord.

First, The Ten Commandments, given by *Moses* from Mount *Horeb*, was the Covenant which God made with the *Jews*, when he took them by the hand to lead them out of the Land of *Egypt*.

Secondly, That Covenant God found fault with, because it was not able (through the weakness of the flesh in their parts) to keep them to God.

Thirdly, Against Christ's coming God provideth a New Covenant, a better Covenant for him to be Mediator of, which Covenant was not outward like the former, but inward, put in the mind, writ in the heart. As the people was inward, the Sanctuary inward, the Ark inward, the Tables of the Covenant inward, so the Covenant it self and the writing of it was inward also. And this Covenant, as it is only written in the Spirit, and in that which is Spiritual; So it cannot be read in the Letter.

Fourthly, That wherever this New Covenant cometh, the other waxeth old, whether to a Person or People. Where ever the Law of the Spirit of Life is made manifest, the Law of the Letter is swallowed up in it, and is known no more, but as it is comprehended, and is brought forth in it. And he that is in the Spirit, and hath received the Law of Life from the Spirit, knoweth not Christ after the flesh, how much less *Moses*? but taking the whole Ministration of *Moses* in the Spirit, not only the Ten Commandements, but all the Sacrifices and other Types also, here they are owned and received, even in Christ the substance: but the Ten Commandements, so far as they were a shadow, pass away before the Son of Righteousness, as well as the other Types and Shadows of the Law.

Objection. *But was there any thing of the Ten Words a Shadow? Do they not all command abiding things?*

Answ. Moses his whole Ministration (as it stood in the Letter without) was but a shadow of the fulness and perfection of that Ministry of the Spirit which was to come, and to be set up by the Son in his House, *Heb.* 3. 5, 6. *Moses* his people, but a shadow of the spiritual people, *Moses* his Priests and Sacrifices, but a shadow of the spiritual Priests and Sacrifices. *Moses* his Law in the letter ministred from Mount *Sinai*, but a shadow of Christs Law in the spirit to be ministred from Mount *Sion*, (2 *Cor.* 3. 10, 11.) The *Law* it self which was given by him, but a shadow of the Grace and Truth which came by

Jesus

Jesus Christ, *John* 1. 17. Of whose fulness every Believer receives a portion of the same Grace, *even Grace for Grace*, v. 16. which *Grace* is to be his Teacher, both of what he should deny, and turn from, and how he should live and carry himself, both towards God and Man, *Titus* 2. 11, 12. Look particularly on the Commandments, and see if there will not appear something of a shaddow in them.

The first Commandment to that people, *That they should have none other Gods* (like the Heathen) *but him only whose powerful Arm had brought them out of* Ægypt. This is a shadow of the Subjection of the spiritual *Israel* singly in Spirit, to the Lord of Spirits, who by his mighty Arm redeemeth them out of spiritual *Ægypt*. Now must they bow to other Lords no more, (*Isa.* 26. 13.) as they did bow in the Land of *Ægypt*, (Oh who can read this!) but bow alone at the Name of Jesus, and be subject to the Arm of his power in their Spirits alone for ever.

The second Commandment, *That they should not make any Images or Likenesses of things in Heaven or Earth, or bow down to them*, is a shadow of what God requires of what spiritual *Israel* in the inward, where all Likenesses, Inventions, Imitations, Resemblances of what they have seen in the spirit above, or beneath in the earthly nature, they must not make themselves, nor bow to such as any others make.

And they must not *Take the Name* (of the Lord their Redeemer) *in vain*, pretending to the living power, when it manifests not it self in them, pretending to meet in the living Name, and to Worship in the Spirit, when they are gone a whoring from it, and become strangers to it. What should I mention any more? It is easie to observe, how the other Commandments were shadows of the inward Innocency and Purity, which the Believer receives inwardly into his heart, from the powerful operation of the Law of the Spirit of life in him.

Objection. *But may any of these Laws be broken? If they may not be broken, then they are perpetual.*

Answ. The reason why they may not be broken, is not because that the dispensation of them is still in force, but because the dispensation of the Law of the Spirit, comprehends all the Righteousness of *Moses*'s Law: and the end of Christ's dissolving that Covenant, was not that any man might have liberty to do any thing which is there manifested to be unrighteous; but that the righteousness of it might be fulfilled in them who receive his Law in the Spirit, which never could be fulfilled by receiving of *Moses* his Law in the letter, *Rom.* 8. 4. And mark this diligently, ye that have been exercised in Spirit towards God, the Law of sin is nearer to us, than any Law of the letter can come; the Covenant of Death and Hell (with the Laws thereof) are written within by the finger of Satan; and that which blots them out must be as near, even an inward Covenant, an inward writing from the Eternal Word in the heart, by the Law of his Eternal Spirit of Life.

This then is my *Answer*. *Moses* his Law in substance remains, as it is taken in by Christ, and administred by him in Spirit; but not as it was given in the letter to the *Jews*; for so it was a shadow, making nothing perfect, but making way for the better hope, for the Covenant established upon better promises, for the inward Law of the Spirit of life in Christ Jesus; which effects that in the Spirits of his people, which *Moses* his Law could by no means do.

Quest. *But what is the substance of the Law which abides?*

Answ. The substance of the Law is *Love*: To love God above all (above all without, above all within) and to love ones Neighbour as ones self. To receive this love from God, and to bring it forth in his Spirit; this is the substance of the Law, this is the thing which the Law drove at in a shadow. The Law is fulfilled in this one Word *Love*: but that love must be received from God which fulfils the Law. A man may strive to love abundantly, and strive to obey in love, and yet fall short of the Covenant; but the Lord must circumcise the heart before that love can spring up, which fulfils the Law, *Deut.* 30. 6.

Objection. *But doth not the Apostle* Paul *say*, That by the Law is the knowledge of sin, and that he had not known Lust, except the Law had said, *Thou shalt not Covet*; Plainly referring to the tenth Commandment, which saith, *Thou shalt not Covet.*

Answ. By the Law outwardly was the Knowledge of sin outwardly to the people of the *Jews*; by the Law inwardly is the knowledge of sin inwardly to the Spirits of Disciples. Now a little consider and wait on the Lord, to know what administration of the Law it was that *Paul* knew sin by: Whether it was by *Moses* his administration of the Law in the letter, or by Christs Ministration of his Law to him in the Spirit? It is rendred in our last Translation, *Thou shalt not Covet:* but it might more properly be rendred, *Thou shalt not Lust:* For if ἐπιθυμία be properly rendred *Lust*, then οὐκ ἐπιθυμήσεις may as properly be rendred, *Thou shalt not Lust.* And he that hath received the administration of the Law in the Spirit, knoweth it thus to issue forth from the Word of life, into his Spirit. It discovers the Lusts and Affections of the Flesh, which draw from the yoak and subjection to the Spirit; and then by a command from the living Spirit, it hedgeth up the way after the other lovers, saying, *Thou shalt not Lust.* And as the Law of the flesh ariseth, kindling desires after Vanity, and after fleshly Ease and Delight: so the Law of the Spirit arises in the inner man, forbidding, pricking, stopping, and limiting that which would be at liberty out of the life and purity of the holy Law. And here begin the bitter Fights, and terrible Battels and Conflicts, between the two Seeds, wherein all the powers of Heaven, Earth, and Hell are engaged.

Now because this interpretation of *Paul's* Words may seem strange and uncouth, to persons who have drunk in another apprehension, and have taken it for granted, that *Paul* there refers to the tenth Commandment; consider the place yet further, and perhaps the Lord may please to open it to you from the very letter, even as he hath opened it to others immediately by his Spirit, by causing them to feel the thing which *Paul* felt, and to receive the Law as he received it.

Paul (in that seventh of the *Romans*) speaks of three States which he had known.

First, a state of life before the Law; *I was alive without the Law once*, v. 9.

Secondly, a state of death after the Commandment came; *Then sin revived, and he dyed.* When the Word of Life came with its living Commandment, to set upon sin indeed, then sin would dally no longer, it would no longer lie as dead, and let *Paul* live in his Zeal and Worship as he had done before; but it slew him, it shewed its power in him, sometimes deceiving him, and sometimes forcing him from that which was holy, Spiritual, Just, and Good, and to that which was unholy, insomuch as he did do what he hated, and could not do what he loved; and found himself a wretched man, and in miserable captivity, because of the Body of death, and the Law of sin in his Members, *v.* 23, 24.

3*dly.* A state of life, after the Commandment had done its Work, in throughly slaying of him. When that was removed, which the Law came against then, then he was marryed to another Husband, then he could bring forth Fruit unto God, *Rom.* 7. 4, then he could walk freely with God, not after the Flesh, but after the Spirit, *c.* 8. 4. and rejoyce in the life, and the peace, instead of roaring out because of the death, which came from the carnal mind, *v.* 5.

Now, When was the time when *Paul was alive without the Law?* Was it not when he was righteous, when he was whole? then he had no need of the Physician, then he had not received the Wound, even the terrible Wound which Christ then gives the Soul when he calleth to it by his Spirit, and giveth forth the Commandment, *Thou shalt not Lust.* When he had *Confidence in the Flesh*, being circumcised the eighth day, of the stock of *Israel*, of the Tribe of *Benjamin*, an *Hebrew* of the *Hebrews*, as touching the Law a *Pharisee*, concerning Zeal persecuting the Church; touching the righteousness which is in the Law blameless, *Phil.* 3. 4, 5, 6. Here was a living man: and his exact receiving the ministration of the Law in the letter, was part of his life: yea but he had not received the commandment yet that slew him. *Paul* was alive yet, and could flourish in the freshness his life, zeal, and abundant knowledge under this administration of the Law. But when God, who caused the light to shine out of darkness, shined in his heart, when God began the Work of the new Creation in him by his living light when the Commandment came fresh from the Spirit (the Commandment which was ordained to life, *Rom.* 7. 10. which the ministration of the Law in the letter was not, no not to the *Jews*, but another, *Deut.* 30. 14, 15.) then *Paul* began to feel the Sting of death,

death, and the Power of sin, which now arose up in its strength to retain one of its subjects, and to keep the stronger man than he, from dispossessing him, if he could. And now, how was poor *Paul* rent and torn, and harrased by the Enemy, and made to see and feel his miserable Captivity, until he had passed through the death, and was redeemed from under sin, and consequently from under this bitter Ministration of the Spirit, by his holy, pure, and severe *Law* against sin! For the man being dead, the *Law* hath no force against the Seed, nor against that which is one with, and lives in the Seed: And this is it he speaks to the *Romans* concerning, who also were acquainted with this Ministration of the *Law*, as *verse* 1. of this seventh *chap.* Now is it not very manifest, that *Paul* knew not sin spiritually by the Ministration of the *Law* in the *Letter*, but was alive without it, until he felt the Ministry of it from Christ in the Spirit? And that soon struck at his life, and by degrees slew it, killing the Body of sin in him, with its Members, and so preparing him for the Marriage to another Husband.

Object. *But by this then, a man is not only freed from the Law of the Letter, but also from the Law of the Spirit: for if this Law be ministred to him till death pass upon him, and till he be married to Christ; then after death is passed upon him, and he is Baptised into Death and risen with Christ and married to him, then this Law passeth away likewise.*

Answ. There is a double ministration of the *Law* of the Spirit: a sharp ministration against sin, and a sweet ministration in the renewed Spirit. The ministration against sin passeth away, as the sin is wrought out: but then the sweet Spiritual current and law of its holy and pure life in the renewed Spirit, is more vigorous and full. So that the law of the Spirit remaineth for ever, but its convictions, its reproofs, its chastisements towards the Worldly part, diminish and pass away, as the worldly part is wasted: and its sweet comforting presence, pure peace, fresh joy and life increase, as the new man grows and flourishes.

Quer. 2. *Whether the scope and drift of that fourth Precept, be not to perswade us to lay by the works of our calling one day in seven, that we may on that day wholly give up our selves to wait on the Lord, in the performance of duties of Piety and Mercy, for our attaining of, and growing in Sanctification and Holiness.*

Answ. The scope and drift of the fourth Commandement was to injoyn the *Jews* to keep the Sabbath strictly as a sign, by forbearing all works, and sanctifying it as a day of rest to the Lord according to the law, *Ezek.* 20. 12. But the substance being come (Christ, who is the body, *Col.* 2. 17.) the day and rest of the Spirit being known, the sign is at an end, and the thing signifyed taketh place. So that the rest is now in Christ, through the Faith, by his Spirit, where the Worship is. And this in the Gospel comprehends the time of Worship, the place of Worship, and the Worship it self (which are spiritual) where in substance all is known, enjoyed and solemnized, which was figured out in shadows under the law. The sanctification being come, the rest being come, the Lord of the Sabbath being come, shall not the sign of the sanctification, the sign of the rest, which rest the Lord of the Sabbath was to give, and lead the Spirits of his people into) pass away? *Exod.* 31. 13.

Quer. 3 *Whether the fourth Precept, do not as strictly bind us to keep Holy the seventh day, of or from the Creation, as it bindeth us to the observation of a seventh Day?*

Answ. The fourth Commandment did not require the observation of a seventh day in general, but of the seventh day in particular, of those of whom it required it: for what the *Law* required, it required of those who were under the *Law*, and not of others, *Rom.* 3. 19.

Quer. 4. *If the seventh days Sabbath, be not moral and perpetual, then how comes it to pass that it was instituted or appointed from the first Creation, when man by guilt stood in no need of a Saviour, nor yet of such a Ceremony*, Gen. 2. 3.

Answ. That it was instituted or appointed from the first Creation, or that God intended to require of man the Observation of it had he abided in innocency, is not manifest in the Scriptures: but that God did then bless and sanctifie it (in relation to the service he had for it) that is expressed in Scripture; *Gen.* 2. 2 3. And that this was one end for which he did sanctifie it, namely that it might be for a sign unto that people of the *Jews*, (which was the people he chose to set up his signs and figures of the invisible things among) the Scripture also testifies, *Exod.* 20, 11. But what further meaning there is in it,

and

and what relation it hath to all the redeemed of the Lord, in whom, God brings about the New Creation, with the reſt thereof, (as he did the old) it is better to wait to know and feel in the Spirit, than to be prying into with the curious, ſearching, fleſhly underſtanding.

Quer. 5. *If the ſeventh days Sabbath be not moral, and belonging both to Jews and Gentiles: then how comes it to paſs that it was given to all men in* Adam, *when there was no difference between Jew and Gentile? and was obſerved by command from the beginning, as appears by comparing together* Gen. 2. 3. *and* Exod. 16. 18, to 31.

Anſw. That it was given to *Adam* in innocency, or to all men in *Adam*, I do not find, nor do theſe places quoted make it manifeſt. But its being practiſed before the giving of the Law, doth not prove its perpetuity, or that it was not given for a ſign: for Circumciſion was inſtituted and obſerved long before the giving of the Law, (*Gen.* 17.) and Sacrificing long before that, (*Gen.* 4.) both which were ſigns of the inward, and not perpetual, as to the outward obſervation of them.

Quer. 6 *If when our Lord Jeſus* ſaith, Mat. 5. 18. *that till Heaven and Earth paſs, one jot or tittle ſhould in no wiſe paſs from the Law. If he there meant not the Law of the Ten Commandements, expreſſed in* Exod. 20. *then what Law did he mean?*

Anſw. By the Law is meant the whole Miniſtration of *Moſes*, as by the Prophets, *ver.* 17. the whole miniſtration of the Prophets: and that it is not to be reſtrained to the ten Commandments, is manifeſt by the inſtances which Chriſt gives, more of which relate to other parts of the Law, then to the Commandements; for there are but two inſtances out of the ten Commandments, but there are four inſtances out of other parts of the Law, as may be ſeen, *ver.* 31, 33, 38. and 43. of that Chapter. So that Chriſt doth not only take in the Ten Commandments, but he takes in the reſt of *Moſes* his Miniſtry in the Spirit, not one jot or tittle whereof is to paſs, till it be all fulfilled; but was to ſtand in the letter to the *Jews* its full ſeaſon, and then in the Spirit till all be finiſhed there alſo.

The Law and the Prophets were untill John, from that time the Kingdom of God began to be Preached, *Luke* 16. 16. and both the Law, Prophets, and *John* himſelf were to decreaſe and Chriſt and his Kingdom to increaſe. Chriſt in this 5 of *Matth.* had been Preaching the Kingdom, declaring to whom it appertained, and the bleſſedneſs of ſuch: Now this his manner of Preaching might ſeem to derogate from the Law of *Moſes*, and from the Prophets, whoſe Doctrine and diſpenſation hereby he might ſeem to deſtroy. But Chriſt taketh away the occaſion of ſuch a miſ-apprehenſion, bidding them not think he came to deſtroy the Law or the Prophets, for he was not come for that end, but to fulfil. Wherein he doth theſe two things.

Firſt, he eſtabliſheth that miniſtration of the Law and Prophets for its ſeaſon, till it ſhould be fulfilled by him the ſubſtance, who was to fulfil all the righteouſneſs of it. It ſhould laſt out its whole day, and ſhould not fail in the leaſt Tittle of it (as he himſelf explaineth it, *Luke* 16. 17.) till the Heaven and earth of the *Jews* paſſed away, *Heb.* 12 27, 28.

Secondly, He taketh in the ſubſtance of it into his own miniſtration, and layeth it more inwardly, and cloſely, and largely upon the Spirits of his Diſciples, than *Moſes* had done in the Letter upon his Diſciples. But he doth not give it out in full, but only giveth a taſte to his Diſciples how ſtraitly he would miniſter it to them by his Spirit, as they came under his Yoke, *Math.* 11. 29. which Yoke is his Spirit or the Law thereof, as *Moſes*'s Yoke was the Law of the Letter.

Now mark yet further, Chriſt doth not give out the Letter for his Law, as it was delivered by *Moſes*: but requireth ſomewhat of his Diſciples, which comprehends the Letter. As now when he adminiſters the Law againſt Revenge, from whence Murther proceeds, he doth not ſay, *Thou ſhalt not kill*, as *Moſes* had ſaid to them of old time, but ſaith, thou ſhalt not be angry without a cauſe, nor give thy Brother any provoking language, *ver.* 22. Nor does he ſay, *Thou ſhalt not commit Adultery*, but thou ſhalt not let out a luſtful look, nor let in a luſtful thought, *v.* 28. And had he ſpoken here about the Sabbath, would he have adminiſtred it in the letter, or would he have commanded the obſervation of the true Sabbath, where no Work is done, no Fire kindled (nor ſo much as any ſticks gathered to make a fire with) nor no Burthen born; but the Man-ſervant, the Maid-ſervant, the Oxe, the Aſs, and every Creature reſts in the

the Seed. *The Son of man is Lord of the Sabbath.* It is true he subjected himself under the Law, but yet he was still Lord: and he maketh all his, Kings and Priests to God, who being once baptised into his Death, know also his Resurrection and Reign.

Object. *But all the other Commandements are to be kept according to the Letter; for although it should prove so, that Believers are not bound to observe them by vertue of* Moses's *ministration in the Letter, but by vertue of the ministration of the Spirit, yet the Commandments themselves are kept: but take away the outward observation of the Sabbath, and this Commandment hath no fulfilling at all according to the Letter.*

Answ. This ariseth from the different nature of the thing: for the other Commandments require or forbid that which is either good or evil in its own nature; but this is but good or evil by institution or command. To keep a day, or not to keep a day, is not good or evil in it self, but as it is commanded, or forbidden, or left at liberty in the Lord, and according as it is done or forborn by him, who received the command or prohibition, or is let into the liberty of the Gospel, *Rom.* 14.6. So that if the Nature of the thing required in this Commandment, had been alike with the nature of the things required or forbidden in the other Commandments, it would have been as durable after the dissolution of that Covenant, as the other things therein contained were, which vanish not in themselves upon the dissolution of that Covenant, but only pass into an higher way of dispensation, where they retain their full vertue and strength, even according to the letter, though not by vertue of the administration of the letter, another higher and fuller administration of a better Covenant challenging and taking its own place.

Qu. 7. *If the Seventh Days Sabbath be not Moral, but and Abrogated Ceremony, now since Death of Christ; Then wherefore should our Saviour instruct his Beloved Apostles, that must instruct Christian Churches to Pray,* (Mat. 24. 20.) *that they might not fly on the Sabbath, knowing that their flight would fall out more then thirty years after his death?*

Answ. Great was the hardship the *Jews* under-went in the siege of *Jerusalem*, by that apprehension of theirs that they ought not to do any work (not so much as of defending themselves) on the Sabbath, which hardship such Disciples of Christs among the *Jews*, as could not easily be drawn off from the Law and *Jewish* Observations, but still were for circumcision and keeping of an outward Sabbath, might be liable to: Now Christ and the Apostles after him, were not hasty to draw them from such things, but for a time bore with them therein, insomuch that *Paul* circumcised *Timothy*, and became to the *Jews* as a *Jew*, and to them that were under the Law, as under the Law himself also. But the strength of the Query seems to lie in this, *That it should bear the name of Sabbath from Christ's own mouth, in relation to somewhat which should happen on it more than thirty years after it should cease to be Sabbath.* To which my Answer is plain, that that may as well bear the name of Sabbath, as *Jerusalem* or the Temple bear the name of the holy Place, *ver.* 15. of the same *chap.* For *Jerusalem* and the Temple did as much cease to be the holy place above thirty years after those Words were spoken, as the *Jewish* Sabbath could cease to be the Sabbath.

Now for the sakes of such as have been truly exercised in their Spirits by the Spirit of the Lord (and have felt the powerful work of his Grace, and a building raised up by him) and may yet be further exercised, I shall add this. *Jerusalem* was a type of an inward building in the Spirits of Gods people, both in its rearing up, in its scituation, in its standing, in God's dealing with it all the time of its standing, and lastly in its downfal and utter desolation. There is an appearance and building of God in the Spirits of his People, which is to give way to, and be swallewed up in a fuller and higher appearance. But the fleshly Spirit, getting into this building, will not give way to the further and more inward and spiritual appearance of the Spirit, but will have the first building stand as the building, and will entertain no further appearance of God, then as it can comprehend it, subject it, and afford it a place in the first building. Hereupon God distresseth *Ariel*, even the City which *David* built (saying within his heart, surely *that which I have built will I break down*, and *that which I have planted will I pluck up*, even *this whole Land*, So he causeth the overflowing scourge to pass, even over *Thy whole Land, O* Immanuel) Now when the enemy enters within the holy City, and within the holy Temple, it is time to fly, and exceeding great distress will befal that

Disciple

Diſciple, whoſe flight is either on the Winter or on the Sabbath day. Do not imagine at this, but if the Lord open it not at preſent, wait his ſeaſon: for the thing is true and ſealed, both by the openings of the Light eternal, and by ſenſible exerciſes and experiences from that Light.

Thus I have anſwered ſuch of the Queries as concern the ſeventh days Sabbath. Such as ſeem to argue the unwarrantableneſs of obſerving the firſt day of the week for a Sabbath, I leave to thoſe to whom they are tendred (and of whom an Anſwer ſeems ſo conſcienciouſly and zealouſly deſired, as I do not ſee how it can be reaſonably neglected or denied) that by weighty evidence of Scripture he may be reduced, if he hath erred: but if not, but it be truth which he hath therein held forth, the Lord may be honoured in mens bowing and ſubjecting to every truth of his, by what Inſtruments ſoever it pleaſeth him to make it manifeſt.

Some Queries ſent in Writing (upon occaſion of an Epiſtle directed to all ſuch as obſerve the Seventh Day of the Week for a Sabbath) Anſwered.

Query 1.

IF *the whole Law of* Moſes, *the Law of the Ten Commandments, as well as the Law of Sacrifices, were both added upon one and the ſame account for Tranſgreſſions; Then why doth the Holy Spirit in the Scriptures lay forth ſuch an antiphitical uſe of them* (I ſuppoſe he means anti-tipical) *the one that ſin might abound,* Rom. 5. 20. *the other ſacrificing for Sin?* Heb. 9. 7, 8, 9.

Anſw. That the Law of *Moſes* was added becauſe of Tranſgreſſion, is manifeſt from that Scripture quoted by me in my Epiſtle, as well as from other Scriptures: and one end, why it was added in relation to tranſgreſſion was, that the offence might *abound*, which would make the Sacrifice or propitiation for ſin appear more neceſſary and more acceptable. And the Sacrifices alſo relate to the Sinner, ſome referring to the Sin committed, others to the thankfulneſs and acknowledgement due for the peace, mercy and bleſſings of God towards his poor, ſinful, erring Creatures; both which were to laſt till the time of Reformation from the ſin, *Heb.* 9. 10. and *Gal.* 3. 19. (But that they were both added *upon one and the ſame account*, that I did not affirm, that is wrongfully put upon me.)

Now though both theſe were added becauſe of Tranſgreſſion, yet they had not both the ſame uſe and ſervice in relation to Tranſgreſſion, but the one was added to diſcover ſin, and to make it appear exceeding ſinful, *Rom.* 5. 20. the other to blot it out, to take it away, to make atonement for it, which the Sacrifices did, making the ſinner upright and perfect as relating to that outward ſtate and capacity, though they could not as pertaining to the Conſcience, *Heb.* 9. 9.

Quer. 2. *If the whole Law, the ten Commandments as well as the Sacrifices, were repreſentations, figures, or ſhadows of ſomewhat relating to Chriſt the Seed: Then what did they in general, or either of them in particular repreſent, figure, or ſhadow forth, before they were written in Tables of Stone, or ſince they were written in Tables of Stone, more of Chriſt then, then now.*

Anſw. That the ten Words were ſome of the Precepts of *Moſes*, and appertaining to the firſt Teſtament or Covenant, all which Precepts were ſprinkled with blood, cannot be denied: And the Apoſtle diſtinguiſheth the Precepts of *Moſes* under the Law, which were ſprinkled with the blood of the Sacrifices under the Law, *Heb.* 7. 19. from the Precepts of Chriſt which he writes in other Tables, *ch.* 10. 16. which alſo are ſprinkled with Blood, but not with the Blood of Bulls and Goats, but with his own blood: and he that receives any of theſe Precepts out of the blood of Chriſt, cannot truly and ſpiritually obey them, though he may ſtrive much to form his ſpirit into the obedience thereof. Now the time and ſeaſon of their ſignification, was the time which God alotted them under the Law, wherein was the uſe of ſigns: but the Goſpel is a ſtate of ſubſtance,

of

of bringing the life and immortality iuto the heart, and into the poſſeſſion of believers, which the ſtate of the Law ſhadowed. So that they are not ſigns ſince the Goſpel, ſince Chriſt put an end to the Law-ſigns, ſhadows and figures, nor yet before the *Law* to Believers, ſo far as they were in the New Covenant: (For as the thing ſignified cometh, ſo that which ſignifieth it palleth away) though that was a mixed ſtate, wherein God gave a taſte of both Covenants, before his perfect diſpenſing or bringing forth of either.

Que. 3. *If the whole diſpenſation of the Law was given to the Jews, and not to the Gentiles, and ſo the Gentiles not bound to that Law, but another way for them to know the mind of God: Then whether that Law cited* Rom. 2. 15. *which the Gentiles ſhewed (the work of in their hearts) be another Law contrary to that Law that was given to the Jews, even the ten Commandments.*

Anſw. The Law which is the ſubſtance, is not contrary to the Law which is the ſhadow, but is the comprehending and fulfilling of it. The Law in the Spirit (written by Gods power and preſence in the heart and mind) is not contrary to the Law in the letter, but is an higher and more glorious miniſtration of it. The one Commandment which God gave by *Moſes* to the *Jews*, *Deut.* 30. 11. which was the commandment of life and death, as relating to their inward and eternal ſtate, *ver.* 15. was not contrary to the Ten Commandments, which God had commanded them before by another Covenant, which he had made with them as an outward people, and which was to be their Rule as to their outward ſtate: for they were choſen by God to be an holy People outwardly, and ſo an outward Rule of Holineſs and Obedience was preſcribed them: but by all their obedience thereto, they could not be juſtified, but only by hearing, believing and obeying Chriſt the Word nigh in the heart, and by feeling in the ſpirit the blood of that one offering.

Que. 4. *If the Gentiles were not bound (under that Law that the Jews were) which carryed the Curſe with it: then which way have the Gentiles Redemption by Jeſus Chriſt: ſeeing all that are redeemed, are redeemed from the Law and the Curſe thereof*, Gal. 4. 5. and 3. 13.

Anſ. As they were under the Curſe outwardly by tranſgreſſing that outward Law or Covenant, and ſo miſſed of the outward happineſs of the Holy Land, and ſtill met with Wrath and Judgements, and at laſt utter cutting off, as to their outward ſtate, and as to all their hope from that Covenant: ſo he that comes to receive the Miniſtration of the *Law* of the Spirit, will find the Curſe as abundantly inwardly, even till that be cut down by the Sword of the Spirit, which the Curſe is to, and that brought into Dominion, to which is the promiſe and bleſſing. So that the Gentiles find as great need to be redeemed from the Curſe inwardly, which the inward *Law* brings upon the Tranſgreſſor, as the Jews did outwardly; yea, and find a more heavy burthen and load than ever the Jews did outwardly. *Paul* when he was alive in the outward Adminiſtration of the *Law*, not being acquainted with the inward, he knew little of the Curſe, he was according to it blameleſs, *Phil.* 3. 6. but when he came to receive the living light of the ſpiritual Adminiſtration of it into his ſpirit, then he felt the burthen, and weight, and miſery of ſin, and the Curſe indeed, and cryed out, *O Wretched Man, who ſhall Deliver!*

Qu. 5. *If the duration of the diſpenſation of* Moſes *Law in the Letter was till Chriſt the Seed ſhould come and fulfil it, and the diſpenſation of* Moſes *Law (ſo ſtated without diſtinction) between that that was perpetual, and that that was Ceremonially vaniſhing, and ſo in the fulfilling of it beſides: Then what Law or Commandments that or they were, which while* Moſes *diſpenſation was in full force, is ſaid to be perpetually ſure to ſtand faſt for ever and for ever, as* Pſal. 10. 11, 7, 8. *and when Chriſt the Seed was come, and had fulfilled all that the Father had appointed him to do, was eſtabliſhed,* Rom. 3. 31. *and not one jot or tittle of it to paſs ſo long as Heaven and Earth remain?* Mat. 5. 18. and *Luke* 16. 17.

Anſ. That diſtinction between ſomething in *Moſes* Law being perpetual, and ſomething Ceremonial, is not ſound and proper in this place: For all that was under *Moſes* Law was but a ſhadow, as in that diſpenſation, and that Teſtament was dedicated with Blood (with the Blood which was a ſhadow) which related to every Precept, *Heb.* 9. 18, 19. and it was all ſubſtantial and perpetual in what it ſignified and related to; The Sacrifices were ſubſtantial in that Sacrifice which they ſignified, as well as the law and precepts were ſubſtantial in the law and precepts which they ſignified. And as

the first Covenant pointed at a second Covenant, so the *Laws* of the first Covenant pointed at the *Law* of the second Covenant, the Ministration whereof is from the Mediator of that Covenant, and they come into the heart sprinkled with his Blood. Now the *Law* or Commandement, which even under that dispensation was to be perpetual and last for ever, was *the Word in the heart*, and the laws thereof, *Deut.* 30. 14. which *Moses* by especial order from God, and according to the tenor of another Covenant directed the Jews to *v.* 4. For the *Law*, as administred by *Moses* in the *Letter* is not perpetual or eternal; but as it comes from the Spirit, and is administred in the Spirit, so it is spiritual and eternal. That administration was fitted to that people: and (we know) the *Lord*, if he had pleased, could have given a fuller administration of his law in the letter than that was, as Christ plainly intimates divers times, *Mat.* 5. But if it had been never so full, yet the administration of it in the letter, is to give place to the administration of it in the Spirit; so that the administration of it in the letter is not perpetual, but for the time which God alotted it; but the administration of it in the Spirit is eternal and perpetual, and there it remains an eternal light, witness, and Sword against sin and the transgressor. And thus it is established in the hands of the Spirit, after the season of that ministration of it in the letter was ended; and thus not one jot or tittle of it was to pass away, after the other ministration with every jot and tittle of it was ended.

Que. 6. *If the coming of Christ in the flesh: and his fulfilling all the righteousness of the Law; and being foretold by* Moses *to be that Prophet, that was to be heard in all things which is not denyed by us; but if by these he put an end to the Law of the Ten Commandments and gave forth another Law to his House or Family; Then what Law that is, and whether it be contrary to that Law that he with the Father gave forth as* Deut. 33. 2. *with* Psal. 80. 17. *which now is in Gospel ministration holy, just good as* Rom. 7. 12. *and Spiritual* ver: 14.

Ans. It is the law of the Spirit, or the light of the Spirit in the heart, which discovers sin (not only in the outward acts, but in its principle, rise, first motions and inward nature) giving forth his living commands against it. This is the law now, in which the believer is to begin, *Gal.* 3. 3. and according to which he is to go on to perfection. For as the believer is begotten of the Spirit, and born of the Spirit, so he is to receive the ministration of his law from the Spirit, and in the Spirit, He receives a gift of Faith, a measure of Faith from the eternal spring of life, and that's his lavv. His lavv is *the Law of Faith*. The light of life, vvhich he receives in the Faith, opens the mind and vvill of Christ to him in the spirit, shevving him both sin and also the things of God more fully then the Law of *Moses* could, though opened by the Spirit; for it is a fuller, a deeper kind of ministration, and so opens the things which it ministers, more fully than a ministration of an inferiour nature can. Yet it is not contrary to *Moses* Law, but comprehends all the substance, all the righteousness and equity of it, (as I said before) which it as a shadow represented, and commanded to that outward or shadowie people the *Jews*. But the Law which *Paul* spake of, *Rom.* 7. was the Law of the Spirit, or such a ministration of the Law as *Paul* knew not, all the while he was under the ministration of *Moses*'s Law blameless; but this Law found out sufficient blame in him, *ver.* 14 &c.

Que. 7. *If Jesus Christ as he is the Son gave forth another Law to his House or Family: and that Law contrary to that that the Father gave forth; then whether there is not two Law givers, when the Scriptures say there is but one,* Jam. 4. 12.

Ans. The substance, when it is shadowed out, or when it is nakedly dispensed, is one and the same thing; so that when ever it comes, it cannot be another thing, than what the shadow represented it to be. *Moses* his Dispensations and Christs are one in Spirit: and when he cometh in Spirit, he doth not destroy either *Moses* or the Prophets, but comprehends them: So that the Law is but one, although the dispensations of it have been various: but the proper dispensation of the Law now to Christians is Christs dispensation, not *Moses* his dispensation; and Christians are now to look for Light and Knowledge of it, in the Tables where Christ writes it, according to his Covenant. So that there have not been two Laws given out, but the one Law of God hath been variously dispensed: in and according to the letter by *Moses* to the *Jews*, in and according to the Spirit by Christ to his Disciples.

Que.

Query 8. *If the Tables of Stone, the Writing of the Law of the ten Commandments in the Tables: and the Law of the ten Commandments it self which was written (were figures or representations)* Then whether *the Finger of God's Spirit doth write the Law of God (two ways in the inward Tables) So called, namely, in the heart of Christ's Family: In one way whilst* Moses *dispensation was on foot,* Psal. 37. 31. *For the* Psalmist *speaks in the present tense (which was under that dispensation:) Now is it another way in this latter dispensation expressed,* 2 Cor. 3. 3.

Query 9th. *If two ways, then how doth the Finger of Gods Spirit write them those ways.*

Ans. The eternal Covenant was the same under the Law, as under the Gospel; and its Tables were the heart then, as well as now, and its way of writing the same then as now, even by the finger of God's Power or eternal Spirit: and thither the *Jews* were even then referred for the inward writing of the Law, *Deut.* 30. 14. So that they that truly hearkened, even to *Moses*, were to wait on this Word, which was nigh in the heart, for the Writing of his Laws there. And they that hearkened to this Law which endureth for ever, knew the Writings thereof in their hearts; whereas the *Jews*, who were very diligent to get the Law into their hearts from the letter, could never thereby attain the Writing of it there, but were still found breakers of it, and under that curse which belonged to the breach. *Abraham, Isaac*, and *Jacob, David* and the Prophets knew the inward *Jew*, who becomes so by the inward Covenant, and by the inward dispensation of the Law in that Covenant and the Law which was after the promise, could not disannul the promise which was before it, but it stood good and firm to the Children, even to all the spiritual Seed, the whole time of that outward dispensation of the Law,

Que. 10. *If not, then how doth the writing of the Law in Tables of Stone: represent the writing of the Law in the Tables of the heart: seeing the Tables of the heart were writ upon by the Finger of God's Spirit whilst the Tables of Stone were in full force and the dispensation had not ceased.*

Ans. Though the Tables of Stone, or Law thereof was in force to that outward people of God the *Jews*, yet this did not destroy his inward people, nor his inward Tables in their hearts, nor hinder him from writing his inward Law there; but the inward and eternal Covenant ran underneath to them inwardly (even all the time of that outward dispensation) whereby they were made inwardly righteous and obedient to God. And as God had particularly directed by *Moses*, to the Word and Commandment of that Covenant: So he would not fail to write it thereby in the hearts of such, as turned to that Word and Commandment. So So that this was the Law, which God wrote in the heart even then, and was always the invvard substance, vvhile as *Moses* his dispensation vvas but an outvvard sign thereof.

Que. 11. *If the Law of the ten Commandments it self: which enjoyed Love and Duty to God: and Love and Duty to Man, as,* Matth. 22. 37, 38, 39, 40. *Was, or is a Figure of another: Then what Law that is, that's the anti-type of this Law, which in succeeding of it, enjoyns not Love and Duty to God: And not Love and Duty to Man.*

Ans. This Query ariseth from a great mistake, as if the Lavv in the Letter and the Lavv in the Spirit could not require the same thing, vvhereas they do require the very same thing in substance, but several vvays, according to the difference of each administration, to vvit, the one litterally of a litteral or outvvard people, the other spiritually of a spiritual or invvard people. The one requires love according to the tenour of the letter, the other according to the Spirit.

Que. 12. *If the owning of the ten Commandments as they are plainly laid down in the Letter, be a breaking of them in the Spirit, and especially, those contained in the first Table: Then how doth the Truth of God written, which is Life and Truth,* Acts 7. 38. *and* Eccl. 12. 10. *And the Spirit which is given forth meet together, seeing the Spirit leads and guides into all Truth.*

Ans. I do not know any, who hath said, *That the owning of the ten Commandments as they are plainly laid down in the Letter, is a breaking of them in the Spirit*, but he that hath the Spirit, owneth the dispensation of the letter in its place and season: but the Spirit doth not teach him to run from his own dispensation (where it is livingly admi-

niſtred to ſuch as wait on the eternal Word in his Covenant of Life for it) to that diſpenſation which was appointed for, and given forth to others. But that the truth, as it is written, (outwardly) is Life, I do not read, but otherwiſe, 2 *Cor.* 3. 6. Where *Paul* ſaith, *The Letter killeth*, (ſpeaking of the Letter of the New Teſtament.) The Spirit indeed guides into all truth, but it is the living Soul whom he ſo guides, and it is the living Truth into which he guides in the New Covenant, though it was he alſo, who gave forth, required, and was able to lead into the letter of the Old Covenant.

Que. 13. *Whether when* Jehovah *gave forth the ten Commandments plainly as a Law in the Letter, he did intend by the obſervation according to the Letter: the breach of them by the Spirit.*

Anſ. The Spirit doth not teach to break the Commands in the Letter, but ſuch as are under the Miniſtration of the Letter, to obſerve them according to the Letter; and ſuch as are under the miniſtration of the Spirit, to fulfil the righteouſneſs of them in the Spirit. (Yet the Son of Man is *Lord of the Sabbath*: and if he bid a man *Take up his Bed and walk*, which was bearing a Burthen and doing of Work on the Sabbath day, it is no breach of the Sabbath.) Now this is moſt righteous, that as the Son's reſt ſhould be entred into under the Goſpel, ſo his day of reſt ſhould be kept by his Diſciples and Family.

Que. 14. *Whether to ſay, the keeping the Law of God according to the Letter, is a breaking of it in the Spirit: be not a charging of God, that gave it forth to be kept, and the holy Spirit that incites (us ſo to do now in this adminiſtration,* James 2. 8. *and ſays they do well that do ſo) and yet thou ſaiſt they break it in Spirit: but tell us by any one Scripture, how a man aſſiſted by the Spirit to own* Jehovah *alone to be his God according to the letter of the firſt Commandment doth break the Command in the Spirit. Or ſo the like of any other of them.*

Anſ. This Query is altogether from a miſtake, for it was not ſaid by me, That *the keeping the Law of God according to the Letter, is a breaking of it in the Spirit*; but that he that *runs back to the Law in the Letter, to take up any Command as held forth in it, will be found a breaker thereof in Spirit.* And for this, the *Jews* in general, and *Paul* in particular, may be my inſtances, who was exceeding ſtrict according to the Letter of the Law, but yet was a grievous breaker of it in Spirit, and did not love his Neighbour as himſelf, but in a blind zeal was a bitter Perſecutor: And if the *Jews* had taken that direction of *Moſes*, Deut. 30. 14. The obſervation of the Law in the Letter might have been more eaſie to them. So that the turning towards, and receiving the Word in the heart, from whence the Letter came, is the only way to fulfil the Letter; and the Law is not ſo much as to be known, much leſs fulfilled, by running to the letter of it in the firſt place. And this I certainly know, that there is no coming to the Lord of life, nor no keeping chaſt to him, but in the New-Covenant, and in the light of the Lord, as it is there diſpenſed: and till then, the mind cannot forbear making of Images and falſe Repreſentations of him to it ſelf, though being from the light of this Covenant, it cannot diſcern that it doth ſo, no more than *Paul*, by the Letter of the Law could diſcern how he was a breaker, thereof, in his Violent Perſecutions.

Que. 15. *Whether the Prophets, Jeſus Chriſt, or the Apoſtles, their keeping the Law according to the Letter, that they did do ſo, is evident, did break the Law in the Spirit.*

Anſ. The Prophets were under the Law as to their outward ſtate, though inwardly not without feeling the vertue of the New-Covenant. Chriſt alſo was made under the Law, and took upon him the fulfilling of that diſpenſation of *Moſes*, that he might bring the believing *Jews* from under it, into the liberty of the Spirit, that they might receive the adoption of Sons, and the free Miniſtration which was appointed for the Sons, and might not be held under that Miniſtration of Bondage, which was appointed for the Servants. And the Apoſtle bids Believers to ſtand faſt in the liberty wherewith Chriſt had made them free, not making themſelves debtors to the Law, *Gal.* 5. 1. For they were Children of the Promiſe, Children of New *Jeruſalem*, the Free-Woman, Children of the New-Covenant, and not Children of *Mount Sinai*, the Old-Covenant the Law in the Letter, *c.* 4. 15, 16.

Que,

Qu. 16. *If there be but one day of rest holy to the Lord and all the Sabbaths of the Law were but signs of it, that is said to be the day of redemption that the Lord hath made. Then whether that day be a day natural, one of the seven Days of the Week, which either respect the Day on which our Redeemer suffered, or that on which he rose again from the dead, or any other?*

Ans. As the Gospel is not natural, but spiritual: so its day of rest is not natural, but spiritual likewise. Yea, I may add this also, the six days Work in the new Creation are not natural neither.

Qu. 17. *If not so, but that it should be intended applicable to the day or time of the Gospel Administration from the time that Christ suffered in the Flesh, unto the end of the World.* Then whether *this day that is intended as a Sabbath, is one with that day that the Scriptures intend and call a Sabbath, which Christ himself gave his Disciples charge to have respect unto in their flight,* Mat. 24. 20.

Ans. The supposition here put, demonstrateth that those that put it, have no acquaintance with the Gospel-Sabbath, but propose another outward time for it, even the time from Christ's suffering in the Flesh, to the end of the World. Now if any should so affirm, it were as justly to be excepted against, as pressing the observation of the *Jews* Sabbath is. That which signifieth is outward or natural, and signifieth to that part which is without: that which is signified, is inward and spiritual, and is known, entred into, kept, and injoyed in the Spirit. It is a Spiritual Sabbath, not a natural, which God hath instituted for his spiritual People, after he hath led them out of spiritual *Ægypt*, into the spiritual Wilderness, where he administreth to them the Law in the Spirit, and teacheth them to worship him in Spirit and Truth.

Que. 18. *If they intend one and the same Sabbath day, then how impossible was it for the Disciples of Christ to escape flying on that Sabbath day, though never so fervent in Prayer, in regard that this Sabbath spoken of began when Christ had suffered and put an end to the dispensation of* Moses's *Law: and the flight spoken of by Christ, which respects the Lord's Sabbath was not until many years after sufferings.* Supposed Sabbath being before denied, the Foundation of this Query fails.

Ans. Christ's Sabbath is not an outward time or day in the Flesh, but a day in the Spirit, even a day of rest from all the labours of the fleshly part: But this was spoken to before, in the Answer to the last of *W. Salter's* Queries, whereto I may add this: Christ spake to his Disciples of things, as they were able to bear them. Now as they understood not his death, so then they understood not the abolishing of those things, which were to pass away after his death: so that Christ might very well call *Jerusalem* the holy place, and the seventh day the Sabbath, speaking to them in that state.

Que. 19. *If they intend not one and the same Sabbath day, then which are the Disciples of Christ to have respect unto, whether that that Jesus Christ enjoyned his Disciples to have respect unto, or that that* Isaac Penington *would injoyn the Disciples to have respect unto.*

Ans. This Query hath very little in it, save to shew the unsavourinesse of the Spirits of them that put it, and their want of acquaintance with the Ministration of the Spirit. They that know the Gospel-Sabbath (which is the substance of the Law-Sabbath) can tell who injoin'd it them, and can also tell, that he hath not required of them the observation of the *Jews* Sabbath. But they that are born after the Letter, have been always subject to revile and reproach the truths of the Spirit, and those that testifie thereto.

Que. 20. *If the Lords holy Sabbath be that day which we may suppose is intended by this Paper sent unto us: to be the day that contains the time of Gospel-administration: then whether that Sabbath doth prohibit outward Labour as well as abstaining from Sin, if not, then which way must this Sabbath be kept. Seeing, that they that did and doth observe the weekly Sabbath, did and doth it in the Spirit, And rest by Faith in Christ, Worshipping the Father in Spirit and in Truth.*

Ans. The Gospel-Sabbath begins not in the observation of outward time: but as it is spiritual, so it hath a spiritual beginning, increase, and perfecting, wherein there is a rest to the Spirit from Sin, and from the creaturely Works, and a Worshipping

in the Spirit, even as on the outward Sabbath there was a bodily ceasing from labours, and an outward worshipping. And he that heareth the joyful sound of deliverance from sin and Self-working, and entreth into the Faith (beginning to cease from his own Works and Working, and to wait in the Spirit on the Power for its working in him) hath a taste of the Gospel-Sabbath, and beginneth to see that day, which the type pointed to, and ends in.

Que. 21. *If that that was ministred to* Paul, Rom. 7. *Thou shalt keep the Sabbath, or belive in the Light, follow the Light, and the observing of either of these in the Spirit, to be a keeping the whole Law.* Then how *are the Scriptures observed if the keeping of one Commandment be a keeping the whole Law when the holy Spirit in Scriptures says that he that offends in one point is guilty of all*, James 2. 10.

Ans. I did not say, that the keeping of one Commandment is the keeping of the whole Law; but that the observing in Spirit of any one of those there mentioned by me, is the keeping of the Law: which was not barely said, but demonstrated, because no part of the Law can be broken, but every one of these must be broken. He that commit any sin, breaks the Gospel-Sabbath, which is a resting from all sin and Self-works, errs from the Law of love received in the Spirit, which shuts out all enmity and transgression both against God and Man; departs from the fear, which keeps from departing from God by any iniquity; and enters into the Lust, which is the Womb of sin, out of the compass of which Womb sin cannot be conceived, much less committed. So that *Paul*, in that Law received from the Spirit. *Thou shalt not Lust*, saw the whole Body of sin struck at, whereas before, under the Ministration of *Moses* in the Letter (according to which he said he was blameless) there was not so much as the life of one sin struck at, but for all his exact answering of the Law according to that ministration, he was alive still. To decide this Controversie, let it be put to tryal, let any one singly wait on the Lord for the administration of his Law in the Spirit, and if the Lord give forth that Command to him, *Thou shalt not Lust*, in the clearness of the light of his eternal Spirit let him try, if continuing in obedience and subjection thereto, he can commit any one sin whatsoever. I do not say, that a mans proposing to himself that he will not lust, or his striving of himself to love and fear the Lord, or his applying himself to keep the Sabbath or rest from sin to the Lord will do this. (Nay this is but an administration in the letter, and will prove Weak against the inward Strength of the Enemy) but receiving the Law in its pure living administration in the Spirit, and from the Spirit, here comes strength against the Enemy, which is too hard for him, while it is abode in. And this the Apostle *Paul* taught the *Galatians*, who were running backward towards the Law, and not forwards in the Spirit: He bids them *Walk in the Spirit*, Gal. 5. 25. And so doing as they should not be under the Law, *v.* 18. So neither should they be breakers of the Law: For within those bounds sin enters not, but is kept out, not so much as a Lust against the Law being there known, much less any open Transgression against it: and against such as thus keep within the bounds of the Spirit there is no Law, *ver:* 22, 23. But against all that make themselves debtors to the Law of the Letter, there stands in force both the Law of the letter and and of the Spirit also; and they cannot in tha state be free from the condemnation and curse thereof, whatsoever they may imagine concerning themselves, and their own state, from a mis-understanding and mis-application of the Scriptures.

The first Letter Answered.

THERE is a double Ministration of the Law: a Ministration in the letter, and a ministration in the Spirit. The Ministration of the letter was by *Moses*, from Mount *Sinai*, in Tables of Stone, to that outward people the *Jews*: The Ministration of the Spirit is by Christ from Mount *Sion* in Tables of Flesh, to Believers or his Disciples. Now this is it which the Lord hath made manifest to me, that the Disciples of Christ, or Believers, are to have recourse to their administration for the receiving of the Law from the Spirit, and not to run back to that Ministration which was litteral and outward, and fitted to a litteral and outward people. This was more fully set down in my Epistle in several particulars. Now in opposition to this, it is said, First

First, *That all written in that Epistle, makes no more at all against a Gospel spiritual observing in love the seventh day Sabbath to the Lord, then they make against a Gospel Spiritual observing of the other nine Commandments.*

Ans. My Epistle striketh not at a Gospel Spiritual Observation of any thing; but he that will obey Spiritually, must receive his command from the Spirit in that way which the Spirit hath chosen to dispense it to him in. Now the same Spirit, which wrote his Law in the letter under the old Covenant, writeth his Law in the hearts of believers under the New Covenant, *Heb.* 8. 10. which is a better Covenant, and of which Covenant Christ is the Mediator, *ver.* 6. and Christ is as faithful to give forth the Laws of his Spirit in the hearts of his people, as their condition requires them, as *Moses* was to give the Law written in the Tables of Stone to his House, *Heb.* 3. 5. 6. And as *Moses* pointed his Disciples to Christ coming in the Flesh, so Christ pointed believers or his Disciples to the Comforter, the Spirit of truth, first to wait for him, and then to receive light or his law of life from him: And this is Gospel or New Covenant, even that which the Spirit speaks or writes in the heart, and this hath power in it and saveth, whereas the Letter killeth. Now consider seriously, whether should a believer go for these Laws? to which Covenant? to *Moses*'s Covenant, or to Christs Covenant.

Secondly, *That all these Commands being holy and good, are to be loved, and in love to be observed,* &c.

Ans. All the Statutes, and Judgements and Ordinances, and Precepts of the Lord are holy and good, and are to be loved: but each is to be obedient to that which God requires of him, and to have recourse to that ministration for the Law of God to him, under which God hath set him. He that believes, he that hath received the Spirit, is to have recourse to the law of Faith, and to the Spirit for his light or law: he who was under the law of *Moses*, was to have recourse to the law of *Moses*: for the law of *Moses* spake to them who were under it in his Family, giving forth the Precepts, or the Commandments of that dispensation to them who are under his Testament, *Heb.* 9 20. And Christ speaks to his family by his Spirit, whom his Disciples are to hearken unto, and not to grieve him or quench his motions, or despise his Prophesyings, but give diligent heed thereto, until the day dawn, and the day-Star arise in their hearts.

Now to obey in love, doth not make the distinction of the ministrations: for love belongeth to each ministration. The Jews in their day were to obey the Law in love, and to have it in their hearts, *Deut.* 6. 5, 6. But this makes the difference, the Jews were to seek to the letter for it, the Disciple is to receive it from the Spirit; for he is to begin in the Spirit, *Gal.* 3. 3. Whereas the Jews beginning was in the letter. And this is obedience in the newness of the Spirit, when the law is received fresh from the Spirit, who both writes new things and brings to remembrance old things livingly and powerfully: but to go to *Moses* ministration and learn it there, and get it into the heart from thence, thats according to the old ministration or Covenant, which was given in the letter to the Jews; as may appear in that place last cited, *Deut.* 6. 5 6.

Thirdly, *That in the same spirit and love, that we have the Lord for our God,* &c. *in the same we are to remember the Sabbath day to keep it holy.*

Ans. The Lord teacheth believers to know him to be the only true God, &c. by the Law of the Covenant of life in Christ Jesus, which he ministers to their Spirits in the Spirit; whereby he teacheth them so clearly and effectually, that they need not run back to the Tables of *Moses* his Covenant, from thence to teach one another to know the Lord, but they shall all know him from this teaching from the least to the greatest: yea, and I may add this, This Covenant by its ministration teacheth more clearly, then the ministration of *Moses* his Law in the letter could teach, *Heb.* 8. 10 11. They that have been with *Moses*, and have learned the Law of him, under the ministration of his Covenant, have yet need of coming to Christ; but they that have been with Christ, and have learned the Law of his Spirit, by the teachings of the New Covenant in their hearts have not need of being sent back to *Moses*. *Moses* pointeth forward to Christ, but Christ (even in the flesh) sendeth not his Disciples from his own dispensation back to *Moses*, (though he also established the dispensation of *Moses* for its season) but pointeth them forward to the Comforter, or to his appearance in the spirit. And this is the mark of a Christian, which it is the intent of the Letter to direct him to, and not for him to fix in the Letter, as men have done since the Apostacy from the spirit.

This

This Argument is further inforced thus, becauſe *he that ſaid the other, ſaid this, in the ſame Law and Spirit.*

Anſ. It is true, he that ſaid the otherby *Moſes* to the Jews, ſaid this alſo to them, and they were ſtrictly bound thereto; but that which binds the Diſciple is the miniſtration of the new Covenant, where Chriſt writes this Law in the minds and ſpirits of his people, by which they are bound, and ſuch as are out of that the Lord when he cometh to examine them concerning their Faith and Obedience, will ſay to them, *Who hath required this at your hands? Were ye Children of the New Covenant? Did ye receive the Spirit? had ye a meaſure of Faith given you? were ye new Creatures? Why did ye not keep to your Rule? Why did ye not wait on the Spirit, and receive the Law from the New Jeruſalem, from whence it iſſues forth to the Family of Believers?* The Jews were to be taught by Precepts and Judgments from *Moſes*, but *all thy Children ſhall be taught of the Lord.*

It is ſaid yet further, *So that if thou keepeſt the other, and not this, thou art a Tranſgreſſor of the ROYAL LAW of LIBERTY.*

Anſ. What is the Royal Law? what is the law of Liberty? Was the law as it was adminiſtred by *Moſes*, the Royal law? or is it the Royal law as it is adminiſtred by the Son, who is the King of Saints, and writes his law in their hearts as their King? Again, was the law, which *Moſes* adminiſtred to the Jews, a law of liberty, or a law of bondage? did not the miniſtration on mount *Sinai* gender to bondage, *Gal.* 4. 24. but in the miniſtration of the law by the Spirit is life and liberty, *ver.* 26. and 2 *Cor.* 3. 17. And this very law, *Thou ſhalt love thy Neighbour as thy ſelf* is Royal, and a law of pure liberty, and there is no bondage in it thus adminiſtred: but let any man now read it in the letter, and ſtrive to obey it to the utmoſt he can, he ſhall find it weak through the fleſh, accuſing and inbondaging him. And this is the reaſon that Chriſtians ſo mourn in their prayers, even as perſons in bonds, becauſe they know not the Royal law of liberty, becauſe they feel not the love which the Spirit begets, but ſtrive to get the letter into their hearts, and to anſwer the Commands in the letter with what love and obedience they can come at; and this (through not ſeeing into the true Covenant and miniſtry of Chriſt) they call obeying in the Spirit. The teſtimony of Jeſus, *Rev.* 12. 17. is the Spirit of Prophecy, *chap.* 19. 10. and his Commandments come freſh from that Spirit of Prophecy, which are to be taken heed to, till the day dawn, and the day-ſtar ariſe, and then a fuller miniſtration is witneſſed then that of Prophecy, even the ſhining and appearing of that which was propheſied of, which every believer is to wait for in the Propheſies of the ſpirit, and in obedience to thoſe Commands, which come livingly into his heart from the ſpirit of Propheſie.

Fourthly. *That the fourth Command is to be in love kept by all believers.*

Anſ. All the Commands of Chriſts Covenant are to be kept by believers, according as he pleaſeth to diſpence them, under his adminiſtration in the New Covenant: but the Laws of the Old Covenant are not the Laws of the New Covenant, as ſo diſpenced, but only as they are comprehended in the righteouſneſs, which is taught and required by the ſpirit, which is fuller, ſtricter and exacter, then that which the Law of *Moſes* required.

Nor do I hereby go about to teach any to break the leaſt of Chriſts Commands, but the way to fulfil them, which is, by keeping to the certain knowledge and obedience of them, in that miniſtration, where Chriſt hath promiſed to diſpenſe and make them known to believers, which is, under the miniſtry of his own Covenant, writing them in their hearts and minds by his Spirit. And here the keeping of all Chriſts Commands is poſſible, yea this is the only way to have the righteouſneſs of the Law fulfilled in us; for he that keeps the eye which the ſpirit hath opened in him, cloſe to the Spirit, ſhall not be able to break any law of righteouſneſs, but the righteouſneſs even of *Moſes* his Law ſhall be fulfilled in him.

Chriſt is the reſt of the Goſpel (as he is alſo the holy land) believing is the entring into this reſt, here's his Sabbath, and the keeping of it. Keep in the Faith, the Goſpel reſt is kept. Parting with every Luſt that he makes manifeſt, obſerving every thing that this King calls for by his Spirit, and waiting for the further manifeſtation or ſhining of the light of his ſpirit in the heart, here's the obedience of the Faith, and the holy and ſpiritual life and ſubjection of the living Soul to its living King. Here's the beginning of a true Chriſtian, his growth, his perfection, but as for times, places, perſons, *&c.* theſe

are

are of another nature, to another part, even to that part in man which is to be done away, as he comes into the Faith, and into the Reſt. Let that which is inviſible, whoſe Habitation is out of the reaſoning part, feel and read me in that which is inviſible: For I do not make void the Law by Faith, or through publiſhing the Miniſtry of the Spirit, but eſtabliſh it in its Miniſtration in the Spirit to the Diſciples of Chriſt; who keeping to the Spirit, cannot tranſgreſs the righteouſneſs of it, though they may there learn not to eſteem one day above another, but to eſteem every day, no days having ever had any real holineſs in them one above another, but only a figurative or repreſentative, which the Subſtance, Chriſt and his Goſpel ſwallow up: for as his day dawns, thoſe things which were the ſhaddow of it fly away.

The ſecond Letter Anſwered.

OBject. 1. It is ſaid to be *dangerous, ſo to hold forth the ſpiritual Sabbatiſm, as to deny the weekly Sabbath, wherein our Lord Jeſus Chriſt reſted,* &c, *And which he bleſſed and ſanctified to* Adam *and his Poſterity,* &c.

Anſ. The Goſpel is a ſtate of ſubſtance, of fulfilling the Types and Shaddows of the Law, by bringing believers into the Poſſeſſion of that which they ſignified of, *Canaan* was a type of Chriſt, who is the Land of the living, in whom every believer hath an Habitation at preſent, according to the proportion of his Faith: and the Sabbath is the day of reſt, which every believer ir to celebrate to Chriſt in this holy Land, which he doth by believing and obeying his Spirit in the Faith, which keepeth him out of the ſin, the unbelief, the unreſt. But that the Sabbath of the Law, the Reſt thereof, which pointed to the Faith, is ſtill to be held up in the times of the Goſpel, I know no Scripture which ſo teacheth, and I know ſomewhat which teacheth me otherwiſe. The day is dawned, bleſſed be the Lord God Almighty, the everlaſting day is dawned and the ſhaddows of the Law are flown away.

Objection 2. It is ſaid, that *Heb.* 4. *Speaks of three Reſts, The Seventh Day or Sabbath Reſt,* Iſraels *Reſt* in Canaan, *and a remaining Reſt, whereof* David *ſpeaks,* Pſalm 95.

Anſ. I grant it, There were two Reſts nnder the Law, which were ſigns of the one reſt under the Goſpel. The two under the Law were outward and natural, the one under the Goſpel inward and ſpiritnal, anſwerable to the ſtate of the Goſpel. *David* was not only acquainted with the Law-ſtate, but with the Free-ſpirit, (*Pſalm* 51.) and the eternal Law thereof. He knew the new Creation, the creating of a new Spirit, (with its travel through the Law) and alſo the new reſt. He knew the circumciſion of the heart, the ſpiritual Sacrifices of a broken heart and of praiſe, he could take the Cup of Salvation, and ſing the Song of praiſe to the Lord, which none can do in the ſtrange Land, nor on any other day but the day of reſt. And he incites *Iſrael* to this reſt, that they might not harden their hearts againſt it, but in the day of their viſitation enter into it, by hearkening to the Word which was nigh them, which gives the entrance through the Faith. *To day if ye will hear his Voice, harden not your Hearts,* &c. There is a Reſt ye are now called to enter into, as your Fathers were called to enter into the Land of *Canaan*: harden not your hearts as they did, but hear the Voice, hear the Word which calls to this reſt, believe and enter. This reſt remains ſays the Apoſtle, the others were types of it under the Law-ſtate, which was to paſs away.

Objection 3. It is ſaid, *Ceremonial Signs are done away, but the ten Commands under the Mercy-Seat are of another nature: and that there are Signs which are not yet abolished (as the Rain bow, Sun, Moon, and Stars) but ſtill remain for us to make good uſe of.*

Anſ. The Mercy-Seat under the Law is done away, and the ſubſtance thereof is come and Will ye not give him leave to write his Law in the Tables which he ſhall chooſe, where his Diſciples may read it with the eye which he gives? Is his Law now to be read in the ſhadow, or with the outward eye, or to be looked for under the old Mercy-Seat of the outward Tabernacle? Or is it to be read with the eye of the new Creature, with the eye of Faith, with the eye of the Spirit, in the everlaſting Goſpel, where the life it ſelf is read, and in other Books or Writings without, but tidings or relations

of the life? Here Christ, here the Spirit, here the Eternal life, here the love, the joy, the peace, the rest, the purity, which is eternal, is seen, is felt, is handled, is injoyed: for the true Faith is indeed the substance of the things hoped for, giving Victory over the enemies which disturb, and a quiet Habitation in him who is the rest.

And as touching Signs, I do not say that signs are so done away, as that there is now no good use to be made of them; but in reading the law and shadows thereof, the Lord may please by his Spirit, to enlighten the Spirit of him who reads in his fear, to see through them: but this I do not find, that so much as any one Sign or shadow under the Law, was to be continuted in that way of service under the Gospel (for indeed to what end should it? When that is come, which it signified, is not its Work at an end?) and that that Sabbath was given for a sign (as well as any other Sabbaths of the Law) I find expresly, *Exod.* 31. 13. *to* 18.

Object. 4. It is said, *That though Christ's Law be a new Law, yet it is also old, given of old to the* Jews.

Ans. Yea, it is older then so: For it was Written in *Abel's* and the other holy mens hearts, long before this Covenant of the Law in Writing was made with the *Jews*. And consider well which is now to stand in the times of the Gospel, the writing of the *Law* by the Spirit in the hearts of Believers, as it was Written by vertue of the Promise before the *Law* was given, or the outward and visible Writing under the *Law*, which was done for the sake of, and as a suitable dispensation for that outward People. It was not thus from the beginning, but after a long time: for when God chose an outward People, he chose also this way of Writing to signifie somewhat by, which signification is concerning another state; in which state, that which was signified is to be set up and advanced, and not the shadows which were significant of it.

It is further said, *That the Lord writes these things new in his Peoples hearts, to know the Lord, as their God, and as the God and Father of Jesus Christ, and as their Father in him: and to love their Brethren as Christ loved them. And he Writes this Law also in their hearts,* Thou shalt have no other Gods but me, make no Image, exalt my Name, keep holy the Sabbath, &c.

Ans. If God write these things in the heart, are they not to be read there? If God write them in the New Covenant, and in the New Tables, shall not I read them there? And if I can read there in this living Book, what God writes in it by his Spirit, is not this nearer to me and clearer, and read by a more certain eye, then what I can read with my outward eye in Tables of Stone? Oh! Do not turn the Believer out of his way: do not hinder him from reading in the Book, which is clear and infallible the clear and infallible things of God. Will God write in my heart, and will he not give me an eye to read? Shall he give me an eye to read, and shall I not read therewith? Thou hast here confessed this to be the new Writing, and the new writing belongs to the new Covenant, both which are proper to the Gospel state, and to Christs Mediation, who is Mediatour of the new Covenant, *Heb.* 8. 6. *And in that he saith, a new, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away,* ver. 13:

Object. 5. It is said, *that love being the sum and substance of the Law of the Spirit, makes no more against the fourth Commandment, than against the rest.*

Ans. Love is the substance of them all, and they are all fulfilled in it: but they are not after this manner fulfilled, to wit, that a man should strive particularly to keep them in his eye, and so labour to fulfil them in love; but rather thus, in waiting on the Lord, to receive love from him, aud to be kept by him in the love, in this love received they are all fulfilled, and cannot be broken, and this is an easie Yoak. This is the new Birth, and the Path thereof, the other is but the old Creature, with its striving after the Path and Inheritance of life. And as this Love is the fulfilling of the Law, so the heart are the Tables of this Love, wherein God Writeth both the whole and all the parts of his Law. Now I am not against any man, who in singleness of heart applies himself to the Letter; but it is but the old Way, and a conversing with Christ after the manner of *Moses's* dispensation: but I must confess that I am for the new Covenant, and for the Ministry of the Spirit, which is far beyond the Letter, and though I have known Christ, and the Laws of his life after the Flesh, yet henceforth my desire is not after knowing him so any more, but to know him in the eternal life of his Spirit, and to drink of the Fruit of the Vine, new with him in his Fathers Kingdom.

A brief Explication of the myſtery of the Six Days Labour, and Seventh days Sabbath, for ſuch to behold, the Eye of whoſe Spirit is opened by the pure anointing, and who are not ſo drowned in their Conceivings and Reaſonings about the ſence of the Letter, as moſt of the Profeſſors of this Age are.

MAT. 11. 28, 29, 30.

Come unto me all ye that Labour, and are heavy Laden, and I will give you Reſt. Take my Yoak upon you, and learn of me, for I am Meek and Lowly in heart, and ye ſhall find reſt unto your Souls. For my Yoak is eaſie, and my Burden is light.

HE that hears the joyful ſound of the ever-living power, calling him by the Voice of his eternal light out of the darkneſs, out of the death, out of the miſery, out of the Dominions, Territories, and deep Slavery of Satan unto himſelf, and cometh unto him in the vertue and power of that life which calleth, he hath a taſt given him of the eternal reſt, and a promiſe of entring into it.

But the entrance into the fulneſs thereof is not preſently, but he hath a long journey to take from *Ægypt* the dark Land, from *Sodom* the filthy Land, from *Babylon*, where all the Veſſels and holy Things of God have been defiled, through the Wilderneſs, unto *Canaan*; And many Battels are to be fought with Enemies by the way, and alſo with the Enemies which poſſeſs the holy Land, and many hardſhips to be undergone in following the Captain, who alſo leadeth his *Iſrael* by a Pillar of Cloud by day, and by a Pillar of Fire by night; and there muſt be a Circumciſion and Baptiſm in the Cloud and in the Sea, and the falling of all thoſe Carcaſſes in the Wilderneſs, which are not to enter, nor ſo much as ſee the good Land, before the entrance be miniſtred to the Seed, and to that which paſſeth through the Water and through the Fire with the Seed: In plain terms, there muſt be a taking up of the Yoak, and a learning of Chriſt under the Yoak, till the Proud, the Stiff, the Stubborn, the Wiſe, the Wilful, the Selfiſh Spirit, the hard ſtony Heart be waſted and worn out by the Croſs, and nothing left but what becomes one with the Seed, and ſo is fit to be married to it, and to enter with it into the everlaſting Kingdom.

Now this bearing the Yoak, this taking up of the Croſs, this following of Chriſt in the Wilderneſs, through the Corrections of the Father, through the Buffettings and Temptations of the Enemy, in the midſt of all the Weakneſſes and Frailties of the Fleſh, going when he bids go, ſtanding ſtill where he ſtops, fighting when he prepares to the Warfare, bearing the repulſe, when he ſuffers the Enemy to prevail, and hoping, even beyond hope, for his Relief and Victory in due ſeaſon; here's the Labour, here'r the Travel, here's the Working under the Life, with the meaſure of Grace and Power received from the Life. So that firſt the Day-ſpring from on high viſits, from that viſitation there is Light entred into the heart: by cloſing with that Light there is Grace received: with this Grace received there is Work to be done for God, his Talent is to be improved all the ſix days, by all that will reſt with him on the ſeventh, and that deſire to ceaſe from their labours in the Fruition of the Faith, the Life, the Power; the Power living, becoming and performing all in them. And he that doth not improve the Talent, he that doth not follow on in the pure light, but either ſits down by the way, or is deceived with an Image of what once was true in him, he can never arrive at the Land of reſt, (though perhaps he may arrive at that which he may call ſo) but, when the eternal Witneſs awakes in him, he will find the want of it, and bitterly bewail his grievous miſtake.

Now in this hard Travel, and grievous labour under the cloſe Laws and ſpiritual Commandments of the life (hard I mean, yea, very hard to the renewed part, though eaſie

and natural to that part which is renewed and born of God) it pleaſeth the Lord now and then to give a day of refreſhment, cauſing his life ſo powerfully to ſpring up, that it even ſenſibly is, and doth all in the heart. This is a Sabbath, wherein the Soul reſts in the powerful movings and operations of the life, and doth not find any ſtreſs of trouble or hardſhip, or labour upon it, but ſits ſtill in the power, is at eaſe in the life, in the eternal vertue, which lives and moves, and is all in it; and no pain, no trouble, no grievouſneſs of any Command is felt; but to it all is eaſie, all is natural, all is purely pleaſant, the life (to which all its own Laws, Statutes, Ordinances, Judgments, Ways and Paths are eaſie) performing all it calls for, even as faſt as it calls for it. And here not only a Sabbath of Days, but alſo a Sabbath of Weeks, yea ſometimes a Sabbath of Years (beſides the everlaſting Jubilee or Year of perfect Redemption it ſelf) are known and witneſſed by ſuch as have waited on the Lord, in ſingleneſs of heart under the Yoke of his Spirit, for the bringing down of the rough and untoward nature, and for the raiſing up of the meek and lowly heart.

But here it is exceeding eaſie, running out and ſtaring aſide; it is eaſie running out from under the Yoke to avoid the bitterneſs of the hardſhip to the earthly part; it is much eaſier running out on the day of reſt, and ſo loſing the truth in a joy and rejoicing, even ſuch an one as might have a true ground. Oh who can but think the bitterneſs of death is paſt, when all enemies are vaniſhed, and there is nothing left but the Lord and the Soul imbracing each other? and who can but be unwilling to come back again to his labour, and to the reſidue of his hard Travel afterwards! and yet it is far better to return to the work in the Vinyard, and to ſuffer again with the Seed, then to keep up the reſt in a notion, and ſo to loſe the life and pure preſence and vertue of the ſeed, when it returns unto, and calls back to the labour. Oh how many have periſhed here, ſuffering a divorce from that which led them into the reſt, not being willing to go back again with it to fill up the reſidue of its ſufferings, which were yet behind, and ſo have kept up a falſe, dead, notional reſt, after the true Sabbath was ended.

Now there is no way for ſuch, but to wait to feel the living breath, the quickning vertue, the day-ſpring from on high, which by the brightneſs of its riſing can diſcover this falſe reſt, this dead reſt, this notional reſt, this eaſe in the earthly, in the fleſhly, in the underſtanding part, which they uphold by things they have formerly gathered from the Scriptures, or from their own (perhaps once living) experiences; but now hold, out of the feeling and poſſeſſion of the life in the dead part. But that it is thus with them, they can never ſee, until the light, from which they have erred, ſpring up and diſcover it to them: and when the light doth ariſe and diſcover it, they will find the way of return and the path of Redemption much more difficult to them, then it was at firſt. Yet it is better to part with the eaſe of the fleſh, and to undergo the pangs of a new Birth, than to miſs of the Inheritance in the good land.

There are three ſteps or degrees of the bleſſed eſtate; Firſt, There are *deſires*, thirſtings and breathings *begotten after the life*. Secondly, There is *a labouring in the ſervice* (under the yoke) *by the vertue which ſprings from the life*. Thirdly, There is a *Reſt*, or ſitting down at eaſe *in the life*. By the ſtirring of life in the Soul, deſires after life are kindled, he in whom the deſires are kindled and who feeleth the eternal virtue, cannot but be running the Race; he whom the ſpirit of the Lord findeth faithful in running the race, it pleaſeth the Lord ever and anon to be giving him a taſte of the reſt. Thus the ſpring ſtirring, the Soul cannot but move towards its Center; and as it entreth into, and fixeth in its Center, it partaketh of the reſt. Now to know the leadings of the Spirit forward and backward into theſe, into deſires, when he pleaſeth, into the labour and ſervice of the life, when he pleaſeth; into the ſweet reſt and perfect repoſe in the life, when he pleaſeth;) here is the ſafety and ſweet progreſs of the renewed ſpirit. That man who is born of the ſpirit, is to wait for the movings, breathings and kindlings of the ſpirit in him; and when the Sun ariſeth, he is to go forth to his labour in the light thereof, and in the night and withdrawing of the Sun to retire; And when his ſeventh day of reſt comes, he is to receive it from, and enjoy it in the Spirit; and afterward to be willing to begin his week again, even till his whole race and the full courſe of his Pilgrimage be finiſhed. Yet if it were poſſible for man after he is come to Chriſt, to abide perfectly with him, to ceaſe from Luſt, to keep within the Faith, to draw naturally in the Yoke, to bow in the Spirit continually to the Father of Spirits, there would be a continual Sabbath kept

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in the paſſage, even before the great, full and perfect Sabbath in the end. The hardneſs and uneaſe of the labour, is becauſe of a part contrary to the life, which when it is worn out, there will be no more labour, but the yoke will become the reſt, and all the motions and operations of life will flow forth naturally in the reſt. And here is *the Patience and Faith of the Saints*, to wait under the yoke, under the daily croſs to that part which is to be brought and kept under, till all the bonds of Captivity be broke through by the life, and the Vail of fleſh rent from the top to the bottom (the remaining of which, is that which ſtops the free current of life) and then ſhall the Soul enter into the *Holy of Holyes*, obtaining the full poſſeſſion of the everlaſting inheritance and of the eternal redemption, and know Sorrow, Tears, Bonds, Sickneſs, Death, Captivity (no not ſo much as grapling with them, or travelling out of them) no more, but the enjoyment of the plenty and fulneſs of the life reaping all the pleaſant fruits of life in the rich land of life for evermore.

Some Conſiderations Propounded to the JEWS,

That they may hear and conſider, and their Hearts at length may be turned towards that which alone is able to Convert them to God, that they may once more become his People, and enter into an Everlaſting Covenant with him that may not be broken, that ſo they may abide in his Love and Covenant of Life, and remain his People for ever.

Conſideration I.

WHAT great Love, Mercy and Kindneſs God ſhewed to that People, above all Nations and Peoples under Heaven. Of his own free love he ſet his heart upon them, chuſing them to be a People to himſelf. He brought them out of *Egypt* by a mighty hand and outſtretched Arm; he mightily preſerved them in, and led them through the Wilderneſs. He entred into a Covenant with them to become their God, and betrothed them unto himſelf for his own Lot and Inheritance. He gave them righteous Laws, Judgements, Statutes and Ordinances, both of Worſhip towards him, and of an upright Demeanour and Converſation among themſelves and towards all men. He drove out the Heathen from before them, and gave them a pleaſant Land to poſſeſs, even *the Glory of all Lands*, a Land flowing with Milk and Honey. He built an habitation for himſelf among them, firſt a moving Sanctuary or Tabernacle, afterwards a more ſetled abiding place or Temple (which *Solomon* built) wherein was the Ark of his preſence, where he was to be ſought unto and enquired of by them, and towards which their Prayers were to be directed, and there was a Mercy-ſeat, whereof they had large experience, and he ever and anon ſent Prophets among them, to reprove their errors and backſlidings, and to ſet them to rights again. He raiſed up Judges likewiſe to defend them; and although they were weary of his Government, deſiring a King after the manner of the Nations ſo vehemently, that they even forced a King from him, yet he took him away from them, and after him choſe *a man after his own heart, to feed* Jacob *his People and* Iſrael *his Inheritance, who fed them according to the integrity of his heart, and guided them by the skilfulneſs of his hands.* What ſhould I ſay more? what was wanting of Love, of Care, of Goodneſs, of Kindneſs, of Mercy, of Gentleneſs, of any thing that a People could deſire of their God? I ſay, what was wanting of all this on Gods part? What could he have done more for his Vineyard than he did do? Nay he emptyed upon them all the Goodneſs, all the Mercy, Love, Favour, *&c.* that that Covenant would hold to the full, yea and more too; for he bare with them more than that Covenant required him to bear, and redeemed them ofter than that Covenant engaged him, *yea many time turned he his anger away, and did not ſtir up all his Wrath*, as he might often have done according to the tenour of that Covenant. *Yea, in all their Afflictions he*

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was afflicted, and the Angel of his preſence ſaved them: And he was ſtill ready to ſay in his heart, *Surely they are my People, Children that will not Lye*, at length they will ſee their error, repent, and be true to me; inſomuch as he was never weary of ſaving them, of trying them again and again, of ſtirring up his Bowels of Love and Pity to redeem them, of ſending his Servants and Prophets among them to warn and reclaim them, even till at laſt it was manifeſt that there was no remedy but he muſt caſt them off, and provoke them to Jealouſie by a fooliſh Nation (*Deut.* 32 20, 21.) drawing them nigh to him, who had been Worſhipping Stocks and Stones, making them become a People, who had long been no people, and caſting theſe out of his ſight, making them become no People, who had ſo long been his choſen peculiar People, in Covenant with him, and nigh unto him above all the Families of the Earth.

Conſid. 2. *What conſtant Rebellion and ſtiffneſs of Spirit that People all along expreſſed towards the Lord.* What wild ſower Grapes they ſtill brought forth to him, ſower Love, ſower Obedience, ſower Worſhip and Sacrifices. ſuch as the pure Pallate of the Lord could find no Reliſh nor Savour in: But as *Moſes* had told them, that it was not for their Righteouſneſs God choſe them to give them the good Land to poſſeſs, for they were a Rebellious and Stiff-necked People, *Deut.* 9. 6, 7. So it was not for their Goodneſs that God continued his Love to them, for they were all along provoking him, *Jer.* 44. 4. When God came to ſhew that great Mery to them of Redeeming them out of *Ægypt*, and bid them caſt away their Idols, they would not caſt away their Idols, *Ezek.* 20. 7, 8. Neither did they regard that Mercy of Redemption from the houſe of Bondage, and from the Iron Furnace, but ſaid to *Moſes* it was better for them to ſtay in *Ægypt*, and to ſerve the *Egyptians*, Exod. 14. 12. Again in the Wilderneſs, how did they provoke him all that forty years of Mercy, how did they err in their hearts from his pure fear, and from Love to him, and from Faith and Confidence in him! how did they murmur againſt him, and againſt *Moſes and Aaron* their Leaders! How did they forget his Works and his Wonders continually! When they came near the Land, and ſhould have gone into poſſeſs it, then they would not, but repined and rebelled becauſe of the tallneſs and ſtrength of the enemy, and of their Cities: and when they were forbid to go, then they would go and fight with them. What ſhould I mention the time of the Judges and of the Kings, how often the Lord made them ſmart by their Enemies in their own Land, how often he gave them up to Captivity out of their Land, even till at length that great Captivity of *Babylon* befel them, and ſince that a greater Captiuity and Deſolation than that of *Babylon?*

Conſid. 3. *Whether God, having tryed this People even to the utmoſt, by that Covenant which he made with them by* Moſes *in* Mount Sinai, *may ever pleaſe to try them ſo any more: Or if there yet remain any Mercy or Love from God towards them, whether it is not to be expected another Way, and upon another account?* This is very neceſſary and profitable for them to conſider, that they may not be looking that Way for Mercy and Favour from God, in which it is never to come, and ſo have their Eyes and Hearts diverted from that way according to which is to come: For this muſt needs put them back exceedingly. if their eyes be looking out one way, and the love of God hath choſen another Channel to run towards them in. This may make them refuſe the very Mercy, Love, and Redemption, when it comes, ſuſpecting it not to be it, becauſe it comes not in the Way and after the Manner that they look for it. Now God hath expreſly ſaid, that when he ſhall be pacified them, and ſhall look again upon them with an eye of Favour, to do them good, it ſhall not be by their Covenant (which could never laſt, but was ſtill broken on their parts) but by his own everlaſting Covenant, which he would eſtabliſh to them, *Ezek.* 16. 60. *&c.* It would therefore diligently be enquired by them, *What Covenant it is which is called their Covenant*, ver. 61. *And what Covenant it is which is called God's Covenant*, ver. 62. That they may withdraw their eyes and hopes from the one, from whence their Redemption, Recovery, and Mercy cannot come, towards the other from whence it is to come? To which *Query*, for their ſakes, it is in my heart to return this Anſwer.

Anſw. Their Covenant is that which they entred into with God, the Covenant that their hearts choſe to unite with God by: and that was to this effect, *That if God would ſhew them his Will, they would obey it, Go thou near* (ſaid they to *Moſes*) *and hear all that the Lord our God ſhall ſay, and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee*

thee, and we will hear it and do it, Deut. 5. 27. Thus they thought, but the Lord knew otherwiſe, for O ſaith the Lord *that there were ſuch a Heart in them*, &c. verſ. 29. and *Moſes* knew otherwiſe, he knew that they would *corrupt themſelves, and that evil would befal them in the latter days*, Deut. 31. 29. But Gods Covenant was the free Covenant he made with *Abraham*, *Iſaac* and *Jacob*, the Covenant of his Grace, the Covenant of his free Love, whereby he was able to reach them in *Egypt*, upon the cry of the Seed in them (in the midſt of their Idolatries, and to bring them out and do them good notwithſtanding their ſtubbornneſs and ſtiff-neckedneſs) even before the other Covenant was made: This Covenant of Love was Gods Covenant. This is the Covenant God remembred to them in the days of their Youth, while they were young and tender, and not yet grown up to be a people under the other Covenant; and this is the Covenant which laſts for ever, which is not founded upon their Obedience, but on Gods free Love to them for his own Name ſake, and for their Fathers ſake with whom he freely made it.

Queſt. *What doth this Covenant contain?*

Anſw. Putting his fear in the Heart, writing his Laws in the mind, pouring of pure clear Water upon them to waſh away the pollutions of their inward parts, circumciſing the filth of the heart, healing the backſliding nature by creating of a right Spirit within, and keeping of the created Spirit right by the preſence of that Spirit which created it; ſee *Jer.* 31. 31, 32. *Ezek.* 36. 25, *&c.* *Hoſea* 14. 4. This is Gods Covenant, this is the new Covenant, which is to be made with the Houſe of *Iſrael* and *Judah* when God redeems them; and they can never be redeemed but by this Covenant, but are to remain deſolate, until the Spirit be poured out from on high upon them, *Iſai* 32. 15. until their Hearts be circumciſed to love the Lord their God, until his fear be placed there, and they thereby cauſed to walk in his ways. As therefore they receive the Spirit are brought into the fear, have the Law written in their minds and become ſubject thereto, ſo will they taſt of this Covenant, be brought into Redemption by it, and become a Glory inwardly, and outwardly alſo upon the Earth.

Queſt. *What is the way for them to have the fear of God put in their Hearts, to have their Hearts Circumciſed, to receive the Spirit and his Laws into their minds, and ſo to come into this Covenant?*

Anſw. There is no other way but that to which *Moſes* himſelf directed them, after God had made the other Covenant with them, and tryed them long by it, together with many Temptations, Signs and Wonders both before and after it; and ſeeing by all theſe they had not had an Heart to perceive, nor Eyes to ſee, nor Ears to hear, *Moſes* at length directs them to another Covenant, the Word whereof would give them Eyes to ſee, and Ears to hear, and an Heart to underſtand. Which Covenant was a Covenant beſides the former, *Deut.* 29. 1. And was indeed the Covenant concerning Life or Death eternal, *chap.* 30. 15. (the other being but a Covenant of their outward ſtate, made with them after their coming out of *Egypt*, upon their deliverance therefrom, and according to their choiſe to become a People to God according to it) This Word, *Moſes* tells them, was near them (nearer than that which was ſpoken by God on the Mount, and afterwards written in Tables of Stone.) The voice of this Word and the Commandment thereof was nearer, that they need not ſeek any where abroad for it, but only liſten at home to hear its ſpeech, obey it in the faith and live for ever, *Deut.* 30. 11, *&c.* This is the way for them and all Men to come into this Covenant, and there is no other; There is a Light ſhining in the darkneſs of mans heart, which ſprings up in him, and caſts forth its Rayes to diſcover and draw him out of the Darkneſs: Now as this Light is felt, loved, underſtood in Spirit, hearkned and cleaved to in the pure Faith, which it begets; that which cleaves to it, is drawn out of the darkneſs by it, into the Covenant of the pure eternal Light where God is, and whither all they are tranſlated, who are drawn to to him in and by this Covenant, as they are kept, preſerved, and continue in the Faith, Love, and Obedience of it. Now I would yet put theſe few things more to them.

Firſt, Whether that People of the Jews, as they ſtood related to God in that Covenant (given by *Moſes* at Mount *Horeb*) with the Covenant it ſelf and all things appertaing thereto, were not a ſhadow of ſome inward and Spiritual thing afterwards to appear and be made manifeſt in its ſeaſon. Whether they themſelves were not a ſhadow of more inward and ſpiritual People, to be gathered to God by the inward and ſpiritu-

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al Covenant; and whether their outward Covenant was not a ſhadow or viſible repreſentation of that Covenant, and the Laws of it a ſhadow or repreſentation of the inward Laws, which were to be written in the hearts of that ſpiritual People? Was not their Tabernacle, or Temple, a Shadow of the true Tabernacle, or Temple, ſeeing God dwelleth not in Temples made with hands, but in a poor, humble, contrite Spirit, and in the heart that trembles at his Word, *Iſa.* 57 15. and *chap.* 66. 1, 2. So was not their circumciſion a ſhadow of the circumciſion which is to paſs upon the Hearts of Gods choſen? Were not their Sacrifices Types or Repreſentations of the Sacrifices of praiſe and of a broken heart? *Pſal* 51. 17. and *Pſal.* 50. 14. Was not their *Canaan*, or Holy Land, a Type of the true holy ſpiritual Reſt, which the Faith gives entrance into? Their City *Jeruſalem* a Type of the *Jehovah-ſhamma*? Their Prieſts and Levites Types of the ſpiritual Prieſthood, which was to offer the pure Offering and ſpiritual Sacrifices among the *Gentiles*? Malac. 1. 11. Mark that place, if it did not plainly fore-tell the caſting off of the *Jews*, with the rejecting of their Offerings, Prieſts, and Levites, and God's raiſing up a Seed among the *Gentiles*, where he would have a more acceptable People and Worſhip, even a pure ſpiritual Peop'e, and a pure ſpiritual Offering.

Secondly. If they were Types, Repreſentations, or Shaddows of ſomwhat Spiritual to come, then were they not to give place to that which is ſpiritual when it came, and ſo to be ſwallowed up in it? Is not the ſpiritual Glory the Glory? The inward *Jew*, the *Jew* indeed? The Circumciſion of the Heart, the choice Circumciſion? The offering up of Praiſe and of a broken Heart, the acceptable Sacrifice? The Land of Life and Righteouſneſs, the true Land of Reſt to the living by Faith? Is not the ſpiritual City, Houſe, or Temple which God builds, the *Jeruſalem* or Temple of the New Covenant? Is not this the choice Houſe to God? And is not this Spiritual Glory to be expected in the days of the *Meſſiah*, and all the Types and Shadows of *Moſes*, which pointed at him, to end in him, when once he comes to ſet up his true, inward, inviſible, ſubſtantial Glory among his inward and ſpiritual People? When the day of Meſſiah, dawns, ſhall not *Moſes* his ſhadows fly away? O that your Eyes were opened to behold the inward Glory of Life, the good things of the New Covenant, the great Treaſure and Riches which are revealed and poſſeſſed in the Spirit; by the Spirits that are redeemed unto God, that ye might partake thereof; and then your Eye would not be ſo much on that which is outward, which if ye had even to the utmoſt of your deſirer, are not comparable to the inward.

Laſtly, Search the Prophets, ſee if the Meſſiah is not firſt to come in a deſpiſeable way, as a man of ſorrows, *Iſa.* 53. 2, 3. Whoſe Viſage in that appearance was to be more marred than any mans, *Iſa* 52. 14. And conſider whether he was not to be cut off, though not for himſelf, *Dan* 9. 26. And then to ſit at the right Hand of God, until his Enemies be made his Footſtool, *Pſal* 110 1. Before he come in that Glory wherein ye expect him. So that if he be not thus come already, then that coming of his is yet to be expected, and his Hands and Feet are yet to be pierced by you, and then afterwards ye may look upon him whom you have pierced, *Zach.* 12. 10. And all the Families of *Iſrael* mourn bitterly apart for it, *ver*, 12.

When *Moſes* gave the Law, the Vail was over his Face, your Fathers were not able to bear the Light wherein the Law was given, nor the Light wherein the Prophecies of the Prophets were given, and ſo they ſtill erred from the Law, were offended at the Prophets while they were alive, and miſ-underſtood their Words after their death. Now do not ye ſearch into *Moſes* and the Prophets, in the ſame Spirit of error as your Fathers did, being ſhut out from the Light of them, even as they were? If it be thus, if the Vail be over your hearts, if ye be ignoraut of the true Light, of the true eternal Power wherein the Scriptures were given forth, ye muſt needs miſunderſtand them, miſunderſtand *Moſes*, miſunderſtand the Prophets, miſunderſtand the things ſpoken concerning the Meſſiah, and ſo not be able to ſee unto the end of thoſe things miniſtred by *Moſes*, and of that miniſtration which was to paſs away, nor into the beginning of the miniſtration of the Meſſiah, which was to ſucceed it. O turn within to the Word nigh in the Heart, that the true *Jew* may be begotten and formed in you, and his Light may ariſe and overſpread you, that in that Light ye may ſee the Light of *Moſes*, and the Light of the Prophets, and not gather falſe meanings from their Words, but underſtand them aright in the ſame holy Spirit, and injoy the bleſſedneſs they ſpake of and directed to, which

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lies in the inward raising up of an inward Seed, and not in an outward Conformity of of the outward man, while the heart and mind remains unchanged and unrenewed, which can never be made new by any Ministry of the Letter without the Spirit, but alone by the Ministry of the Spirit, whether with or without the Letter, as he pleaseth.

I. P.

Some few Queries and Considerations proposed to the CAVALIERS, *Being of weighty importance to them.*

Query I.

WHether all those Sufferings, which have befallen that Party for these many years, were just as relating to God or no? that is, whether they so sinned against him, forgetting his Name and Fear, dealing hardly with such as truly desired to fear him, (and who in his true fear did differ from their way of Worship) exalting man in an hard and arbitrary Government, both over the Consciences of the upright-hearted towards God, and over the Rights, Liberties, and Persons of the Nation, which, with many other things, as the Vanity and Excess of the Court, the loosness and prophaneness of the Gentry, swearing, drinking of Healths, and following the vain Pomps and Vanities of the World (which by their very Baptism they stand ingaged to deny) might fill up their Ephah, sway down their Ballance, and sink their Prosperity: I say, whether these and such like things, might not justly provoke the Lord to turn his hand upon them, to overturn their Church-Government, smite the King who was their strength, and bring them under the feet of those, whom before they had trampled upon and oppressed? Now though they may cry out against men, and in the day of their power fly out upon the Rod wherewith the Lord chastised them, yet this is more proper and safe, for them now, to consider what hand the Lord had in all these things, and whether he was just therein or no.

Que. 2. Whether in these their sufferings they have humbled themselves before the Lord, submitting to his hand, mourning over their sins and transgressions against him, and have more desired his gracious Mercy and Power, to pardon and deliver them from their sins, then to be freed of their sufferings; so that if ever it should please please him to take his hand from off them, and bring them again into place and power, they might not so provoke him any more, either against themselves or their King, but in true humility and in his fear (and in love to his Name, Truths, and People, and the People of this Nation) might walk Righteously, Meekly, and Faithfully in the exercising of authority for the good and peace of all, and not for the hurt of any?

Que. 3. Whether the cause (which they now may easily trample upon and despise) in those people who are engaged against them, was not just on their behalf also in its first rise, and at the beginning of the controversie; and whether their Spirits might not be stirred up by God thereunto? Wherein, if they had continued faithful, going on singly in the work of the Lord, and not seeking themselves, nor the hurt of any, but the just rights, liberties and good of all according to their engagements, this overturn might never have befallen them. But they letting God's Cause fall day after day, time after time, one opportunity after another, no marvel though the Lord hath suffered them to fall also: For it was not the intent of the Lord to set up their persons (as was often testified to them while they stood) but to set up Truth and Righteousness in these Nations, and to give his people full liberty of fearing and obeying him without fear of men. This the Lord began to effect by them, wherein their service was very precious and acceptable to him, which if they had gone on faithfully in, they had never seen this day.

Que. 4. Whether they consider the hand of the Lord in turning things thus about,

or whether their eye be on inſtruments: on ſuch as were againſt them on the one hand, and on ſuch as were for them on the other hand? For is it not very wonderful to conſider, how many Plots and Contrivances they have had one after another to bring this about (ſome whereof were very likely to take, and hard to be diſappointed) and yet all have ſtill failed: and now at length unlooked for, it hath as it were dropped into their mouths in ſuch a way, and after ſuch a manner, and in ſo full a meaſure, as they could hardly have expected. O that they could eye the Lord herein, and fear before him, earneſtly deſiring and waiting for his grace to guide them. that at length one Generation on whom he ſhews mercy, might ſhew themſelves worthy of his Mercy, and not provoke him againſt them by abuſing it, and ſo on a ſudden forfeit and hazard the loſs again, of what they have been ſo long deſiring and aiming at!

Quer. V. Whether they conſider how eaſie it is for the Lord to turn things about again, in as unexpected a way to them, as this was to thoſe who are now overturn'd. Indeed they are ſetled as to the eye of man; what can withſtand them? what can riſe up againſt them? but alas, what is the ſtrength of a Nation to the Lord? The whole Nation are men, and not God; and their whole ſtrength fleſh and not ſpirit; and if the Lord riſe up againſt them, what are they before him? O that they could fear the Lord for his goodneſs, and that thoſe that are fallen under them might fear him for his ſeverity, and that we might all give over upbraiding and fighting againſt one another, and every man fight againſt the Luſts of his own heart; againſt pride, paſſion, envy, covetouſneſs, hard heartedneſs, oppreſſion of mens conſciences, doing to others what we would not receive from others, *&c.* for the hand of God is ſwift againſt the unrighteous Spirit, and he overturns apace. And if this preſent ſettlement do not pleaſe him, but if this generation after all their afflictions prove unworthy of this mercy, not letting fall what the hand of the Lord hath gone forth againſt, but thinking again to ſettle upon firmer foundations what God hath all this while been ſhaking, the Lord will laugh at their Counſels and at all their Strength, and overturn them in a moment. This hath been it hath undone the foregoing Powers, they have been eyeing men, and ſtrengthning themſelves againſt men, and if they could but be ſtrong againſt the viſible powers, they thought they were ſafe and ſecure enough, and ſo have overlooked the inviſible hand, which was the ſtrength that went forth againſt them. Therefore O *Cavaliers* conſider in this your day, how ſtrong are ye againſt the inviſible Arm of the Lord? If ye are not able to deal therewith, fear before it, and make peace with it, leaſt it prove that the Lord hath raiſed you up to make his power known upon you, and to get himſelf a name by your overthrow. This is a warning of love to you, even from that which ſaw this your day before it came.

Quer. VI. Whether an evil Spirit, a looſe Spirit, a Spirit which is out of the fear of God (and againſt them that fear God) hath not riſen up in the Nation, and been too much encouraged ſince your coming into power? The end of Government is to bring men into, and encourage and preſerve them in the fear of God, which is the ſpring of all goodneſs, righteouſneſs and equity (not to bring men into a formal way of Worſhip, that the Lord always loathed; but to incourage in the true fear, which teacheth that Worſhip of him in Heart and Spirit which his Soul ever loved.) Now conſider ſeriouſly is not iniquity broke looſe? is not the Chain as it were taking off from the Wicked, and preparing to be laid on the Righteous? What Vanity, what Exceſs, abuſe of the Creatures, Swearing, Drinking, Scoffing, *&c.* is already broke forth? yea, and how are thoſe that in truth of heart fear the Lord, and apply themſelves to meet in his fear to Worſhip him, already derided, diſturbed, and threatned as if this ſhould not be lawful for them much longer? Alas, alas; If ye do not take heed, your ruine will be writ, on the very entrance into your proſperity! O Nation of *England*, why do ye thus provoke the Lord againſt your ſelves, againſt your *King*, againſt your *Parliament*, againſt that part of the Nation who have been ſo long ſufferers? will ye throw away the Lords mercy as ſoon as it is beſtowed on you? will ye haſten to ſtir up his anger and jealouſie againſt you? O how ſhort will your day be, if ye proceed after this manner! O remember God, and be troubled and deeply humbled for theſe things; and rejoyce with trembling, and do not ſhew vain expreſſions of joy out of his fear, but let your joy be in his fear, and then we alſo ſhall rejoyce with you, and hope that the Wrath of the Lord may be diverted from this Nation, which theſe things help to kindle and encreaſe.

Quer.

Quer. VII. Have ye conſidered, or do ye yet ſeriouſly apply your ſelves duly to conſider, what the Lords controverſie with this Nation and the powers thereof all this while hath been, and how it may be ended, that there may be no more ſtriving againſt him, neither by the powers nor people of the Nation? for what are men, that they ſhould contend with God? how can they proſper therein? had they never ſo great advantage of gaining or carrying a Cauſe againſt him, yet how certainly would they fall before him! Now look back honeſtly, ſingly, faithfully, in the ſimplicity of your hearts, ſearch and conſider, what God hath contended with the Powers of the Nation, for theſe many years: and if the Lord pleaſe (to ſuch as thus ſearch after it) to diſcover what it hath been for, let the Lord have his pleaſure; for aſſuredly he will not fail of recovering and advancing his cauſe, how much fallen ſoever it ſeemeth to men, and how impoſſible ſoever it ſeem to be recovered. Let me in the uprightneſs of my heart propoſe ſome few things to you.

Firſt, is not this a likely thing, that the Lord would have the Reformation from Popery perfected? If the Proteſtants did well to leave Popery, then ſurely the more they leave it and come out of it, cannot but be acceptable to God: and the ſame Spirit which drew out of Popery, will be drawing out of all the relicks of it, and ſtill bringing into a purer and more inward and ſpiritual Worſhip? Now conſider ſeriouſly of this matter, will ye give God leave to draw his people out of whatever is left of Popery in this Nation? Will ye forbear forcing of them to ſuch things as they verily believe in their hearts to be a denyal of Chriſt their Lord and Maſter? If ye ſuppoſe ſuch, or ſuch a Miniſtry and way of Worſhip to be good, can ye not enjoy it your ſelves without forcing others (who cannot but from their hearts diſown it in the ſight of God) to ſubmit to it, and to help to maintain it? how can they do this thing, and ſin againſt the Lord? O do not ſtrive, like *Jeroboam* the Son of *Nebat*, to make Gods *Iſrael* to ſin! The Lord God conſiders the Sufferings of his People for his Names-ſake. O *England*, take heed of this thing, and do not hinder any in reforming either their Lives or their Worſhips, but at length amend this thing, which hath been ſo long amiſs in the Government of this Nation. The Government of this Nation hath been gentle to the looſe Spirit, to the Prophane Spirit; but hard to the ſtrict Spirit, even to that which fears to offend the Lord, let it now at length, after thus much deſolation and diſtreſs, become gentle to that which fears the Lord, and more ſevere to that which is looſe and Prophane. Surely he that governs under God, it becomes him to cheriſh that which is tender to God. And let the Laws in this kind be conſidered of, and ſet ſtrait for the encouragement of the good, and for the curbing of the unrighteous, looſe and prophane Spirit, that it may no longer thus ſwim on top, and abound in the Nation, but be brought under.

2. Is not this alſo likely and a fitting thing, that the Lord God ſhould have the leading and guidance of thoſe whom he begets by his ſpirit, and who are born thereof? Shall not the everlaſting Father have the ordering and diſpoſe of his own Children, to whom he gives his ſpirit to that very end, that they may be led by it, *Rom.* 8, 14. *The Wind bloweth where it liſteth, and thou hearest the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the ſpirit*, John 3. 8. Now he that is begotten and brought forth by a free breath of the ſpirit, ſhall not the ſame Spirit guide and lead him out of the World to the Father, out of the love of it, out of the cuſtoms, faſhions, worſhips, and whole courſe of it? *They are not of the World* ſaith Chriſt, *even as I am not of the World*, John 17. 16. They walk not as men, or according to men, 1 *Cor.* 3. 3. Indeed he that is Chriſts is Crucified with him, the mans part is ſlain, and he can walk no more as a man, but as one redeemed out of the earthly nature and ſpirit; therefore the World hates him, *John* 17. 14. and is ready to cruſh and oppreſs him, *Gal.* 4. 29. but this is not righteous before God, that his Children and People ſhould be hated, hunted and perſecuted, becauſe of their likeneſs to God by partaking of his Image, and becauſe of their obedience to his Spirit, which draweth them out of all the unrighteouſneſs of the World, yea and out of its righteouſneſs too, that they may be found in the righteouſneſs, faith, and obedience of Cods Spirit in every thing.

3. Is it not fitting, that the Lord ſhould have and enjoy the Worſhip of ſuch, as he teaches and ſeeks to Worſhip him in Spirit and in Truth? The Worſhip in Spirit and in

Truth is the Fathers Worſhip, that is the Worſhip which he hath appointed and choſen; and which he teacheth his Children, and ſuch Worſhippers the Father ſeeks to Worſhip him, *John* 4. 23. men ſeek ſuch Worſhippers as will own their form and way of Worſhip; but God ſeeks ſuch as are born of his ſpirit, and are willing to learn of him to Worſhip him in Spirit and in Truth. God is a Spirit, and ſuch as Worſhip him, muſt Worſhp in his Spirit, *John* 4. 24. and ſuch as live to him, muſt live in his Spirit, and ſuch as walk with him muſt walk in his ſpirit, *Gal.* 5: 25. this is the true Goſpel Religion, firſt to wait for the promiſe of the Spirit, and then to Worſhip and Walk with God in the Spirit. Now will ye not ſuffer God to enjoy the Worſhip of his own people, into whoſe ſpirits he breaths life, and whom he forms and begets into his own likeneſs? Conſider how provoking this muſt needs be to God, of what dangerous conſequence this hath been to the foregoing Powers, and how dangerous it may prove to you.

4. Conſider whether it be in your hearts to bring us back to *Egypt*, and whether ye be able indeed ſo to do. It was an heavy yoak which we lay under by the former Government, and our ſpirits cryed and groaned to the Lord, and he did deliver us, and hath brought us from under it. Now a power is riſen up which hath not felt nor known the Burthen of our ſpirits, nor been acquainted with our ſecret breathings and mournings to the Lord; nor ſeen his mighty hand in what he hath done for us, and ſo ye may eaſily be tempted to attempt either to bring us back into our old Bondage, or to fall upon us and cruſh us: But if this be your aim and intent, it will ſoon prove your ruin: for the Lord who hath given you a day (and in whoſe hand your breath is, and before whom all your power is nothing) if he ſee you thus make uſe of it can ſoon put an end to it. What is all your viſible ſtrength before the inviſible arm and power? Therefore be not high minded becauſe ye are outwardly ſo ſtrong and invincible, but fear before him who is ſtronger, whoſe eyes run to and fro through the earth to behold the carriage of things, that he may be ready to ſtretch forth his arm for the ſaving of his people, when there is none left to help them.

5. Conſider ſeriouſly and pray earneſtly, that ye may know what God hath put this opportunity into your hands for; and do not ſeek the regaining of the earthly glory and greatneſs (which we know to be falling, that the Lord alone may be exalted, as the Scripture alſo hath teſtified, *Iſa.* 2: 17.) but be ſober and moderate as to that, and ſeek the glory of the immortal God, who is to riſe in the Kingdom of the earth over all (*Rev:* 11. 15.) and ſeek righteouſneſs, meekneſs, the peace, good and welfare of all, neither doing nor ſuffering to be done to any ſort of perſons, what ye would not be willing to have done to you by them, if ye were in their caſe, ſtate and condition; and in any thing wherein ye have been injured in the time of your ſufferings and ſore viſitation by Gods hand, though ye may now blame, and ſeek to right your ſelves on the Inſtruments which God pleaſed to make uſe of to afflict you, yet it will be ſafer and better for you, if ye can forgive.

Theſe things belong to your peace, and by this means the Lords favour may turn towards you, who cannot but diſlike your beginnings; but if in a fleſhly confidence becauſe of your outward ſtrength, ye ſhall ſet your ſelves againſt the Work of the Lord, his Cauſe and People, we can ſay to you in the dread of our God, *Who art thou O great Mountain?* We do not doubt but before the Fanner of *Babel*, to ſee thee made a Plain, and are prepared in our Spirits to ſtand ſtill to ſee the Salvation of our God, whoſe arm is not ſhortned that it cannot ſave, even when the enemies ſtrength, reſolution and advantage is greateſt.

This from one who hath mourned for the oppreſſed, and becauſe of the Oppreſſions which have long abounded, praying to and waiting on the Lord for the good and proſperity of the Nation in general, and for the bringing forth of that righteouſneſs, fear of the Lord and true Peace, which alone can make it happy.

Iſaac Penington, the Younger.

Some

Some QUERIES concerning the WORK of GOD in the WORLD, which is to be expected in the latter Ages thereof; With a few plain Words to thee Nation of *England*, tending towards ſtopping the future breakings forth of Gods Wrath, both upon the People and Powers thereof; With an Advertiſement relating to the preſent State of Things.

Query 1.

WHether the Kingdoms of the Earth ſhall not one day become the Kingdoms of the Lord, and of his Chriſt, wherein the Lord God Omnipotent ſhall Reign, and Mans glory and greatneſs fall, that God alone may be exalted in that day? *Rev.* 11. 15, 17. *Iſa.* 2. 11, 12, 17, 22.

Que, 2. When ſhall this be? Whether this is not to be expected upon the recovery out of the Antichriſtian Apoſtacy? Whether the Man-child is not then to be expected to be ſo born and brought forth as to rule all Nations with a Rod of Iron? *Rev.* 19. 6. and *chap* 12. 5.

Que. 3. When the Son of Man comes to take the Government to himſelf, to give forth the Law out of *Zion*, and the Word of the Lord from *Jeruſalem* (Iſa. 2. 3.) whether he ſhall find Faith on the earth? Whether he ſhall find the Kings and Powers of the Earth ready to receive him, and the Profeſſors willing to ſubmit themſelves unto him? Or whether they ſhall generally combine againſt him, and he be fain to overcome them, before he can Reign over them? *Luke* 18. 8. *Revlations* 17. 12, 13, 14. *Pſalm* 2. 2, 3.

Que. 4. Why theſe things may not be expected in this our day, and be already begun in this our Nation, ſeeing ſo many ſtrange things have happened among us, as have not in many foregoing Ages, God having ſo ſtrangely raiſed up a Generation to do ſervice for him, and ſo ſtrangely again brought them down, when they had ſo long, and ſo often ſhewed themſelves unworthy of, and unfit for ſo great a ſervice, by ſtill ſeeking themſelves and forgetting the Lord that raiſed them?

Que. 5. How the Kingdoms of the Earth are to become the Kingdoms of the Lord and of his Chriſt? Whether it be not by taking his yoak upon them, by ſubmitting to his Laws, his Cords, and Bands? by giving up whatſoever is unjuſt, unrighteous, harſh, and oppreſſive, and coming under the Bands of Righteouſneſs, Meekneſs, and Equity? *Pſal.* 2. 10, 11. *Mat.* 11. 29.

Que. 6. Whether the Lord be ariſen to ſhake terribly or no (as was long ago propheſied he ſhould? *Iſa.* 2. 19.) For the Lord will once more ſhake both Heaven and Earth, *Heb.* 12. 26, There hath been a ſore ſhaking in this Nation, the Foundations of Government, yea the very Foundations of Religion have been ſhaken, that that which cannot ſtand might be removed out of the way, and give place to that which cannot be ſhaken, *verſ* 27. Conſider therefore whether theſe be the beginnings of the great and terrible day of the Lord God Almighty, or only ſome ſuch ordinary ſhakings as uſe to happen according to the courſe of Kingdoms and States, which are ſubject to changes alterations and diſſettlements?

Que. 7. When God beginneth to ſhake the the Heaven and Earth in Nations (accor- to that great ſhaking which is to be after the Antichriſtian Apoſtacy, *Rev.* 6. and *chap.* 6.) Whether there ever can be any firm ſettlement again upon the old Foundations? There may appear ſome hopes and probability of a Settlement again, which man may be tempted to faſten upon; but this will but provoke God to ſhake more effectually: for when God once ariſeth to ſhake, he will not give over till he hath made that fall, which he began to ſhake, *Rev.* 11. 13. O *England take heed.*

Que. 8. How the Kings, Powers, and Nations of the Earth may ſecure their ſtanding in that day, whether there be any way for them ſo to do, and what is that way? Whether there be any other way but kiſſing the Son, ſubmitting to his bands, being willing to be bound with the Chains of Righteouſneſs, Love, and Meekneſs, from all unrighteouſneſs and oppreſſion, both relating to their fellow Creatures and to his People? *Pſal* 2. 12. and 149. 8.

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Come O Nation of *England*, be bound: O Powers of this Nation, take the Lords yoak upon you, ſeek Righteouſneſs, ſeek Meekneſs, ſeek the good of all, not in Words and Pretences, but in truth and uprightneſs. Seek out that which is of God in every one of your hearts, and let that Govern for God. Do not ſmite any for obedience to the living God, but come ye alſo under his yoak, that what is not of God in your ſelves, but an enemy to your Souls, may be yoaked down: and let all Laws be formed, directed, and managed, to reach the unrighteous, that the Rod of the wicked may not always lie upon the Lot of the Righteous (*Pſal.* 125. 3.) nor oppreſſion and Self-will ſit in the Seat of Judgment, and paſs (becauſe of its power and authority) for righteouſneſs, *Eccleſ.* 3. 16 and 4. 1. O ye powers of *England*, ſave your ſelves and this Nation from the terrible ſtroak of God, which is very near. And let not this following advice be diſdained by you, but conſider ſeriouſly of it.

Take heed how you call any to account for what they have done againſt you. There was an extraordinary hand of God in theſe things: and in falling foul upon Inſtruments, ye may claſh againſt him before ye are aware. For their iniquity the Lord hath laid them aſide, and raiſed you up again, giving you another day of tryal: let that ſuffice, and look now to your own ſtanding, that ye alſo do not fall by following their example of iniquity and unrighteouſneſs. But if you will call them to account for any thing, let it be for being unfaithful to God and the People of this Nation, to whom they made large promiſes, but performed little. And that which God required of them (and the Nation had reaſon to expect from them) do ye now perform. Give all men the Liberty of their Conſciences towards God, let them follow him out of the Faſhions, Cuſtoms, and Worſhips of the World without interruption: And let there alſo be narrow ſearch after what is unjuſt, unrighteous, and oppreſſive in any kind; and as faſt as it is diſcovered let it be removed, that the Nation may grow out of vanity, out of unrighteouſneſs, into ſolidity and righteouſneſs, and that the fear of offending man may not affright any from from fearing, obeying, and worſhipping of God in Spirit and Truth, as he requireth, and then God will bleſs ths Nation and the Powers of it. For the Lord God taketh not pleaſure in overturning of Nations, or breaking in pieces the Powers thereof: Yet if they will by no means hearken, but harden their hearts and ſtand in the way of his Counſel and Deſign, he cannot ſpare them, *Iſa.* 27. 4. Therefore ſtand not in Battel againſt him, but bow before him, O ye great ones of the Earth, become low and little, that his wrath may paſs by you, let go your own ſtrength and greatneſs, and take hold of his ſtrength, that ye may make Peace with him, *ver.* 5. and do not go about to limit the Spirit of God in his People, that will moſt certainly ruine you. The Lord God hath begun to beſtow upon his Spirit, upon his Sons and Daughters, as in days of old, even as before the great Apoſtacy and Erring from it, and he requireth their obedience to it, and who may ſafely forbid or puniſh them therefore. Much lies upon this Land in this reſpect, O do not add more, leſt ye ſink the Nation and your ſelves. Now a little to help the Nation and Powers thereof the better to digeſt the Work of God that they may not run on headily againſt him, to their own ruine and deſtruction, let theſe two things following be conſidered.

1. *Whether the People of God in the days of the Apoſtles were not a ſeparated People, a People gathered out of Nations, Kindreds, Tongues and Languages, (gathered out of the* Jewiſh *worſhip, gathered out of the Heatheniſh worſhip) and ſeparated to God.*

2. *Whether after the Antichriſtian Apoſtacy, there are not a People to be gathered again, and ſeparated again, from all Antichriſtian ways of Worſhip, even after the manner as they were before the Apoſtacy from the Heatheniſh and* Jewiſh *Worſhip? And ſo the ſame Goſpel which gathered at firſt, is after the Apoſtacy to be Preached to gather men again,* Rev. 14. 6, 7.

Conſider well of theſe things, that ye may not ſet your ſelves againſt the Lord to croſs him in his Work in this Nation. Ye cannot hinder him from gathering his People now out of this Apoſtatized State, no more than the *Jews* or Heathens could hinder him from gathering his Elect then out of their corrupt ſtates. The Reformation out of Popery was very weak and imperfect, the Lord waited long for the perfecting of it; but inſtead thereof, there was rather a running backwards towards it again. The Lord hath now at length begun the Work himſelf, letting forth his Spirit upon his People, and gathering many into it, and is preparing the Stones of his Temple for his Building, and he will

will aſſuredly build up his Church again, ye cannot poſſibly ſtop him herein, ye may break your ſelves by attempting to remove this burthenſome ſtone out of your way (for indeed it doth lie ſomewhat offenſively in the way of all Settlements and Governments acccording to the fleſhly wiſdom) but it will fall upon and break all that burthen themſelves with it, though not by outward Might or Power, yet by that Spirit of Life and Righteouſneſs which is in it, which the Lord is with to proſper. Conſider theſe things in Meekneſs, Righteouſneſs, and in the fear of the Lord, even in that Spirit which is fit to act for God and not againſt him.

An Advertiſement to the Powers and People of this Nation.

BEcauſe of my dear love to my Native Country, and becauſe of the dregs of that Cup which the Lord hath already cauſed it to drink of, which cannot be ſpared unleſs the Lords Will be effected without it, which dregs are ſo bitter, terrible and dreadful, as will make the ſtouteſt hearts to faint, and the confidenteſt countenance wax pale: I ſay for this cauſe, in love am I conſtrained to add theſe few lines more, that if it be poſſible this Nation may apply it ſelf, in the fear and dread of the Eternal Majeſty and Power, to make its peace with him againſt whom it hath long Warred (not only by much outward Wickedneſs, Looſeneſs, Vanity, and Prophaneneſs, but more eſpecially by ſetting up an invented Form of Godlineſs, and perſecuting the Power) and to whom it is not yet reconciled in this matter, nor found ſo much as willing to be reconciled.

The Lord God of Heaven and Earth, of Glory, of Majeſty of everlaſting Power, Victory, and Dominion over all, who made both Heaven and Earth, and hath the command of all things therein, he diſpoſeth of Nations, of Governments, of Earthly Powers according to his pleaſure, and who may ſay unto him what doſt thou? Who may implead him for making a Rich Nation poor, a Strong Nation weak, or for bringing down the High and Mighty, the Strong, Stout, Honourable and Noble in a Nation, and exalting the poor, the mean, the perſecuted? And if he turn his hand again, and lay them flat whom he had lifted up, and exalt the other even unlookt for, who can withſtand him, or who may contradict him?

Now what is in the Lords heart (who is thus mighty and abſolute) he will certainly bring to paſs, how unlikely, how contrary, how impoſſible ſoever it ſeem to the Eye of Man. If he will exalt his deſpiſed truth (which alwayes was ſo to the Eye of the great and wiſe ones of this world) or give his People Liberty to fear, worſhip, and obey him; if he will have Truth and Righteouſneſs have the Dominion in mens Heats, and in the Nations, and not the wills and luſts of men, how great and powerful ſoever: I ſay, if this be his intent, though generation ſhould riſe up after generation to oppoſe him herein, yet will he be too hard for them all, and they will all fall before him, and his Truth, his People, his holy Eternal Counſel will he raiſe up, and cauſe to Triumph over them all.

It is mans way to ſettle himſelf by outward ſtrength againſt outward ſtrength, and then he thinks he is ſafe, not Eyeing the inviſible hand which turns the Wheels, and delights to overturn that which is outwardly ſtrong (and ſeemeth unremovable) when it forgetteth him, and oppoſeth it ſelf againſt him. The Lord God loves to take his Enemies at the ſtrongeſt, when they are moſt Wiſe, moſt Mighty, euen when nothing ſeems able to deal with them but himſelf. This was it overthrew the foregoing Powers one after another, they were Courting worldly intereſt, and ſtrengthening themſelues that way, but overlooking God who riſed them, and the work which he had raiſed them to accompliſh. This turned the hand againſt them which had been for them, and how then could they maintain their ſtanding.

O that the preſent Generation could ſee the tickliſhneſs of their ſtanding, and conſider that this is their day of Tryal, and that the Lord's Eye is upon them to obſerve their wayes, to ſee whether they will now mind Righteouſneſs and the Liberty of his People better than formerly they did, and that his truth may in its life and power and not in ſuch a form or way of worſhip as they may think good to preſcribe) have

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its ſcope in the Nation. The Lords Eye and Heart is upon his truth (and upon his People:) and as Nations or Powers deal with that, ſo will he deal with them. Oh therefore be not deceived, for though the Lord hath often times long ſuffered his People to lie under Reproach and Perſecution, (as he did *Iſrael* in *Ægypt* for diuers Ages) yet at length he hath ſtill heard their Groans, and hath ariſen to deliver them: And though *Pharaoh* afterwards with all its ſtrength went after them, and made no queſtion but to bring them back again under his ſubjection (and there was nothing in appearance able to deliver them from him) yet he could not, but overthrew himſelf and his ſtrength utterly. Ye know not what ſtrong cries and tears were put up to the Lord, before theſe late Changes, that Righteouſneſs might be eſtabliſhed in the Nation, and that his People might have liberty to Worſhip him in his Fear, and according to the leadings of his Spirit, without being yoaked under any Form of Worſhip, which their hearts could not own to be of God. And when the Long *Parliament* was unexpectedly raiſed up, that was looked upon by many to have been the Means God would have uſed towards the effecting of this: and we cannot yet deny, but that God did make uſe of them in ſome things for Good, for which his name was Honoured. But though that Inſtrument did warp becoming unfaithful to the Lord, diverting from his Work and Service, towards the ſeeking and eſtabliſhing of themſelves and their own Intereſts, and ſo are at length themſelves juſtly therefore fallen: yet the Work of the Lord is not fallen, as relating to himſelf, though, becauſe of the unfaithfulneſs and ſelf-ſeeking of the Inſtruments which he began to uſe; at preſent it lieth under much reproach (and that juſtly as relating to them) yet for all this the Lord himſelf can bring it about again, and carry it on with better advantage to his Name, Truth, and People than if it had gone on in their hand: And the more men ſet themſelves to oppoſe it, the more glory will God get to himſelf in effecting it.

Let not therefore my true love to the Nation, and to the preſent Powers thereof, be deſpiſed by them: but let them fear before the Mighty God of Heaven and Earth, and in their hearts bow to him that they may be humbled, and made fit Inſtruments in His hand for his ſervice, and not be found Enemies againſt Him. If they will be fit Inſtruments for God to Work by, they muſt be Meek, Lowly,, Poor in Spirit, waiting in God's Fear for his Counſel, and not hearken to the fleſhly Wiſdom of Man, which is his utter Enemy, and will perſwade, adviſe, and inſtruct them to ſettle the Nation and Church (as they call it) in a way contrary to him, And remember this Word, *Be ſure you ſmite none for Obedience to God. Limit not His holy Spirit in His People, but limit the unclean and evil Spirit in thoſe who manifeſt themſelves not too be his People.* This is the true intent of Government. How can he which Governs aright under God, hurt that which is of God and for God? Or how can he ſpare that which his Sword is given him to cut down? O how happy were it for the Nation if they would let Truth have its ſcope, and let Righteouſneſs overcome them, and not contend for Shaddows againſt the Subſtance, but let the Subſtance overcome all thoſe Shaddows which have held it in Bondage, and upheld its Enemy.

The great Enemy of God, all this night of the Apoſtacy, hath been Antichriſt: who hath not been an open Enemy only, but hath appeared as if he had been for Chriſt, commanding the worſhipping and honouring of Chriſt, yea and with a great Zeal taking upon him to cauſe People to Worſhip, according to what he determined to be right: and thus he getteth into the Temple, erecting an Uſurping Authority over the Conſcience, ſetting up, and compelling to an invented Worſhip.

Againſt this kind of Worſhip God hath ſtill been raiſing Witneſſes (but he having the Powers of the Earth on his ſide, as was Prophecyed he ſhould, *Revel.* 17. 13.) hath often prevailed over them, *Revelations* 13. 7. And ſo the Truth hath been ſuppreſſed, and falſe Worſhips ſet up by the Powers of the Earth, according to that Proportion they have drunk of the Golden Cup of Fornication which doth not only deceive in one way of manifeſt and groſs falſe Worſhip, but hath many mixtures and myſteries of deceit in it, *Revel.* 17. 2. *&c.*

Now God hath a time to call for an account of the Sufferings and Bloud of his Saints,

Saints, *Revel.* 6. 10, 11. He hath a time to judge the great Whore, *Revel.* 17. 1. And when the time of God's Judgment comes upon the Earth, God begins with His own house first, and so with that which hath taken upon it to separate from *Babylon*, to see what he can find of *Babylon* therein; and he will judge that before he fall upon the great body of the Mystery of Iniquity, 1 *Pet.* 4. 17. *Heb.* 10. 30.

Now therefore it behoves this Nation to consider what of *Babylon* may be found in it, and to part with it, that it may escape the Plagues of *Babylon*, Revel. 18. 4. Which are very bitter, as *verse* 7, 8, &c. These are the two main things whereof *Babylon* is guilty.

1. *An invented Form of Worship, a Likeness of the true Worship, but not the true Worship it self.*

2. *A persecuting and endeavouring to Suppress the Power of the Truth; even of the Purity of the Godly Religion and Worship by means of this Form, because for conscience sake men who are taught otherwise by the Spirit of God, cannot submit and subject thereto.*

This God is coming down to plead with in that great City *Babylon*, and this God will first plead within thee, O *England*. Consider what of this is yet remaining in thee (or what of this thy heart hankers after) and part with it as thou loveſt thy peace. The Lord is the witness of the integrity and fidelity of my heart to thee in these Lines. It will be hard for thee to escape the Lords hand, yet it is not impossible: If thou bow before the Mighty God, and lie abased in Spirit at his feet, he can open that eye in thee which can let thee see thy danger, and also the way how to escape it.

I. P.

Printed, 1660.

THE

CONSIDERATION of a POSITION

Concerning the Book of

Common-Prayer,

AS ALSO

Of some Particulars held forth for Truths, by one *Edmund Elis* stiled a Minister of the Gospel of Jesus Christ.

With a Warning of Tender Bowels to the Rulers, Teachers, and People of this Nation, concerning their Church and Ministry.

Likewise a few Words concerning the Kingdom, Laws, and Government of Christ in the Heart and Conscience; Its in-offensiveness to all just Laws and Governments of the Kingdoms of Men.

By ISAAC PENINGTON *the Younger.*

Behold, I come as a Thief. Blessed is he that watcheth and keepeth his Garments, lest he walk naked, and they see his shame, Rev. 16. 15.

The PREFACE.

CHRIST, *the Eternal Son of God, the substance of all the Types and Shadows of the Law, was made a Priest to God*, Not after the Law of a Carnal Commandment, but after the Power of an endless Life. *He came in the Power of the Father, he received the Power, he Ministred the Power and in the Power. Thus he gathered together living Stones,*

Built them into a living Temple for the Father of Life to dwell in, that they might be filled with the Power, dwell in the Power, and be to the glory of the Power. The Church of Iſrael, *the Church of the Old Teſtament, the Church of* Moſes, *was gathered by the Letter, was to be ordered by the Letter, was to keep and obſerve the Law of the Letter: was to have Prieſts and Sacrifices according to the Letter: But the New-Teſtament-Church was to be of true* Jews, *of* Jews *gathered in the Power, Circumciſed by the Power, Renewed in the Power,* &c. *So that he is not a* Jew *any longer, who is one outward nor that Circumciſion, which is outward in the Fleſh; But he is a* Jew, *which is one inwardly, and Circumciſion is that of the heart in the Spirit, and not in the Letter. We are the Circumciſion, ſaith the Apoſtle, which Worſhip God in the Spirit, and have no confidence in the Fleſh. The New-Teſtament-ſtate is a ſtate of Subſtance, even of that Spiritual Subſtance, which the Law held out in Shaddows. The* Jew *is inward, the Circumciſion inward, the Sacrifices inward, the Church inward, the Miniſtry inward, the Worſhip inward: All is in Spirit, in Life, in Power, in Vertue; The whole State is anſwerable to the High-Prieſt of our Profeſſion, even* after the power of the endleſs Life. *By the Eternal Spirit was he made a Miniſter, by it he Preached* (the Spirit of the Lord is upon me, becauſe he hath anointed me to Preach the Goſpel, *&c.* Luke 4. 18.) *through it he offered up himſelf a Sacrifice without ſpot to God,* Heb. 9. 14. *And in the ſame Power runs the Vein of the whole Diſpenſation of the Goſpel, for it is* a Miniſtration of the Spirit, 2 *Corinthians* 3. 8. *Take away the Life, take away the Spirit; Ye take away the Stones of this Building, ye take away the Church, ye take away the Miniſtry, ye take away all.*

Now about this inward Building there was an outward Court, which had its Being, State and Honour from the preſence of the inward Life. The Vertue of the inward Building did caſt a reflection, and bring forth an outward ſtate (as it cannot but do, where-ever it appears in its Riches and Glory.) This State ſtood firm in the days of the Apoſtles, till Gods meaſuring and removing of his Temple, Altar, and Worſhippers, and his giving up of the outward Court (it having loſt the Life and Vertue, which flowed into it from the Temple, while the Temple remained within it) to the Gentiles, *who under the Goſpel are ſuch as are Uncircumciſed in Spirit, and can Worſhip in the outward Court without the Spirit, The Enemy indeed fought hard againſt the Life and Power, but he could not there prevail, the Gates of Hell could not prevail againſt the true Church, which brought forth the Man-child, nor againſt the Man-child whom ſhe brought forth, but the Man-child was caught up to God, and the Woman fled into the Wilderneſs. Then that Church, State, and Worſhip, which depended upon their preſence, was diſſolved: For how could it be otherwiſe, when both the Man-child, which was the Head of the Church (from whence the Vertue, Life, and Influence did flow into the whole Body) and the Woman (or Church) her ſelf alſo were both gone out of ſight? So that the Miniſtry of Eternal life, and the Temple, wherein the life was Miniſtred, being both removed, they are neither of them henceforward to be found in that place, where they were beheld before (and where moſt eyes would be ready to look for them again) but there where the Spirit had hid them.*

Now mark diligently, what kind of eſteem the true Church hath had in the World, ever ſince her diſrobing her ſelf of her outward Garments and flight into the Wilderneſs, and how her true true Seed have been handled. The Dragon immediately caſts a Floud after her; her beautiful Raiment being put off, and

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she clothed in the Habit of a Widow, the eye of the World could no longer see and acknowledge her to be the Church, but disdain, reproach, revile her. This is her Lot all the days of Antichrist, she is misrepresented by the Dragons Flood of Reproaches, and looked upon as a Strumpet, as one that pretends to Christ for her Lord and Husband, to his Spirit, to his Kingdom, to his Truth without a just Right, and the remnant of her Seed are still made War with by the Dragon. Who have been the hunted ones, the hated, the persecuted in all Nations, but the Tender-conscienced, who receive the Law of Christ into their hearts, bowing to him in their Worship and Conversation, and dare not Bow or Worship according to the Doctrines and Commandments of Men?

Now the true Church or Temple being thus removed, the Outward-Court becomes the Habitation and Place of Worship among the Gentiles, *all the time of the Churches abode in the Wilderness. The Spirit of the Lord having left it, the heathenish Spirit (Man's earthly Nature and Wisdom) the Spirit of Antichrist enters into it, and upholds the Form of the former Building (so far as it judgeth necessary) and here it is found Worshipping, and making a great shew of Holiness and Devotion, but in the mean time makes War with the true Worshippers, who cannot Worship in the outward Court (since the Spirit of the Lord hath left it, and given it to the* Gentiles) *but follow the Church into the Wilderness, and Worship in that Temple which God hath removed thither.*

O where is the Eye which can read these things, as they are Written either in the Letter, or in the Spirit. Antichrist is a Mystery of Iniquity, which Works, and gets Up, and Reigns, under an appearance of Godliness; And he that will discern him and his false Ways of Worship, must have that eye which sees beyond the appearance of things, into their Nature: And in this is the Discovery of him, and the Redemption from him. And happy is he, who is not defiled with Women, *but abideth in the true* Virginity, *expecting and preparing for the appearance of the Bridegroom.*

The Consideration of a Position concerning the Book of Common-Prayer: As also of some Particulars held forth for Truths, &c.

THere is a Position laid down in some Printed Letters, concerning the use of the Common-Prayer-Book, tendred by one *Edm. Elis* (who professeth himself to be a Minister of Jesus Christ) to Mr. *Hughes*, and Mr. *Ford* (as he stileth them) against which Position he entreateth me, if I find upon my Spirit any thing to be objected against it, to discover it in exact and punctual expressions. This desire of his is set down in Print after the Letters.

His Position or Assertion is this: *That a man may Worship God in Spirit, and in Truth in the use of that form of Prayer for Morning and Evening, which we call the Common-Prayer.*

Now whoever would weigh this Assertion aright, must have the Ballance of the Sanctuary, and must put it into the Scale with an equal hand; and then looking with that eye, which is given to see the Mysteries of the Kingdom of God, to him who is born of God, the Truth or Error of it is easily discerned.

True Prayer is the breathing of the Child to the Father which begat it, from the ſenſe of its wants, for the ſupply of thoſe wants.

The Wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit, John 3. 8. God by the breath of his ſpirit, begets a man out of the ſpirit and likeneſs of this World, into his own Image and Likeneſs. He that is thus begotten, wants Nouriſhment, wants the Divine Warmth, the Breaſts of Conſolation, the Cloathing of the Spirit, the Garment of Salvation, wants the Bread of Life to feed on, wants the Water of Life to drink, wants ſtrength againſt the enemies aſſaults, wiſdom againſt his Snares and Temptations, wants the arm of the Deliverer to preſerve and carry on the work of Redemption daily, wants Faith to deny the fleſhly Wiſdom, that ſo he may Truſt and Feel the vertue of the Arm of the Deliverer, wants Hope, Patience, Meekneſs, a clear Guidance, an upright heart to follow after the Lord; yea very many are the daily wants of that which is begotten by the Breath of God, in its ſtate of weakneſs, until it be drawn up into the unity of the Body, where the full Communion with the Life is felt, the Heart ſatisfied, and the wants drowned.

Now the breathing of this Child to the Father, from the ſence of theſe wants, for his Supply, that's Prayer; nay though it be but a Groan, or Sigh, which cannot be uttered or expreſſed, yet that's Prayer, true Prayer, which hath an acceptance with the Lord, and receiveth a Gracious Anſwer from him. And he that begetteth the Child teacheth him to Pray, even by the ſame Spirit which begat him. In watching daily to the Spirit, the Child is kept ſenſible of the Will of the Father, and in his Light he ſees the Way wherein he is to walk, he ſees alſo the Enemie when he is coming, yea and the Snares he is privily laying, and he feels his own weakneſs to withſtand or eſcape: and in this ſenſe his Heart cries to the Father of Spirits for Preſervation, for him to ſtand by him, for him to ſtep in in the needful time, even in the ſeaſon of diſtreſs. And thus, watching to the Spirit, the Life of a Chriſtian is a continual courſe of Prayer: *He prays continually.* This is the living Prayer of the living Child, which conſiſts not in a Form of Words, either read out of a Book or conceived in the Mind; but in feeling the Breath of its Nature iſſuing out, from the Principle of Life in it, to the Living Spring, which is the Father of it; who by cauſing his vertues to ſpring up in it, nouriſheth it to Everlaſting Life.

But now, man who is not born of the Spirit, but (by conceiving ſome of the Truths of God in the Wiſdom from below) hath attained to ſome change of Opinion and Converſation, he pretends to be this Birth from above, though indeed he is Born but *of Bloods*, or *of the Will of the fleſh*, or *of the Will of Man*, *John* 1. 13. and what God begets in, and gives to his True Child, he will be imitating, though he be out of the Nature and Spirit, where the True Child is begotten, and where the True gift of the Father is received by him. He will be believing, though he hath not received any Proportion of the Living Faith from the Hand of the Father; he will be forming Repentance and Sorrow for ſin, though his heart be not turned from it; he will be hoping in Gods Mercy, although he be both from off the Foundation, and from under the ſhadow of the Mercy-ſeat, and he will be praying, though he hath neither received the Spirit, nor be taught by the Spirit to pray; And ſo being from that which ſhould guide him, and teach him the truth and way of Worſhip as it is in Jeſus, he runs out into the inventions and imaginations, and ſets up a way of his own chuſing; which he having much conſidered of, and beat out by reaſonings, and fenced about with Arguments, he grows wiſe in his own eyes, and now verily believes it to be the way of God, and that he is able to maintain it againſt all oppoſers. Thus one man, he is for a Form; another man he is againſt a Form, and for conceived Prayers; and each think themſelves able to maintain their own, and to overthrow each other. But Oh that that ear were open, which can hear the truth, that where there is any true, honeſt, upright deſire after God, from the ſimplicity of the heart, it might not be thus betrayed through the ſubtilty of the fleſhly Wiſdom, which lies lurking in the wiſe, reaſoning, knowing part, to betray the poor, weak Babe. The natural man, the reaſoning man, the underſtanding man, the wiſe man according to the natural wiſdom cannot underſtand the things of God. Here's no learning to pray aright, to believe aright, to hope aright, to mourn aright, to rejoyce aright, *&c.* But this wiſdom muſt be brought to nothing (1 *Cor.* 1. 19.)

and

and a man muſt become as a Child to all knowledge, as let in this way; And he that ſo becomes a Child, is taught to pray, to believe, to wait, to hope, and all that is neceſſary to eternal life.

Now as the Father teacheth to pray, ſo he giveth deſires or words (if he pleaſe) according to the preſent need. Sometimes he gives but ability to ſigh, or groan (if he give no more, he accepts that.) Sometimes he gives ſtrong breathings, and plenty of words to pour out the Soul in before the Lord. But if a man ſhould catch thoſe words, and lay them up againſt another time, and offer them up to God in his own Will, this would be but Will-worſhip and abomination. This I have known experimentally, and have felt the Wrath of God for it. That is Prayer, which comes freſh from the Spirit; and that is a true deſire, which the Spirit begets; but the affections and ſparks of mans kindling pleaſe not the Lord, nor do they conduce to the Souls reſt, but will end in the Bed of Sorrow, *Iſa.* 50. 11.

Now as touching the Book of *Common-Prayer*, or Prayers conceived without the immediate breathings of the Spirit, I ſhall ſpeak mine own experience faithfully, which is this; I have felt both theſe ways draw out the wrong part, and keep that alive in me, which the true Prayer kills. And he that utters a word, beyond the ſenſe which God begets in his Spirit, takes Gods Name in vain, and provokes him to jealouſie againſt his own Soul. *God is in Heaven, thou art on Earth, therefore let thy Words be few.* The few words which the Spirit ſpeaks, or the few, ſtill, ſoft, gentle breathings which the Spirit begets, are pleaſing to God, and profitable to the Soul? but the many words, which mans wiſdom affects, hurt the precious life, and thicken the Vail of Death over the Soul, keeping that part alive, which ſeparates from God; which part muſt dye, e're the Soul can live.

The true Prayer is by that which God begets, in the vertue of his Spirit (*praying always in the Spirit*, Epheſ. 6. 18. Jude 20.) in the time he chuſes: for the Spirit breatheth as well when he liſteth, as where he liſteth; and man cannot limit him when he ſhall breath, or when he ſhall not breath, but is to wait the ſeaſon of his breathing, and ſo to *watch unto Prayer.*

Now if the Prayer be in words (for there is a praying without Words) then it muſt be in thoſe words which he pleaſeth to give, from the ſence which he kindleth, and not in the words which mans wiſdom teacheth, or would chuſe to uſe. And indeed, in the true Religion, and in every exerciſe of it, mans wiſdom is kept out, and nail'd to the Croſs, by which means the immortal life is raiſed and grows in the true Diſciple. He believes, he hopes, he waits, he prays, he mourns, he rejoyces, he obeys, *&c.* in the Croſs to the mortal part; not as mans wiſdom teacheth, or would teach, or can teach any of theſe things; for his Sacrifice is ſtill an abomination, even to the wiſe *Egyptian* part in himſelf (O wiſe man, abaſe thy ſelf before the Lord in his Spirit, that thou mayeſt read this and live) but as the life teacheth, as the Wiſdom from above teacheth, which breaketh down, ſhutteth up, confoundeth and deſtroyeth mans wiſdom, while he is teaching his Babe.

Thus have I anſwered, in the ſimplicity of my heart, to the nature of the thing, ſo far as the Lord hath pleaſed to draw forth my ſpirit; and in ſinking down to that, which thus opened my ſpirit, my Anſwer may eaſily be read and aſſented to; but to that which is in the diſputing wiſdom, out of the feeling of the hidden life and vertue, it may prove a Myſtery.

Afterwards, he alſo intreateth me to peruſe ſeriouſly, and to lay deeply to heart (in the real fear and dread of the great God) ſome particulars which he teacheth for Truths.

I perceive he is offended at the queſtioning of his Miniſtry, and that the main intent of his propoſing theſe, is to juſtifie his Miniſtry; which if they were true, yet the Preaching of them would not prove him, or any man elſe, to be a Miniſter of Jeſus Chriſt: For it is not Preaching things that are true, which makes a true Miniſter, but the receiving of his Miniſtry from the Lord. The Goſpel is the Lord's, which is to be Preached, and it is to be Preached in his Power; And the Miniſters which Preach it, are to be endued with his Power, and to be ſent by him. The Apoſtles themſelves, though they had received inſtructions concerning the Kingdom from Chriſt's own Lips, both in his Life-time, and after his Reſurrection (*Act.* 1. 3.) and had received a Commiſ-

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ſion from him to teach all Nations, *Matth.* 28. 18, 19. Yet this was not ſufficient to make them able Miniſters of the New-Teſtament; But before they went abroad to Preach, they were to wait for the Power; *Acts* 1. 4, 8. And when they had received it, they were to Miniſter in it, that men might be converted to the Power and by the Power, that the Faith of Perſons might not ſtand in the Wiſdom of their Words, (which *Paul* might have abounded in, as well as others) *But in the Power of God*, 1 Cor. 2. 5. And this was it made *Paul* Miniſter in fear and trembling, leſt the wrong part in him ſhould Miniſter, leſt the earthly underſtanding part ſhould be holding forth the truths of God out of the Life, out of the Power; and ſo he ſhould convert men to the Wiſdom of the Words he ſpake, and not to the Power, *ver.* 2, 3. This was it he was ſent for, to turn men *from Darkneſs to Light, and from the Power of Satan to God* (Acts 26. 18.) from the Spirit of Enmity and Death, to the Spirit of Love and Life: And this he was careful of in his Miniſtry, that men might not run away with his Words, and miſs of the thing. And this alſo was the way whereby he diſcovered true and falſe Miniſters, *I will come and know* (ſaith he) *not the Speech of them which are puffed up, but the Power: for the Kingdom of God is not in Word, but in Power*, 1 Cor. 4. 19, 20. Many men might catch their Words, and run away with them and Preach them, but they could not Miniſter in the Power. Now the Kingdom, which the Goſpel-Miniſters are the Preachers of, conſiſts not in Words, but in Power. *God hath made us able Miniſters of the New-Teſtament, not of the Letter, but of the Spirit*, 2 Cor. 3. 6. The Miniſtry of the New-Teſtament is a Miniſtry of the Spirit, and it cannot be without the Spirit. It is a reaching to Men's Conſciences *in the Demonſtration of the Spirit and Power* (1. Cor. 2. 4. and 2 Cor. 4. 1, 2.) which, being felt in the heart and turned to, this Converts them to God.

The Miniſtry of the Goſpel doth not conſiſt in a bare opening of the Letter (or raiſing of Doctrines and Uſes from the Letter, which the Wiſdom of man may eaſily perform) as the Miniſtry of the Law did: But in bringing men to the feeling of the Spirit, even of the eternal Power of God which redeems, in turning men from the darkneſs to the light, in ſetting their Faces towards the Power. The Goſpel is the ſubſtance of what was ſhaddowed out in the Law; and he that Miniſters it, muſt Miniſter ſubſtance. He muſt have the *Heavenly Treaſure* (that is the ſubſtance) in his earthly Veſſel, 2 *Cor.* 4 7. And he muſt give out of this Treaſure into the Veſſel which God prepares And that he may do this, he muſt Miniſter in the Spirit, and in the Power. His words muſt not be ſuch as mans wiſdom would teach, or as mans comprehenſion would gather, but ſuch words as Gods wiſdom prepares for him, and puts into his mouth He that will be a true Miniſter, muſt receive both his Gift, his Miniſtry, and the Exerciſe of both from the Lord; and muſt be ſure in his Miniſtring to keep in the Power, or he will never win others to the power: But in keeping in the power, while he is miniſtring, and ſtanding in the croſs to his own underſtanding and wiſdom, giving forth the truths which the Lord chuſeth, to have him ſpeak in the word which God chuſeth, even in the words which are miniſtred to him by the power in thus miniſtring he ſhall ſave his own ſoul and thoſe that hear him even all who in fear and Meekneſs receive the ingrafted Word, which is able to ſave the Soul. For alas, alas, many have received Words of truth, and apprehenſions of Knowledge whereby they hope to be ſaved: but how few are acquainted with that knowledge which ſtands in the Power, which alone converts and keeps alive unto God! O how many Souls are to be anſwered for by them, who take upon them to be Paſtors from God, who have fed the Flock with Words, *with Diſcourſes which they have made*, and have ruled over them *with force and cruelty*, but have wanted the love, the tenderneſs, the light and power of the true Shepherd! O what will theſe do, when God requires his Sheep at their hands! O that there were an heart to conſider. Ye Shepherds of *England*, little do ye know what is towards you.

Now for thoſe things themſelves, which he ſaith, he *he principally endeavours to make known to the Sons of Men*, There is a mixture in them; which, if he could ſingly apply himſelf to wait on the Lord, in the Meek Sober Spirit, out of the conſultations, Wiſdom, and Confidence of the Fleſh, it might pleaſe the Lord to make manifeſt to him.

The firſt particular of thoſe, which he lays down for Truths, is, *That the good things of this Life, Honours, Riches*, &c. *Unleſs we make uſe of them in the ſervice of God*:

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but Vanity, and Vexation of Spirit; And in no wiſe any more capable to ſatisfie, or content an immortal Soul, than Lime, and Aſhes, and Cobwebs, and ſuch like traſh are to ſatisfie, and keep in health the bodies of thoſe perſons, who through the depravedneſs of their appetite, deſire to feed on them.

Anſw. Chriſt by his Miniſtry, calleth his Diciples out of the World, up to the Father, out of the Honourr, Riches, and what ever elſe is of the World. *How can ye believe, which receive Honour one of another, and ſeek not the honour that cometh from God only?* John 5. 44, And the Rich man, he bids him *Sell all and follow him.* And the Apoſtle *John* ſaith, *Love not the World, neither the things that are in the World: If any man love the World, the Love of the Father is not in him: For all that is in the World, the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life, is not of the Father, but is of the World,* 1 John 2. 15, 16. He that will be a Diſciple of Chriſt, muſt travel out of the earthly into the heavenly, leaving all that is of this World behind him, poſſeſſing nothing as his Portion, but him who hath call'd him out of his Countrey, from among his Kindred, and from his Father's Houſe to another Land, Kindred, and Habitation. So that here they are Pilgrims, and Strangers, Sojourners, and Paſſengers, unknown to the World, and of a ſtrange Garb, Behaviour, and Appearance in it, not enjoying any thing as the World enjoys, not uſing any thing as the World uſeth, not honouring men or receiving honour from men, as the World gives or receives honour, but honouring men in the Lord, and receiving honour from the Lord: And what ever they ſeem to retain of the earthly things, they hold as Stewards under the Lord, not uſing or diſpoſing of them as they think good, but waiting for the diſcovery of the Maſter's pleaſure, who is to order, in his Counſel and Wiſdom, all that is his own to his own Glory. The Law required a Tenth Part to be given up to the Lord, the Goſpel requireth all; *Soul, Body, Spirit, Good Name,* &c. Even that the whole Poſſeſſion be ſold and laid at the Maſterr feet; And he that keepeth any thing back, cannot be a Diſciple, cannot be a Souldier of Chriſt, but muſt needs *Entangle himſelf with the Affairs of this Life.* This is Sound and Savoury, even the Truth of Jeſus, as it is known and felt in the renewed Spirit, but his Words, if he meaſure them in the pure Light of God, he will perceive not to have ſprung thence, but to have been formed in the earthly Wiſe part, even in that Wiſdom, Underſtanding, and Comprehenſion, which is ſhut out of the Myſterys of God's Kingdom.

For his ſecond, *That nothong but the enjoyment of God, the Fountain of all Goodneſs, can truly and really content an immortal Soul.* And for his third, *That no man can enjoy God, but he that loves him with all his Heart and withal his Soul, and (for his ſake) his Neighbour as himſelf*: I own both the things themſelves and theſe Words, and I felt a good Savour in them at the reading of them, only let me ſay this, if he put men upon ſtriving after theſe things, without pointing them to the gift where the ſtrength is received to perform, and where the waiting is to be for the ſtrength, he cannot Preach them profitably to his Hearers.

To his fourth, *That, though every ſincere Convert, or regenerate Perſon loves God continually with his whole heart, as to the Habit, or Root of holy Love; yet whilſt he is in the Body, he may ſometimes fail of the Act, or Fruit of it, and may offend God through the love of the Creature. Which Truth (ſo much oppoſed in theſe days) is clear, and manifeſt in the holy Scriptures; Particularly, in the Records of the hainous ſins of the Prophet* David, *and* Peter *the Apoſtle.*

Anſw. The Lord *Circumciſeth the Heart* of Believers under the New-Covenant, *to love the Lord their God with all their Heart, that they may live: he cauſeth the Plant to ſpring up out of the dry and barren Ground, which he watereth with his Bleſſing; and he layeth his Ax to the Root of the old Tree, hewing at it, even till he hath cut it up: he engrafteth the Eternal Word into the heart, and by it is daily purifying thereof, fulfilling the good pleaſure of his goodneſs therein, and carrying on the Work of Faith with Power*: And the Miniſtry which he gave, was for the *perfecting the Saints* (Epheſ 4. 12, 13.) which Miniſtry exhorted and encouraged Believers (from God's Promiſes of his preſence and powerful operation of his Spirit in the hearts of his Sons and Daughters) to *cleanſe themſelves from all filthineſs of the Fleſh, and Spirit, prrfecting holineſs in the fear of God,* 2 Cor. 7. 1. Now that the Corrupt-Tree ſhall never be cut down whilſt man is in the Body, that the heart ſhall never be throughly Circumciſed to love the Lord,

but

but be in danger of *offending God through the love of the Creature*: This Doctrine and Belief ſpringeth not from the pure Fountain of Life and Power, but the reaſoning part hath gathered it from its conceivings beneath the power.

The Seed of God cannot ſin (for as he is pure which begetteth, ſo is that pure which is begotten of him) nor can man ſin, who is born of it and abides in it: and if God pleaſe to perfect the Birth and the Work of Circumciſion, What can hinder a man from being wholly born from it and from abiding in it? Indeed a man that ſtrives in his own ſtrength, either againſt ſin or towards holineſs, may well doubt of ever having it accompliſhed: but he that feels the Eternal Power beginning the Work, and carrying it on daily, cannot doubt but he can perfect it, yea, and is encouraged (by the feeling thereof) to hope and wait on him for the perfecting of it.

As for his inſtances of *David* and *Peter*, they reach not the thing: For though *David* and *Peter* did fall, yet both *David* and *Peter* might attain an higher ſtate before they went out of the Body, then they were in before they fell. *David* was a great Prophet, and *Peter* a precious Diſciple, but yet there was an higher Eſtate to be adminiſtred, even the receiving that which the Prophets Propheſied of, and which the Diſciple was to wait for. The Diſciples who had known Chriſt, and had been taught by him, and had received a Commiſſion from him, to whom all Power in Heaven and Earth was given, yet were to wait for a further and higher State, even for receiving *the Promiſe of the Father, the Power from on high*, that he that was with them might be in them, *John* 14. 17. *John* was as great as any Prophet, and yet he that was leaſt in the Kingdom was greater than he. Read the Acts of the Apoſtles, behold what a preceious people was brought forth, even in the beginning of the Apoſtles Miniſtry, how full of Faith, how ſtripped of the World, how Single-hearted to God, and one towards another, *Acts* 2. 42. *&c.* and *Acts* 4. 32 *&c.* What would theſe be, abiding and growing up in the Vine? The cutting off of ſin, is neceſſary while in the Body, but to make the committing of ſin neceſſary while in the Body, is a great Derogation to the Power of Gods Grace, and to the Myſtery of Faith, which overcometh the evils of the Heart, and the Worldly Nature within; purifieth the Conſcience from dead Works, and is *held in the Pure Conſcience*. O that men knew the Power, and the Faith which ſtands in the Power: For then would not they judge it ſo impoſſible to be cleanſed by the Faith through the Power. O that Light, that Light, that Pure Light of the Spirit, wherein the Living Bloud runs, which cleanſeth from all ſin, and keepeth clean them that abide and walk in it! If this were but a little felt, ſuch Doctrines as theſe (which are gathered in the comprehenſion from Words read, without being let into the thing it ſelf) would ſoon vaniſh, and find no place in the Heart where the Power dwells, nor in the underſtanding which is renewed, preſerved, and fed by the Power. For the things of God are to be known, and held in the underſtanding which is given of God (which underſtanding is of the Spirit, and is ſpiritual) and not with the natural underſtanding, which cannot receive the things of the Spirit, but only a carnal apprehenſion and ſenſe of the Words of the Spirit, according as a man can beat them out with, and comprehend them in his reaſoning part.

To the fifth, *That the Souls of the faithful are always growing in Grace, whilſt they are in the body? and at the inſtant of death, or ſeparation from the body, our Lord Jeſus ſhall preſent them to the Father without ſpot, or blemiſh.*

Anſw. Chriſt preſenteth to the Father, when he hath purified the heart and mind, and made it fit for Gods pure life and preſence. He hath received the fulneſs from the Father, and hath freely given of his Grace and of his Truth to the Sons of men, to regenerate them, to cleanſe and ſanctifie their hearts, and make them fit for God to dwell in. He ſitteth in his Temple as *a Refiner and Purifier of Silver* (who is like *a Refiners Fire and like Fullers Soap*) and when he hath purified his Diſciples, his Children, his Levites, he preſenteth them to the Lord, for the Lord to Tabernacle and dwell in, when he hath throughly conſecrated them, he preſenteth them as Kings and Prieſts to his Father, to offer up *an Offering for Righteouſneſs*, and to reign with him in his Kingdom, *Mal.* 3. 3. *Rev* 1. 5. And there were ſome ſo purified by the Leaven of the Kingdom (which purgeth out the old Leaven by degrees, even till at length it hath made the Lump wholly new) that to them all things were pure, *Titus* 1. 5. There were ſome *come unto Mount Sion, and unto the City of the Living God, the Heavenly Jeruſalem, and to an innumerable*

merable company of Angels, to the general Aſſembly and Church of the firſt-Born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Juſt men, made perfect, and to Jeſus the Mediator of the New Covenant, and to the Blood of Sprinkling, Heb. 12. 22, 23, 24. Thus it was before the Apoſtacy: yea, and after the Apoſtacy there were ſome found ſtanding on *Mount Sion* again, ſuch as had learned the *New Song*, ſuch as *were redeemed from the Earth*, ſuch as *were not defiled with Women*, (with any of the falſe Churches or their falſe ways of Worſhip) but had kept their Virginity in the Wilderneſs. If ye would know who theſe were, they were the *firſt fruits unto God and the Lamb* after the Apoſtacy, who were throughly cleanſed by the Spirit of burning, inſomuch as *in their mouth was found no guile*, but *they were without fault before the Throne of God*, Revel. 14. *ver.* 1. to 6.

The Work of the Spirit of Chriſt in the heart is an inward work, and doth not conſiſt in outward times or ſeaſons, but in ſpiritual degrees and ſeaſons; which when they are finiſhed, the heart renewed, the ſpirit changed, the work wrought out; then the glory of the Father is revealed, the entrance into the everlaſting Kingdom Miniſtred, and then their is a ſitting down in the everlaſting Manſion, even with Chriſt in the Heavenly places which he hath prepared, where they that are redeemed, and purged and ſanctified, ſit together with him: and as the body cannot hinder his entring into the ſpirits of his Saints, and his dwelling in them, no more can it hinder their entring into him and dwelling in him.

Now there are ſeveral exerciſes of Spirit, ſeveral meaſures of Faith, and ſeveral degrees of Life and Glory. Some are under the Clouds, ſome in the Sea; ſome in *Egypt*, ſome in the Wilderneſs; ſome waiting for his appearance, ſome in the enjoyment of him already appeared. In ſome the work of Regeneration, of Sanctification, of newneſs of Spirit and Life is but begun, in others it is interrupted and they come to a loſs; in ſome it is much carryed on, even towards conſummation, and ſome are already *compleat in him*, finding fulneſs of ſatisfaction in him (in whom the everlaſting Springs are opened, to the full content of their hearts) and bring forth fruit to him, to the full content and ſatisfaction of his heart. In the Apoſtles days there were thoſe that waited for his coming, and there were thoſe alſo that knew him come, and had received the good underſtanding from him, and were *in the Eternal life*, John 5. 20.

Yet this doth not exclude growth, for the fulneſs is infinite; and though a perfect ſtate may be attained in the perfect Gift, yet there is a growth in the perfection (for Chriſt who was perfect, and in whom was no guile, grew in Wiſdom and Knowledge and in favour with God and men.) And as God is infinite, ſo to that which is tranſplanted into him, there is no end of growth in him; but the Tree, which ſtands in God's holy Earth, by his pure River of Waters, ſhall grow for ever and ever into his endleſs life and fulneſs.

To his ſixth, *That no man can ſo know God as to love him with all his Heart, and with all his Soul, but through the knowledge of Jeſus Chriſt, and him Crucified: Who, by thoſe grievous ſufferings which he endur'd when he was upon Earth, made ſatisfaction to the Juſtice of God for the ſins of all thoſe that believe in his Name; ſo that it is as conſiſtent with the Juſtice, as with the Mercy of God, to forgive them their ſins, and make them heirs of Eternal Life, God is Juſt, and the Juſtifier of him that believeth in Jeſus.*

Anſ. The knowledge of Chriſt is like Eternal, and in his Croſs is the ſpiritual vertue, which cuts off the uncircumciſion of the heart, whereby it is enabled to love the Lord. Now *Chriſt is the Lord from Heaven, the quickning Spirit*, who ſoweth the Seed of the Kingdom in the Heart, and cauſeth it to ſpring up; out of which Seed the Faith, the love, the hope, the meekneſs, the patience, and every ſpiritual fruit ſprings and grows. And he that is thus born of this Seed, and receives the knowledg of life which ſprings from this Seed, he cannot but love him which begat him, and he reapeth the fruit of all that Chriſt did and ſuffered in that prepared body: and God is both Juſt, and the Juſtifier of him who is thus united to Jeſus. But that man who knoweth not this Faith, nor is acquainted with the Love which ſpringeth from this Root, and which is of this Divine nature, but thinketh to be juſtified by applying to himſelf what is related in the Hiſtories concerning Chriſt; this man deceives his Soul, and miſſeth of the true Juſtification; for God is juſt, who hath made the Promiſe ſure to the Seed, and hath ſhut out man, further than he is born of the Seed, and found in the Seed. But he who abideth in the

Seed, and in whom the Seed findeth pleaſure and abideth, he cannot miſs of the Promiſe, of the everlaſting Righteouſneſs, the Reconciliation, the Peace, the Joy, and whatever elſe God giveth to the Seed.

To his ſeventh and laſt, *That the ready way to receive Chriſt, the only Light, by which we may ſee the way to Heaven: or ſo to believe in him that we may be ſaved by him, is, to forſake all that we have, that we may be his Diſciples: that is to ſay, to take off our affections from things on the earth, and to ſet them on things above, where Jeſus ſitteth on the right hand of God; putting our truſt and confidence in the free, and in the infinite mercy of God, through Chriſt, to be guided by him in all our ways, to be led by his good Spirit in all thoſe ways of Grace and Holineſs, through which we muſt paſs before we can attain to Glory.*

Anſ. To know Chriſt as the Light eternal, (as he was yeſterday, is to day, and will be for ever) to truſt this Light in its convictions, calls, and free openings of love, to feel its living vertue, and in that virtue to give up all that is of the earthly nature and ſpirit, to ſell all for the everlaſting inheritance, this is indeed the way to life. But it is not the doing of things which is of value, for man may imitate and ſtrive to do much, and may go a great way *in forſaking all, and in taking off his affections from things*, (inaſmuch as he may give all his Goods to the Poor, and his Body to be burned, and yet it profit him nothing;) but it is the doing of things in the vertue, in the life, in the power which comes from Chriſt, which is of acceptance with God, and of advantage to the Soul. Every motion and operation of true life ſprings from the root of life, and hath the vertue of the root in it: and that which differenceth it from all mens imitations, and from all the likeneſſes which the earthly ſpirit can frame, is the nature and vertue of the root being found in it. Therefore he that will be a true Chriſtian, muſt eye Chriſt the ſpring of his life, and keep in the feeling of his living vertue, and in that offer up all his Sacrifices of faith, love, and obedience to God: and he that will be a true Miniſter, muſt wait upon the power himſelf, to be an Inſtrument (in the hand of the power) to direct men to this, and to preſerve and build them up therein.

But alas, this is the Stone, which the wiſe Builders have all along refuſed! The Builders before the coming of Chriſt, they got a knowledge concerning the *Meſſiah* to come, but being unacquainted with the thing it ſelf, rejected both it at its coming, and alſo the Veſſel wherein it appeared. And the Builders all along the Apoſtacy, gat a knowledge of Chriſt come, and Preached Believing in him Crucified as the way to life; but the living Stone, the living thing it ſelf (which is both the Foundation, the Corner Stone, and the top Stone of the building) they have been ignorant of, and ready to perſecute every appearance of it. Chriſt can no more now appear in Spirit, than formerly he could in that prepared body of fleſh; but the wiſe Builders now are as ready to cry out againſt him for a Blaſphemer, a Prophaner of Gods Ordinances, a deceiver of the people (yea, a Witch or one that hath a Devil) as the wiſe Builders then were. *But Wiſdom* in all ages *is juſtified by her Children*, and of none elſe. He that is born of the Wiſdom, he can diſcern the Womb, and own the fruit and branchings forth thereof under the mean dark vail, whereby it hides it ſelf from all the fleſhly wiſe of every age. *The Kingdom of God cometh not by Obſervation*, the wiſeſt Scribes and Phariſees could not know it by all the Obſervations, which they could gather out of *Moſes* and the Prophets Writings, nor can any now know it, by any obſervations they can gather out of the Apoſtles Writings; but by being born of that ſpirit whereof they were born, and by being formed in that Womb wherein they were formed, by this means alone is the thing come to be known which they knew. He that receiveth the ſame eye, ſeeth the ſame thing, according to his meaſure; and coming to the life, wherein they received the Truth, the words which they ſpake concerning the Truth are eaſie. Thus as they were writ in the Spirit, ſo are they there along truly read; and being ſo read, they become exceeding profitable to that which ſo reads them; but man gueſſing, and imagining and reaſoning in his carnal wiſdom concerning the things of God, and ſo gathering ſences and meanings about the words and expreſſions of Scripture, doth but build up a *Babel*, which the eternal Life and Power will throw down (when ever he appears) with that which built it. O that men were wiſe to wait for the diſcovery of the true Rock, and of the true Builder upon that Rock, that that City and Building might be

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raiſed in them, which God alone can rear, that they might not be left deſolate and miſerable in that ſtormy day, which will ſhake all Buildings and Foundations, and Rocks but our Rock; wherein all Profeſſors, and Preachers, and high Notioniſts, and whatever ſort elſe can be named (who have ſtumbled at Gods living Truth, and at the pure appearance of his redeeming Power, which in this age hath mightily broke forth, after the long dark night of Apoſtacy, to the ſight of eery eye which is opened in the Spirit) ſhall confeſs with tears, ſorrow, anguiſh and ſhame, that *their Rock is not as our Rock, they themſelves being Judges.* For though all ſorts of Profeſſors generally own Chriſt as the Rock in words, yet moſt miſs of the thing: and the ſubtile Enemy hath made uſe of a Notion, or apprehenſion of the thing in the carnal mind, to deceive them of the thing, to keep them from feeling the eternal vertue, the living Power of Life in the heart, which is the Arm of Gods Salvation, whereby Chriſt draws mans loſt Soul and Spirit out of the Pit, out of the Grave of Sin and Corruption up to the Father. But O how are poor hearts deceived, who think by a believing of what Chriſt did, of a ſatisfaction he made for them while he was here on Earth, though they lye in the Pit all their days, though they carry the body of ſin about with them to the very laſt of their time here in the body, and have not felt the Arm of Gods Power breaking down their ſpiritual enemies, their luſts, their corruptions, and redeeming them from them, yet hope to be ſaved in the end, and to be preſented without ſpot or wrinkle to God! Chriſt had the name *Jeſus* given him, becauſe he was to ſave his People from their ſins: and no man can truly and livingly know the name *Jeſus*, further than he feels the ſaving vertue of it: but he that effectually feels the vertue, he indeed knows the name, and can bow at the name, feeling his luſts and enemies bowed under by the power thereof, and that raiſed up in him, which can Worſhip the Father in the Spirit and in the Truth. O that the Sons of men knew, O that the Teachers and Profeſſors of this Age knew, what they have ſo long reviled and trampled upon! Surely they would mourn bitterly, kiſs the Son, and eſcape the Wrath.

Now, if the Lord pleaſe to ſmite any ones earthly wiſdom and comprehenſion (which is the main thing which ſtands in the way of the pure openings and revelations of the life) and give him the feeling of any thing here written, let him in fear acknowledge the Lord, ſacrificing to his goodneſs, and waiting upon him to be kept in that feeling, not magnifying or villifying any of his Inſtruments, but in meekneſs and humility embracing the inſtructions of the Almighty, from the hand which he pleaſeth to give them forth by. As for me, I am but a Shell; and if this party knew me (who ſets me up ſo high, preferring me above many, whom the Lord hath preferred far above me) he would ſoon acknowledge me to be a very poor, weak contemptible one: yet this I muſt by no means deny, that the pure Liquor of the eternal Life, at its pleaſure ſpringeth up and iſſueth out through me; though I can alſo in true underſtanding ſay, that it iſſueth out far oftener and much more abundantly through others. Let it have its honour, wherever it appears; and the Lord bring down that in peoples hearts, which hindreth the owning and receiving of its vertue.

A Warning of tender Bowels to the Rulers, Teachers, and People of this Nation, concerning their Church and Miniſtry.

THat there was a Fight between the Dragon and his Angels, and *Michael* and his Angels, concerning the New-Teſtament-Church and Miniſtry, is manifeſt even from the Letter of the Scriptures, *Rev.* 12.

That the Dragon and his Angels, though they could not get the better, as relating to the Power, yet that they did get the better as relating to the Form, inſomuch as that they overcame the third part of the true Miniſters, and drew them from their ſtanding in the Firmament of Gods Power, off to their earthly Miniſtry, and that the Church her ſelf alſo was fain to fly into the Wilderneſs, from the face of the Dragon, for her ſafety and preſervation, where ſhe was to be nouriſhed and fed by God all the time of Antichriſts Reign; this likewiſe is not onely revealed in the Spirit, but is alſo manifeſt from the Letter, *Rev.* 12.

That after this Flight of the true Church, and overcoming of the true Miniſtry, the Dragon erected his falſe Church and Miniſtry (which had but at beſt the Form without the Power) over all Nations, Peoples, Multitudes and Tongues, this is alſo as evident, to them that read the Prophecies of the *Revelation*, in the Light of that Spirit that wrote them. Is not the falſe Woman (after the true Woman was fled) manifeſtly deſcribed? *Rev.* 17. which hath a bewitching Cup of Fornications, *v* 2, 4. Mark, She hath not the true *Cup of Bleſſing*, her Cup is not filled with the *Wine of the Kingdom*, it is not the Cup of the true Spouſe (which keeps Chaſt and Loyal to the Bed of the Husband) but the Cup of Fornications, wherein is a form of Doctrine, and Diſcipline, and Order, and Church-Government which leads from the Life, which bewitches from the Power, which luls aſleep in a Form of Profeſſion and Worſhip of Chriſt, without knowledge of, guidance by, and ſubjection to his Spirit. And this is the Government, Miniſtry, and way of Antichriſt, where-ever it is found: how curiouſly ſoever the Cup be guilded, yet it is but the Cup of Fornication, which bewitcheth the heart with its golden appearance, and then leads it into adultery from the Life. And the Dragon doth not only ſet up a falſe Church over the Nations (in many parts whereof the truth had before appeared) *Rev.* 17. 15. But a falſe Miniſtry alſo. There's a falſe Prophet (which deceiveth with Miracles and falſe appearances of Truth) advanced in this corrupt ſtate: which falſe Propher continues and upholds his deceit over the Nations, till the mighty apperance of Chriſt in Spirit and Power, doth judge him, *Rev.* 19. 20. 2 *Theſſ.* 2. 8. There is a Beaſt with *Horns like a Lamb*, who *doth great Wonders, ſo that he maketh Fire come down from Heaven on the Earth, in the ſight of Men, and deceiveth them that dwell on the Earth*, &c. *Rev.* 13. 13, 14. Inſomuch as he draws the King and Inhabiters of the Earth (in a Myſtery of Deceit) into the Bed of Whoredom and falſe Worſhip, inſtead of the pure Way of Life, and pure Worſhip of the living God, in his Spirit, and in his Truth, *Rev.* 17. 2.

Is it not further manifeſt, that this falſe Church and falſe Miniſtry. ſet up in the World by the Power of the Dragon, perſecute Gods Witneſſes to the Truth, in all the Ages of Antichriſt's Reign? So ſoon as ever the Church was fled into the Wilderneſs, the Dragon forthwith went to *make War with the remnant of her Seed, which kept the Commandments of God, and had the Teſtimony of Jeſus Chriſt*, Rev. 12. 17. *And it was given unto him to make War with the Saints, and to overcome them: and power was given him over all Kindreds, Tongues, and Nations. And all that dwell upon the Earth ſhall worſhip him, whoſe names are not written in the Book of Life, of the Lamb ſlain from the Foundation of the World. If any man have an Ear, let him hear*, Rev. 13. 7, 8, 9. *And he had power to give life unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a Mark in their right Hand, or in their Fore-head. And that no man might buy or ſell, ſave he that had the Mark, or the Name of the Beaſt, or the Number of his Name*, Rev. 13. 15, 16, 17. Yea, *The Woman* (the falſe Church, which the Dragon had ſet up, by his power in the Nations, inſtead of the true) *was drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus*, Rev. 17. 6. O the miſery, and lamentable hard uſage of the Witneſſes of Jeſus, who have been true Lambs, born of the Power, faithful to the Power, witneſſing againſt every form and appearance of Religion, Doctrine, and Worſhip, which hath appeared without the Power even in the days of greateſt Profeſſion and higheſt Devotion under the Apoſtacy from the Power) how have theſe been hunted perſecuted, devoured by the Wolves in the Sheeps cloathing, who had got the outſide, the garment, the Name of Chriſt and Chriſtianity, the Profeſſion of Church, Miniſtry, and Ordinances, but have wanted the Life, the Virtue, the thing it Self; and ſo have turned againſt it, and kept it down, that they might keep up their Form! For let but the power appear, the Form without the Power is ſoon detected to be what it is. And this is properly Antichriſt and Antichriſtianiſm, to wit, Not openly to appear in a direct denyal of Chriſt, his Truths and Worſhip, but to ſet up a way of Knowledge and Worſhip without his Spirit. Another Spirit creeping into the Form, that's Antichriſt (and the ſetting up obſervation and practice of the Form out of the Life and Power, that is Antichriſtianiſm) and this is the Perſecutor, Deſtroyer, and Devourer about Religion.

Now

Now though the Lord hath ſuffered this falſe Church, and falſe Prophet to Reign long in the Dragons Power, and to revile and worry his poor Lambs, in ever Age of Antichriſts Reign; yet the Lord hath appointed a ſeaſon to judge this falſe Church, *Rev.* 17. 1. to caſt the falſe Prophet into the Lake, *Rev.* 19. *v.* 20. Yea and to torment with fire and brimſtone, all the falſe Worſhippers, *Rev.* 14. 9, 10, 11.

O how deeply doth it concern *England*, her Rulers, her Teachers, ye the whole People thereof, to conſider their Ways, to conſider their Worſhip, to conſider their Church-ſtate, to conſider their Miniſtry, that they be not overwhelmed at unawars in the bitter Wrath of the Almighty, before which there is no ſtanding. O that they could mourn, and pray, and wait for the Eye of God's Spirit, for his pure Light, which ſearcheth and diſcovereth all the deceits of Antichriſt; that they might not be bewitched with any of the Wine of the Fornication of the falſe Woman, *Whoſe Heart is Snares and Nets, and her Hands as Bands*, to entangle her Lovers in, and keep them from the pure Bed of Life, where the Father of Life, with the Son and Spirit, are enjoyed and worſhipped.

If men conſult concerning theſe things in the Wiſdom of the fleſh, they will be entangled, and err, for that eye cannot ſee the Myſterys of the Kingdom, or the courſe either of Truth or Deceit. The Goſpel, the Eternal Truth, the true Church, the true Miniſtry, are all ſpiritual (not new ſhaddows, as the things under the miniſtration of the Law were, but Spirit and Subſtance) and they can only be ſeen by the ſpiritual Eye of the Children of Wiſdom. The wiſe Hunters, and diligent Enquirers, into the comprehending part, cannot find the Womb or the Way of Life, or the Way of the Worſhip of that which is begotten in the Life, or God's Way of Miniſtry, which he hath appointed for the feeding and preſerving of the Life. The Prophets of old could not be known, diſcerned, or owned by the fleſhly Eye of obſervation in *Iſrael*, after the fleſh (but they ſtill rejected them, eſteeming and magnifying the falſe Prophets above them) how much leſs can the Prophets and Miniſters of the New-Teſtament be ſeen by Mans eye? Are they the Prophets and Miniſters of Chriſt, which a Nation cries up for ſuch, and which the Eye of the Wiſe men therein admires, and pitches upon? Or, are thoſe they which the renewed eye, in the Light of the Lord, ſees to be fitted, ſanctified, and called forth by Chriſt unto that ſervice? Ah poor *England*, muſt thou fall into the Pit before thine eyes be opened.

The great Controverſie of this Age is about Church and Miniſtry, which muſt carry it, the Form or the Power? Whether the Church and Miniſtry ſhall take place which was before the Apoſtacy, or that which hath ſprung up in or ſince the Apoſtacy? Whether Mans Wiſdom ſhall determine which is the true Church, and its true Miniſtry, or whether the Spirit of God ſhall determine it? Whether a Nation, with the Miniſters it ſets up, ſhall be the Church and Miniſtry? Or whether God's holy Nation (which he calleth and ſanctifieth by his Spirit) and the Miniſters which he chuſeth, and ſendeth to gather and build up his in the holy Faith, and pure Power of Life, ſhall be the Church and Miniſtry? Our Eyes wait on the Lord to ſee this Controverſie determined, and our hope of help is in his Arm, nor are we at all affrighted at the riſing of any ſtrength againſt us (our hearts being given up to God's Truth, and to ſuffer for its Teſtimony, according to God's Will, meekly and patiently in his Strength) but we pity this poor Land, yea in the depth of Bowels we pity the Rulers, the Teachers, and People therein. O that they might be humbled, and in fear of the Great God, ſurrender to him his due, before he appear in his ſtrength to force it from them.

Of the Kingdom, Laws, and Government of Chriſt in the Heart and Conſcience, its Inoffenſiveneſs to all juſt Laws and Governments of the Kingdoms of Men.

CHriſt's Kingdom, God's Kingdom, the Kingdom of Heaven (for they are all one, and the ſame) is that ſeed of Eternal Life, which God hath hid in the hearts of the

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Sons of Men, whereby he gathereth them back unto himſelf, bringeth them under the Yoak of his Government, ruleth over them, and reigneth in them.

This Kingdom is likened to a Grain of *Muſtard-Seed*, for its ſmalneſs; to a *Pearl*, for its Riches, Value, and Worth? to *Leaven*, for its ſpreading Nature. And many other Parables did Chriſt make uſe of to diſcover it by, as to a *piece of Silver*, which the Woman that loſt it, lighting the Candle, ſweeping the Houſe, and ſearching it diligently, at length found it even there where ſhe had loſt it.

Man fallen from God, is become loſt as to the Lord, and as to his own happineſs in the Lord, being driven from his bleſſed Preſence, and divine Image, Life, and Spirit, into the earthly Spirit, Image, and Life which he choſe. Yet in this Earth, in this Field of the World, God hath hid ſomewhat, even the Everlaſting Pearl; which, when man is awakened to ſeek, and findeth in the living Breath, in the eternal Light of Life, it is able to redeem him, it is able to overſpread (he becoming ſubject to the Laws, Leadings, Teachings and Power of it) and leaven him into the Likeneſs and Image of the pure Life and Spirit.

O that men knew the Gift of God, O that men knew the Purchaſe of the Bloud of Chriſt, O that men knew that ſpiritual good thing, which Chriſt (who dyed for them) hath given to Redeem them by, that in that they might be united to Chriſt, and ſo by him be Renewed and Reſtored to God. For as the Father receiveth none but through the Son, ſo the Son receiveth none but in that gift which he beſtoweth from the Father. He owneth no Faith, no Love, no Hope, no Repentance, no Obedience, but what ſpringeth from that, and ſtandeth in that.

Now as man is Born of this, is Leavened by this (as he becomes a Fool in his own Earthly Wiſdom and excellency of the fallen Spirit, and becomes a Babe, Child, a Simple, Innocent, *&c.*) ſo he enters into the Kingdom, being ingrafted into the Root, through the Virtue of this which is given him from the Root, and ſo grows up in this, and this in him. And here's the new Nature, the new Life, the new Heart, the new Spirit, in which the Unity and Fellowſhip with God is again known, and the Diſunion with the World, the Wiſdom, the Intereſts, the Faſhions, the Cuſtoms, the Fears, the the Hopes, the Delights, the Joys of this World, and whatever elſe is of it. For Chriſt, as he is not of the World, ſo he calleth men out of the World; and they which follow him, and become his Diſciples, go out of the World after him; that is, travel in Spirit and Converſation from what is of the Earth, from what ever is *not of the Father, but of the World. They are not of the World, as I am not of the World* (ſaith Chriſt concerning his Diſciples, *John* 17. *Therefore the World hateth them.*

The Laws of this Kingdom are given forth in the Kingdom, from the Covenant of Covenant of life, which is made there in Chriſt. They are written in the heart, in the mind, as far as it is renewed. There the *Fear* is put, there the *Eternal Wiſdom* is opened, there is *Sion* known, and the *Jeruſalem* which is from above, and the Laws of eternal Life iſſue freſh from it, and are revealed by the Life, in the heart which is turned towards the life. There ſin is reproved, and everlaſting Righteouſnes manifeſted, in the Light which cannot deceive: and as the heart is made ſubject under the yoak, ſo ſin is wrought out and righteouſneſs brought in; and under the croſs or yoke of life, the bloud of the everlaſting Covenant runs through the Veſſel, to keep it pure, ſweet, clean and freſh in the life.

This then is the Government of Chriſt, to be ſubject to his Spirit, which appears and opens his Will, in the gift of Grace which comes from him: to feel his living Breath, by which the heart is begotten to God, out of the Region of Darkneſs; to know the movings, the ſtirrings, the leadings, the ſteps of the *Lamb*, who is *The Captain of our Salvation*; and to follow him where-ever he goes. doing all things that he commands, forbearing all things that he forbids, *without Murmuring, without Diſputing.*

Who ever will be of the inward *Iſrael*, the ſpiritual *Iſrael*, which Chriſt redeems out of the ſpiritual *Ægypt*, and leads through the ſpiritual Wilderneſs, into the Land of Reſt, muſt know his leader, muſt receive his Spirit, and follow it faithfully. *If any man hath not the Spirit of Chriſt, he is none of his*, he is none of the ſpiritual *Iſrael:* And if any man follow not the Spirit of Chriſt through all the Travels in the Wilderneſs, (but either ſits down by the Way, or lies overcome by any kind of Enemies, and comes not

to

to the end of his Journey, finiſhing the Warfare and Fight of Faith) he falls ſhort of the reſt. O that men were awakened to conſider of things as indeed they are: For Religion is not ſuch an outward Form of Doctrine, or Worſhip of any ſort, as men generally (whoſe poor Souls are deceived through the ſubtilty of the powers of darkneſs) are too apt and willing to apprehend; but it conſiſts in Spirit, in Power, in Vertue, in Life: Not in the oldneſs of any Form which paſſeth away, but in the newneſs of the Spirit, which abideth for euer; in being born of the Spirit, in abiding in the Spirit, in living, walking, and worſhipping in the Spirit, yea, in becoming and growing into Spirit, and into eternal Life: For *that which is born of the Spirit, is Spirit.* O that the Sons of Men would hearkened, that they might taſte of the ſweetneſs and riches of the goodneſs, which the Father in his free Love hath opened in the Spirits of many, and hath let the Spirits of many into. O that men would ſuffer the wearing out of this earthly Spirit and Wiſdom, that they might become like God, be formed into and live in his Image: How long ſhall the Deſtroyer in every Age, prejudice men againſt them in that age, which ſeek their good with their hearts! How long will the World ſtand in enmity againſt the Generation of God's choice, and provoke the Lord to Wrath againſt them! Surely the Spirit of this World will try it out to the very laſt againſt the Spirit of God: For indeed the Spirit of this World is not ſubject to the Spirit of God, nor indeed can be, and ſo cannot endure the Government of his Kingdom (which is not of this World) to be ſet up in the ſight of it.

Yet the Government of Chriſt and his Kingdom, is not oppoſite to any juſt Government of a Nation or People. Chriſts Government is a Righteous Government of the heart, or inner manchiefly, which doth not oppoſe a Righteous Government of the outward man. Nay, thoſe who are Chriſts ſubjects, and ſingly obedient to his Law of Righteouſneſs in their ſpirits; are more faithful to men, and more ſubject to any juſt Law of Government, than others can be: for their fidelity and ſubjection is out of love, and for Conſcience ſake. But this is it which offends the World, men many times make Laws in their own will, and according to their own Wiſdom (now the wiſdom of the World is corrupt, and hath erred from the guidance of God) and are not free from ſelf-ends and intereſts, not being gathered into that, which cleanſeth and keepeth pure the naturals. Now that which is of God, cannot bow to any thing which is corrupt in man: it can lye down and ſuffer, and bear the plowing of long and deep furrows upon its back, but it cannot act that which is againſt its life. It cannot be diſloyal to its King, to gratifie the ſpirit of this World; but what Practice or Teſtimony its King calls for, againſt the evil and corruption of this World, it muſt obey ſingly and faithfully.

God in every age ſo bringeth forth and ordereth his innocent Lambs and People, as that they are ſtill offenſive to the preſent age. The Lord fitteth them, and calleth them forth to be Witneſſes againſt the evils of the preſent age, How can they but offend it? Can darkneſs chuſe but hate the light, which ſpeaks againſt it? How can darkneſs in Power and Dominion, bear to be reproved by a mean contemptible appearance of the Light, in mean and contemptible Veſſels? For God chuſeth *the weak, and fooliſh things of this World, and things that are not, to bring to nought things that are.* Look into former ages, How did God reprove the Kings and Princes of *Iſrael*? Not by the eminent Prieſts and Prophets, whom they expected to be taught by, but by Herdſmen, by Plowmen, by Prophets which they deſpiſed. How did he overcome the Heatheniſh World, yea, and the *Jewiſh* corrupted ſtate? Was it by wiſe learned men (by the learned Scribes and Phariſees among the *Jews*, or by the wiſe *Grecians* among the Heathen) or by Fiſhermen and Publicans? and how ſhall the recovery out of the Apoſtacy, and the reproof of the Antichriſtian World be? Shall it be by wiſe Synods and Councils of Learned and Orthodox men among them (as they ſpeak?) Or ſhall it be by the learning of the ſpirit in ſuch as theſe contemn? When God hath the rich Treaſure of the Knowledge of his Kingdom to manifeſt in the World, he chuſes earthen Veſſels, weak veſſels, poor contemptible perſons (he appears there, (where the eye of man leaſt looks for him) that *the excellency of the Power* might appear to be of him wholly, and that the Veſſel might rob him of none of the Glory of it. Now the Lord hath not only choſen, in this day of his great appearance in ſpirit to the ſpirits of his People, mean Inſtruments, but mean things alſo, fooliſh things, weak things, the keeping on of an Hat, the uſe of ordinary Language, the appearing in mean habits and deſpiſed geſtures, yea, and in a fooliſh

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way of Preaching (indeed it is ſo, to that which hath not the ſavour of the Vertue and Power of the life in it) And how can the wiſdom of man but ſtumble at it? Who would think that God ſhould require ſuch things, or appear in ſuch things? O living eternal Power, how is thy mighty Preſence and Appearance vailed from all, that look for it in any way of mans obſervation, or judge it with the eye of mans wiſdom! *Verily, thou art a God that haſt hid thy ſelf from the earthly ſpirit in its utmoſt Wiſdom, yea, in its utmoſt ſearch after the knowledge of, and in the midſt of the higheſt profeſſion of Religion!* Which of the Wiſe, which of the Scribes in this Age can diſcern any of the Paths, or ſo much as one of thy Foot ſteps! Oh that men would fear before the Lord, and be ſure to govern in that which is of God, and then they ſhould harm none of his, nor hazard the ſhaking of their Government; but whatever is not of God, both within and without, muſt fall in the day of Gods power. O happy is he, who is now made willing to part with that, which God is determined to rend from man, that his ſtanding may be in that which cannot be ſhaken. For there hath been a great Earthquake in this Nation, both of things without and of things within; and there yet remains ſomewhat to be ſhaken both without and within, that the Glory of God may have room to appear. O *England, Kiſs the Son leſt he be angry*: Let all ſuch Laws and Cuſtoms as are not of him, fall before him, and whatever is of him, let it bow unto him (both within and without) that his Wrath break not forth like a fire, which none can quench. For the Lord hath mighty things to bring to paſs, and he hath a mighty Arm of Power to effect them by, and what ſhall be able to ſtand before him, that ſtands in his way?

An ANSWER to that common Objection againſt the QUAKERS, That they condemn all but themſelves, With a Loving and Faithful Advertiſement to the Nation and Powers thereof.

OBJECTION.

IT is commonly Objected againſt us, That we condemn all but our ſelves, all the Proteſtant Churches, Martyrs, and Worthies formerly (many of whom were valiant Champions againſt *Rome*, and divers of them ſealed their Teſtimony with their Blood) *and all ſorts of Chriſtians and Profeſſors at preſent, who are not juſt of our ſtamp and way, though otherwiſe never ſo zealous and upright hearted towards God.*

ANSWER:

The Proteſtant Churches (as they are called in way of diſtinction from the Church of *Rome*) the bleſſed Martyrs, who ſuffered for the Teſtimony of a pure Conſcience towards God, and all the Worthies of the Lord in their ſeveral Generations, who fought againſt that Scarlet Whore, were accepted of God in their Teſtimony againſt her, and are not diſowned by us, but dearly owned and honoured therein: And for agreeing with them in their Teſtimony in ſeveral things, as againſt deriving of a Miniſtry from *Rome* (which *Luther* wrote againſt, and *John Hus* Propheſied of another Miniſtry to ariſe) and againſt maintaining the Goſpel Miniſtry by Tythes, or any other way of forced maintainance, which (till Popery grew very ſtrong and powerful) was known to have been free, and againſt ſwearing, &c. (*Walter Brute* ſaid, *the perfection of Chriſtian men is not to ſwear at all, becauſe they are ſo commanded of Chriſt, whoſe commandment muſt in no caſe be broken, although that the City of* Rome *is contrary to this Doctrine of Chriſt*, *Fox* his Acts and Monuments, *Page* 460, 461. And ſee alſo *Page* 495. *Thorp's* Teſtimony both about Tythes and Swearing.) For theſe very things and ſuch like (as for following of Chriſt, in not receiving or giving that honour which is out of the Faith, and for

for teſtifying againſt the Hypocriſies and Corruptions of our age) do we ſuffer in this our day, even as they did in their day, from the ſame Spirit that perſecuted them; which though it hath much changed its form and way of appearance, yet ſtill retaineth the ſame nature.

But all things were not diſcovered at once. The times were then dark, and the light ſmall: yet they being faithful according to what was diſcovered, were pretious in the Lords eyes; and what through ignorance they erred in, the Lord winked at and overlooked, being pleaſed with that ſincerity and ſimplicity of heart, which he had ſtirred up in them towards himſelf. But if they were now alive in theſe our days, and ſhould depart from the ſincerity which was then in them, and oppoſe the Light of this age; they would not then be accepted of the Lord, but their former ſincerity would be forgotten. For the Light ſhineth more and more towards the perfect day: and it is not the owning of the Light as it ſhone in the foregoing ages, which will now commend any man to God, but the knowing and ſubjecting to the Light of the preſent age. Even as in theſe our days, there was (ſome years ago) an honeſt zeal and true ſimplicity ſtirring in the *Puritans* (eſpecially among the Non-conformiſts of them) which was of the Lord, and was very dear to him; And had the Generations of this age abode there, they would have been able to have followed the Lord in every further ſtep and leading of his Spirit. But departing from that into ſome form or other, the true ſimplicity withered, and another thing began to live in them; and ſo they ſetled upon their lees, magnifying the form they had choſe to themſelves, till at length their hearts became hardned from the pure fear, even to the contracting of a ſpirit of Prophaneneſs, inſomuch as they could mock at the next remove and diſcovery of the Spirit as ſome new Light: and ſo by degrees have grown perſecutors of that ſpirit in its out-goings in the people of the Lord, which they themſelves had once ſome taſte of, while they were reproached for Puritans. And the God of this World, who at firſt tempted them aſide into the form, hath at length prevailed ſo far to blind them therewith, that they can neither ſee what ſpirit they themſelves are of, nor what ſpirit it is they perſecute.

Let therefore people conſider the truth of the thing, as it is before the Lord: We do not caſt dirt upon any, in whom the truth of God hath ſtirred and appeared in any meaſure in former ages, or in this our age: but this we teſtifie againſt, to wit, the ſetting up of any form without the life; for it is the erring ſpirit which ſtill cryeth up the form, to keep down the power by the form, and ſo by the help of it to bewitch from the Spirit, wherein is the life, and not in the form. This was the painted *Jezabel* of the Apoſtles Age, falſe teachers finely dreſſed up themſelves with the form of godlineſs, and then under this cover they could deny the power, and make head againſt it, 2 *Tim.* 3. 5. how eaſie is it for them who appear in the form of the Doctrines of the Goſpel, in the form of zeal, in the form of holineſs, to paſs in a Nation for the true Church, and then to aſperſe them for Hereticks, who (appearing in the power) cannot but deny that form which is without the power. This is the great Witch of this age (even that ſpirit of Zeal and Devotion, which is beſt clothed and decked with the form without the power) which though men (who judge of the things of God after the fleſh) juſtifie, admire, and much contend for in her ſeveral ſhapes and dreſſes (ſome being for one, ſome for another) yet the Lord is ſearching after her, and will find her out with his eternal flames, which will make her manifeſt, and all her lovers ſhall dread her burning and bed of Torment. Now as all along the Apoſtacy, this bewitching ſpirit (this ſpirit which bewitcheth from the power) hath crept up under a form of Church Worſhip and Holineſs; ſo the other Spirit (the pure Spirit of life, (the Spirit of true zeal, and fear of the Lord) hath ſtill appeared more and more out of the Forms. Who were the beſt Preachers, and moſt eminent Chriſtians in the Puritan days? Were they not thoſe who leaſt minded the form then, nay indeed, who were moſt againſt the Form, and perſecuted for their conſciencious ſtumbling at it? And who were the greateſt Perſecutors then, but they who were moſt zealous for the Form, both of the Government and Worſhip of the Church of *England*? And where is the perſecuting Spirit next to be looked for, but in the forms which ſhould next appear? And where likewiſe is the appearance of the true Spirit next to be looked for, but in thoſe whom the Lord ſhould raiſe up to teſtifie againſt thoſe Forms, and to be the ſucceeding ſufferers for their Teſtimony, as the Puritans had been foregoing ſufferers for their Teſtimony?

Yet if there be any perſons left, among any of the Forms which have appeared (whether former or latter) that have not loſt their ſincerity and true zeal towards God, them we own and have unity with, ſo far as they keep, or rather are kept thereto. If there be any among the Epiſcopal ſort, that in truth of heart deſire to fear the Lord, and look upon the Common-Prayer Book as an acceptable way of worſhipping him; we pity their blindneſs, yet are tender towards them, and would not have the ſimpli ity perſecuted in them becauſe of this, but rather cheriſhed. If there be any among the Presbyterians, Independants, Anabaptiſts, Seekers, or any other ſort, that in truth of heart wait upon the Lord in thoſe ways, and do not find a deadneſs overgrown them, but a pure, freſh, lively zeal towards God, with an unfeigned love to his people, our hearts are one with this; and we cannot fight againſt this good thing in any of them, though in love to them we teſtifie, that their form and way of Worſhip, is their preſent loſs and hinderance, yet we doubt not, but that the Lord (in his time) will make manifeſt to ſuch the Light of this Age, which is the very thing the People of God in many foregoing Ages have been praying for. But this is our Lamentation, that forms and ways of Worſhip abound, but the Puritan-Principle, the Puritan-Spirit is loſt and drowned in them all; and that men are hardened againſt our Teſtimony, not from the remainders of the ſimplicity in them, but becauſe they are erred from the ſimplicity, and fallen in League with another Spirit, which hath lain lurking in Forms of Knowledge and Worſhip (to tempt aſide from the ſimplicity, and to hide the ſight of the Life and Power from the panting Soul) all this night of the Apoſtacy.

Now mark how eaſie and natural it is to that Spirit to enter into a form, to cry up a Form, to ſet up a Form in a Nation, City, or Countrey (doubtleſs it had been done in this Nation long ago, had not the mighty hand of the Lord withſtood it.) When the evil and unclean Spirit is detected and driven out of one Form, if it doth not get another ſuddenly to appear in and tempt with, it muſt needs loſe many of its Subjects. The Strumpet or falſe Church is forced (as God diſcovers her nakedneſs and lewdneſs) to change her dreſſes and appearances, to new trick and adorn her Bed: And then, as if ſhe alſo were changed, and were now no longer the ſame, ſhe comes forth again with boldneſs, and tempteth the young Man again to come in unto her, *Prov.* 7. 16. And thus *ſhe caſteth down many Wounded, yea many ſtrong men have been ſlain by her*, ver. 26. Who otherwiſe would have *pondered the Path of Life*, chap. 5. 6. had they not been enſnared by her flatteries, who *forſaketh the guide of her Youth, and forgetteth the Covenant of her God*, chap. 2. 17. There is no more certain and ready way to ſuppreſs truth, and to betray the honeſty which is ſingly ſearching after it, than to preſent a form of Godlineſs or Worſhip, as the proper way of meeting with it: For hereby the Soul is lulled aſleep with a falſe hope, until the freſhneſs of its deſire begins to dy, and its Life to wither; and then the fleſhly part eaſily grows into unity with, and zeal for that Form which indeed is of the fleſh, though it appeared and tempted as if it had been otherwiſe. And how many have gone a great way towards Hell, and have been deeply entangled and diſtreſſed in the Chambers of death, by entring into this Strumpets Church or Houſe which they then (through the ſubtilty of her deceit) took for the Houſe or Church of God? *Pro.* 7. 27. Conſider the thing a little ſeriouſly. When the evil Spirit is driven out of his ſtrong Hold of groſs Popery, whither ſhould he run but into *Epiſcopacy*? When he is driven out of *Epiſcopacy*, whither ſhould he run but into *Presbytery*? When he is driven out of *Presbytery*, whither ſhould he run but into *Independancy*? When he is driven out of *Independancy*, whither ſhould he run but into *Anabaptiſm*? When he is driven out of *Anabaptiſm*, whither ſhould he run but into *a Way of Seeking*? And what is his end of running into *Epiſcopacy*, but to ſave alive that Spirit which was hunted out of *Popery* (and could abide no longer there) and ſo the better (and the ſafer from being diſcerned) to reproach and perſecute the other Spirit (where-ever it appeared) under the Nick-names of Puritans, Separatiſts, Browniſts, Round-heads, *&c.* And what is his end afterwards of running into *Presbytery*, but to ſave that alive which was hunted out of *Epiſcopacy*, and to perſecute the former truly zealous Spirit (where it ſhould further appear afterwards) by means of that Form? Thus the forms and appearances of things change, but the ſight is ſtill the ſame, the evil Spirit ſtill getting upermoſt, under a form of Godlineſs, and from thence ſhooting forth its Arrows at thoſe that ſeek after purity of heart, and cannot but teſtifie againſt thoſe forms where the impure one lodgeth.

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This then is the ſum of our anſwer in this reſpect; we are not againſt the true Life and Power of Godlineſs, where-ever it hath appeared, or yet appears under the Vail of any Form whatſoever. Nay all perſons who ſingly wait upon the Lord, in the ſimplicity and ſincerity of their hearts, whether under any form, or out of forms (that matters little to us) are very dear unto us in the Lord. But we are againſt all Forms, Images, Imitations, and Appearances, which betray the ſimplicity and ſincerity of the heart, keep the Life in Bondage, and endanger the loſs of the Soul. And too many ſuch now there are, which hold the immortal Seed of Life in Captivity under death, over which we cannot but mourn, and wait for its breaking off the Chains, and its riſing out of all its Graves into its own pure Life, Power, and fulneſs of Liberty in the Lord.

A Loving and Faithful Advertiſement to the Nation and Powers thereof.

O *King*, O *Parliament*, O *Nation* of *England*, conſider before the Decree come forth, before the ruine of the Nation (with the Powers thereof) be irrevocably ſealed: for the Lord hath a controverſie with this Nation, and he will plead with thee O *England*, who deſireſt not, nor canſt not bear a Government in Righteouſneſs, for the ſuppreſſing of the evil, and encouragement of the good, but the good is ſtill ſuppreſſed in thee, and cannot grow as it ought, becauſe of the Luſt of the Nation againſt the purity of the life of God, and becauſe of the corrupt wills, ends, and intereſts of thoſe who ſtill are in Power.

After King *Henry* the 8.th had renounced and ſhaken off in part, the *Pope*'s Authority in this Nation, he did not let it fall to the ground as an evil thing, but took upon himſelf the exerciſe of it, aſſuming to himſelf the Headſhip and Government under Chriſt in all Eccleſiaſtical Cauſes and Matters in his Dominions. The ſame courſe his Succeſſors followed, keeping the very Title which the *Pope* gave to him of Defender of the Faith. And ſo Parliaments in their days (as if the Government of the Church were a right and priviledge of the Nation, and not peculiar to Chriſt) have taken upon them to make Laws and Orders, about the Government of the Church and People of God in Spiritual things, as well as about matters of State.

Now it would fairly and honeſtly (with the Spirit of Meekneſs, and in the Fear of the Lord) be enquired into, *Whether the Pope's Power and Authority in this Nation, was a true Church-Power and Authority?* That is, Whether it was ſuch a Church-Power and Authority as Chriſt had inſtituted, or of another Nature, even of a Nature contrary to Chriſt, and to his inward Government in the Spirits of his People? For if the *Pope's* Power and Authority was a true Church-power and Authority, then it may be lawful in another hand, though not in the *Pope's*: But if it was an uſurped kind of Authority and Government in it ſelf, then it cannot be lawful in it ſelf, nor ſerviceable to Chriſt in any other hand, but will prove an Inſtrument of War againſt him, in whoſe hands ſoever it be put: And let it be ſingly conſidered, whether the Church Power in this Nation hath not been a curb to the riſing of the purity of Religion, even a ſharp check upon the tender Conſcience, but ſuch as the looſe (yea prophane Spirit) would take pleaſure in and contend for?

The true Church-Power is only the Power of the Spirit of Chriſt. That converts men to God, and that alone is able to govern them (in the affairs of his Kingdom; being converted. Man medling with Religion and Church-Government in his Wiſdom, is but a Beaſt: and muſt govern like a Beaſt; namely, with Force and Cruelty over the Spirit and Conſcience which is tender towards God. As the Lord God of Heaven and Earth, never gave the converting Power to any, ſo neither did he ever give this Governing Power to any, further than as they were endued with his Spirit: For that is the Scepter of his Church and Kingdom, which is a Scepter of Righteouſneſs, which leads on in the love and gentleneſs of the Spirit, that which is to be dealt gentle with, and ſpiritually cuts off by its ſeverity and ſharpneſs that which is to

be cut off. And here are Christs limits of Government, which that Spirit and Wisdom which exceeds, errs, and does hurt both to it self and others.

Now if in the mist of darkness, which hath long overspread the Earth, (for though there brake out a little Light to discover the thick blackness of *Popery*, and to cause some Reformation out of it, yet the mist was not expelled) this Nation hath erred, her Princes, her Teachers, her Parliaments, and all sorts of Persons, in laying hold on and establishing a wrong Church-Power, which Power hath had a bad effect, namely, in suppressing the progress of the reforming Spirit, and raising up a formal Spirit (if not a Spirit of looseness and prophaneness) which ran backwards towards *Popery*, and not forwards from it: Yet let them not love error, and so strive against the Light which shineth forth to discover the error to them. But let them humble themselves before Christ the Lord of all, and restore unto him that which is his due, lest they provoke him to Wrath, and cause him to take from them what they look upon as their due. For is it not just with Christ to take that power from men, which they (so long as they have it) will not forbear managing and making use of to keep him from his power? Consider these things, O *England*, for they belong to thy peace, and toward the mitigation of thy sorrow and misery in the day of thy calamity.

This is from one who hath mourned over thee, while thou hast been rejoycing.

Isaac Penington *the Younger.*

O that thou couldst know, at least in this last hour of thy day, how to make thy peace with the Lord, and not begin that controversie afresh with him, which he hath already so much shattered and broken thee about, that the dregs of the Cup (whereof thou hast already so largly drunk) might pass from thee.

An Explanatory POSTSCRIPT.

WE *read of the getting up of another Power than Christ's in the Church, after the days of the Apostles,* 1 Thes. 2. 4. Rev. 13. 2. *Which Power was to last* 42 *months, even all the time of Antichrist's Reign; by which Power the Beast should make War with, and overcome the Saints in all Kindreds, Tongues and Nations,* ver. 5, 6, 7. *And all this wickedness and persecutions of the Saints should be committed, under a pretence of righteousness, as if it were for Christ and the well-government of his Church, from a true and rightly-derived, and well-ballanced Power,* 1 Thes. 2. 8, 9. *Now this Power will last in one form or other, even till the very coming of Christ: and then shall that wicked Spirit (in all his workings, in all his various appearings and transformings, as if he still were for God, and for the right and orderly Government of his Church and Temple) be discovered, by degrees consumed, and at last destroyed,* ver. 8. *And then the Kings or Powers of the Earth, which give their power and strength to the Beast (helping him to cause men to worship,* Rev. 13. 15, 16.) *making War with the Lamb and his suffering Saints by their Laws, Whips, Prisons, Fines,* &c. *shall be overcome by him, who fighteth against them with* the Spirit of his mouth, *and by his* Truth, Meekness, *and* Rigteousness, *which shines in the Hearts and Conversations of his* Called, Faithful, *and* Chosen, *Rev.* 17. 13, 14: *Psal.* 45. 4, 5.

The power of Christ cannot hurt any of his Lambs (it never forced the weak ones, the tender conscienced, but he carrys the Lambs in his Bosom, and gently leads those that are with Young, Isa. 40. 11.) *He had rather have many Hypocrites spared, than one Ear of Wheat plucked up,* Mat. 13. 29. *That power therefore in the Church which spares the Hypocrites (who can easily comply with an outward Conformity in Worship, without feeling an inward Life or Virtue) but lights heavy on that which is tender and shy in matters of Worship (knowing that it must give an account thereof to Christ) that is not the true Church-power, but at best but a counterfeit of the true.*

Printed, 1660.

THE

The Great Queſtion

Concerning The

Lawfulneſs or Unlawfulneſs

OF

SWEARING

Under the GOSPEL,

Stated and Conſidered of;

For the Satisfaction of ſuch as deſire to ſcan the Thing in the Weight of God's Spirit, and to ſee the true and clear Determination of it in his Un-erring Light.

By ISAAC PENINGTON *the Younger.* 1661.

Queſt.

WHether it be lawful for Chriſtians (who know Chriſt, the ſubſtance of all the Shadows under the Law, and are in the New Covenant) to Swear upon weighty occaſions, as it was lawful for the Jews to do under the Old Covenant? Or, Whether Chriſt alloweth his Diſciples to ſwear in ſolemn Caſes, as Moſes did allow his Diſciples.

Anſw. For the clearing of this weighty Controverſie, to all ſuch as ſingly deſire to know the Truth (as it is in Jeſus) in this particular, that their hearts may bow to Him therein, and not be overtaken with the Reaſonings and Subtilties of the Carnal Mind (which never knew nor can know the Power, but hath always been, and ſtill is ſetting up dead Images, of God's Truths and of his Worſhip, out of the Power) theſe few things following would be conſidered of. Firſt, *What an Oath is?* Or, *The nature of a right and true Oath under the Law.* Secondly, *The ground or occaſion of its Inſtitution.* Thirdly, *The Caſes wherein an Oath was to be uſed.* Fourthly, *The proper end and ſervice of an Oath.* Fifthly, *the ſuitableneſs of its Nature to its End and Service.* Laſtly, *The perſons to whom the uſe of an Oath was proper in its ſelf, and intended and allowed by God; and whether there be any perſons to whom it is not proper, and to whom the Lord doth not allow it?* This laſt is the main, and will of it ſelf determine the thing, but yet a brief Conſideration of the former may not be unprofitable, to make way for a clearer leading and inſight into it.

Firſt, As touching *an Oath, what it is*, or *the Nature of it.* A true and lawful Oath under the Law was an Engagement or Bond upon the Soul (*Numb.* 30. 2.) by the Name of the Lord *Deut.* 10. 20.) to the ſpeaking of Truth in things *Affirmed*, and to the performance of Truth in things *Promiſed* It was as a Seal to bind fallen man (man fallen from the Truth, from the Uprightneſs) to Truth in his *Words* and *Promiſes*, either to God or Man. This is the nature and uſe of *an Oath*, to wit, to bind the Soul to Truth, to be ſuch an Engagement upon the Soul, as if there be any fear of God there, it cannot

cannot but dread to break, knowing that *the Lord will not hold him Guiltleſs, that taketh his Name in vain.*

Secondly, *The ground or occaſion of an Oath*, is the Fall of Man from Truth, from Innocency, from the Uprightneſs which engaged him to Truth before his Fall. This made the *Jews* ſtand in need of this Bond under the Law, in their Purpoſes and Promiſes towards God; and the ſame thing likewiſe made them ſtand in need of it one from another, to Ratifie and Confirm Truth between them.

Thirdly, *The Caſes wherein an Oath was to be uſed*, which were chiefly theſe four:

1. In caſe of a promiſe or Vow to God.
2. In caſe of Promiſe to man.

} That the Truth, Integrity, and plain Intention of the Heart might ſtand, and there might be no departing therefrom, in the thing promiſed, either to God or man; an Oath in that ſtate was found uſeful to bind the ſoul thereto

3. In caſe of Pronouncing or Declaring the Truth of a Thing, which was weighty, that there might be a clear and ſatisfactory ground of belief.

4. In caſe of Controverſie between Parties, where the Controverſie could not be determined, but by taking the Confeſſion of the one Party for Truth; there that Party was to ſeal his Confeſſion with an Oath, and ſo the other to reſt ſatisfied therewith, and the Controverſie thereupon end.

Fourthly, *The end of an Oath*, which is, for final Confirmation, and avoiding of all further Strife and Contention about the Thing ſworn to: By binding the Thing (promiſed or affirmed) with an Oath, the thing is confirmed; and now there is no more ſtrife in the heart concerning the thing, if relating to God, or between man and man in things relating to them, but the ſtriving nature is bound down by the Oath of God, wherewith the Thing is ratified, and ſo the Doubt and Uncertainty removed, and the Conteſt ended. Thus of right it ought to be, and is where the Oath is forcible and in its proper ſervice.

Fifthly, *The ſuitableneſs of its nature to the end aimed at by it.* Man out of the Chriſtian Life, can go no further, than to engage himſelf by the fear and dread of that God, whom he profeſſeth to Worſhip and ſerve, and who cannot but be jealous of his Name and Honour, and ready to vindicate the taking of it in vain. Man under the Law, could not bind himſelf to God, in any promiſe or ſervice more than thus; nor can there be any greater Bond or Seal of Truth given by one man to another, in the fallen ſtate, than this. And he that will venture to break this, what but Deceit and Treachery can be expected from him? inſomuch as no other Engagement from him can be of weight, he hereby manifeſting the want of that in his mind and ſpirit, whereupon all ties are to faſten.

Sixthly, *The perſons to whom the uſe of an Oath was proper and lawful, and for whom it was inſtituted; and whether there be any perſons to whom it is not proper and lawful, and for whoſe uſe it was not inſtituted?*

To find out this diſtinctly and truly, we muſt conſider the ſeveral Conditions of Man ſince the Creation, and obſerve to which of thoſe it is uſeful and proper in it ſelf, and allowed by God, and to which it is not uſeful in it ſelf, nor allowed by God.

There have been four Eſtates or Conditions of Mankind ſince the Creation:

1. *An Eſtate of Innocency*, an Eſtate of Integrity, of Purity, of Righteouſneſs, wherein man could not lye or deceive; but his Promiſes to God, and his Words to Men, muſt needs be *Yea* and *Amen*: for it was impoſſible to man, who was made in Gods Image (which is Truth) to lye or deceive, until the Deceit entred him, and drew him out of the Truth.

2. There was (and ſtill is) *an Eſtate of deep Captivity*, wherein this Truth and Innocency was wholly loſt, and man wholly corrupted in his ſpirit and nature, and wholly degenerated from God. This was the Eſtate of the Heathen, who knew not God generally, nor deſired after Him, but walked in the vanity of their minds, and were given up to their own hearts luſts. Yet among ſome of theſe the Eternal Principle of Life was ſtirring, which did check them, and offer to guide them out of this Eſtate, which they that hearkened unto, did not remain in the Fall with the reſt, but felt the Power of that, which reproved and checked them, circumciſing their Hearts, and, in their Obedience thereto, juſtifying them in their Conſciences before God.

3. There

3. There was *an Eſtate of ſhadowy Redemption*, which was not the true Eſtate of Redemption it ſelf, or they the true People which were to be redeemed, but a ſhaddow of the Redemption, a ſhaddow of the Redeemed People, a ſhaddow of the Way and Path of Life, wherein were Figures of the Heavenly Subſtance, the Heavenly People, the Heavenly Things, the Heavenly Inheritance, the Heavenly Food, *&c.* But all theſe Figures, in and under the Law, were not the true Heavenly and Inviſible Things themſelves, but Outward and Viſible Signs and Repreſentations of them.

4. There was, and, bleſſed be the Lord, now at length (after the great, long, and dark night of Apoſtacy) again is brought forth *an Eſtate of True Redemption*, wherein the Soul is brought back from the Death, from the Captivity, from the Fall, from the Deceit, and from the Shaddows, into the Truth, into the pure Life, into the Innocency, into the Uprightneſs; Wherein Chriſt (the Power of God) is witneſſed, and the Soul new formed in his pure Image, and become a new Creature, having a new Eye, a new Ear, a new Heart, a new Nature, a new Life and Spirit (in the newneſs of which Life, it is to live and walk) a new Courſe and Converſation, a new Place to walk and have its Converſation in, even in that very Heaven, from whence it looks for the Saviour; wherein alſo all old things, which came in by the Fall, and all the old Shaddows of the Law are to paſs away, and in this ſtate all things to become new. And this is not only to be expected in the perfection of this ſtate, but belongs (in its meaſure and degree) to the very beginning of it: for even ſo ſoon as a man is engrafted into Chriſt, even then he is a new Creature, and all things then begin to become new unto him, and he is then to begin, departing from all the old things, both of the Natural or Heatheniſh ſtate, and of the *Jewiſh* ſtate, until he hath left them all behind. The Apoſtle ſaith expreſly, *If any man be in Chriſt, he is a new Creature: Old things are paſſed away, all things are become new.* Chriſt, the Lord and Maſter of all Believers, who himſelf was not of the World, calleth all his Diſciples and Followers out of the World: How, out of the World? Doth He call them from having any being or commerce in the Earth, or in the World? Nay, not ſo, but to come out of the *Evil and Corrupt ſtate, Practices*, and *Ways* of the World; out of the *Earthly Ways* of the Heathens, out of the *Earthly Ordinances* and *Obſervations* of the *Jews*; Yea, even out of every thing in both, which was not of the Father, but of the World; and this made them a gazing ſtock to both, and the ſcorn and hatred of both, where-ever they came.

Theſe are the four Eſtates or Conditions of Man-kind ſince the Creation: In one of which, all men that ever were, have been to be found; and according to the Eſtate and Condition wherein Man is found, is the Law of God to him, and his requirings of him.

Now let any Man, in the Fear of the Lord God, weigh and conſider. to which ſort or ſorts of theſe an Oath was uſeful in it ſelf, and allowed by God, and to which not. Was it uſeful in the Innocent ſtate? Or, did God appoint it there, when man could not but ſpeak Truth? Or, is it uſeful in the Redeemed Eſtate, where a greater Bond is received, and profeſſedly held forth, than the Innocency of Man's Nature was? Is not Chriſt the Truth, the Subſtance? Is not he that is in him, the New-Creature? Were not all the *Oaths* and *Shaddows* of the Law, to laſt till Chriſt the *Subſtance* came? Is not this the Bond of the Goſpel? And doth not this ſeal Truth, and keep to Truth more firmly than the *Oath* under the Law could? And the greater Bond being come, doth not the leſſer Bond (which ſignified it) flee away and vaniſh, and the uſe of it now become both needleſs and unlawful? Men may reaſon ſubtilly, and perſwade ſtrongly againſt the Truth, but we know certainly and infallibly in the Light of the Lord, that the uſe of an *Oath* was not for Man in Innocency, nor for Man under the power and vertue of the Redemption by Chriſt (which brings Man back into the Truth, into the Innocency, and into that Life and Strength, which preſerves in the Truth and Innocency) but for fallen Man, for Man erred from the Truth and Covenant of God: And it is very manifeſt to us, that for a Diſciple of Chriſt, who hath received the Law from his Lips againſt *Swearing*, to be brought back again *to Swearing* (the Bond of Man in the fallen ſtate, and under the Law) is no leſs than a denial of Chriſt, who is his Life and Redeemer out of the fallen ſtate, and who alſo is the ſubſtance, which ends the Oaths: and he

that

that hath ever known the *pure Power* of His Life, and received the *pure Law* thereof in the clear Openings of his Spirit, muſt not depart from thence, from the feeling of that, into the fleſhly reaſonings, into conſultations with the fleſhly-wiſe part, which will be ſure to give ſuch Interpretations of Scriptures, as may avoid the Croſs; but keep to that Power which begat him, and to that Principle wherein he was begotten; and there he ſhall never be able to get beyond the *Yea* and *Amen* in Chriſt, beyond the Confeſſing of the Truth in the Preſence and Life of it, which is the end and ſubſtance of *Swearing* under the Law; and therefore the Apoſtle *Paul*, who ſeveral Times, and in ſeveral Caſes relates to the Prophecies of the Prophets (who foretold of things under the Goſpel, in Law-phraſes) renders the word *Confeſs*, inſtead of *Swear*, as may appear by comparing, *Rom* 14. 11. and *Philip* 2. 11. with *Iſa.* 45. 23. That which the Law called *Swearing*, the Goſpel calls confeſſing (each of them ſpeaking of the ſame thing, in the proper dialect of each:) which Confeſſing in the Life, in the Truth, in the renewed Principle, is the weight and ſubſtance of that, whereof the Oath was but a ſhadow. For what is the ſubſtance and intent of an Oath? is not the intent of it to bind to the ſpeaking or performing of Truth? And what is it that binds? is it the ſhadow or the ſubſtance? is it the words of an Oath, or the ſenſe and weight of the thing upon the ſpirit? It was not the *form* of an Oath, but the *weight* and *ſubſtance* hid underneath, which bound the *Jew* under the Law; and if there be more weight and ſubſtance in the *Yea* and *Nay* of a Diſciple under the Goſpel, it muſt needs be more binding to them, and hath alſo more true ground of ſatisfaction in it (to other Chriſtians at leaſt) than a *Jews* or *Heathens* ſwearing; yea, and if the Men of the World would but freely ſpeak their hearts, it would be acknowledged to be of more weight with them alſo. Who of thoſe who have obſerved and known our Converſation, and upright ſpeaking and behaviour for theſe many years (both towards the various Rulers and Authorities of the Nation, and alſo towards all men of all ſorts) would not prefer our *Yea* and *Nay* before the Oaths of others.

Object. *But though a Chriſtian may not ſwear in relation to himſelf, yet why may he not ſwear in relation to the ſatisfaction of others, ſeeing God himſelf ſware in that reſpect, who was as much in the Power and Virtue of that Life which binds from Swearing, as a Chriſtian can be?*

Anſw. 1. God (being not bound Himſelf by the Laws, wherewith He binds the Creature) may either Himſelf, or by an Inſtrument (in his immediate Life and Power) do that, which the Creature hath not liberty from Him to do; but that is no warrant in general, but the Diſciple is particularly to eye the Rule from his Maſter *CHRIST JESUS* (who is Lord over the Houſhold of Faith, and who was as faithful in all his Houſe as a Lord, as *Moſes* the Servant was in his Houſe) by whom the ſame God, who once allowed Oaths to the *Jews*, hath now wholly forbidden *Swearing*. And let the Diſciple diligently and faithfully eye the Laws of the New Covenant (which are written by, and received from the ingrafted Word of Faith in the heart) he ſhall find Oaths excluded there as a part of the Old Covenant, even as a *literal* and *ſhadowy* Confirmation of Truth among the *Jews*, under *Moſes* his Diſpenſation, for the time of the Law; but the *Grace* and *Truth* it ſelf is the ſubſtance, and the *Faith received* is the ſeal of Truth under the Goſpel, both towards God and man.

Anſw. 2. A Chriſtian may not ſwear in relation to the ſatisfaction of others, Becauſe he is to hold forth his Light, his Life, his Principle in the eye of the World; He is to teſtifie to the Worth and Excellency of it, that it is a greater and firmer Bond to him both towards God and man) than any Oaths either of the Heathen, or of the *Jews* can be. Now his entring into their way of Confirmation of things, which is ſhort of his own, is an undervaluing and diſparagement of the worth and weight of that Principle of Truth, which God hath given him and raiſed up in him: It is indeed a denying of it; for, entring into the Law-bond, is a laying of the Goſpel-bond by, and an offering of that as a Bond, which indeed once was ſo, but is now excluded by the Law of Faith from being a Bond any longer. and hath loſt its vertue. And if men would but open their eyes, they might eaſily ſee how little Oaths bind, and how unprofitable they are to the end and uſe for which they are intended: but the *Yea* and *Amen* in Chriſt (the Principle of Life) cannot be broken, but he that abides in Him, muſt perform the *Yea* and *Amen*, which is firm in him.

Anſw.

Anſw. 3. A Chriſtian or Diſciple may not ſwear under the Goſpel, Becauſe Chriſt hath brought in Confeſſion or Affirmation of the Truth, from the Principle of his Life, inſtead of Oaths: which is made good, not only by the Apoſtle *Pauls* rendring of *Swearing* in the Law-time, *Confeſſing*, in the fulfilling of it under the Goſpel; but alſo by Chriſts bringing in the *Yea, Yea*, and *Nay, Nay*, inſtead of the Laws Swearing. In the *Jew* the Oath was the Seal or Confirmation under the Law; in the Diſciple, who is in the Life, and hath learned the truth of Chriſt the Life, the *Yea, Yea*, the *Nay, Nay*, is appointed him by Chriſt inſtead of the Oath. And though the ſubtilty and fleſhly wiſdom ſtrive hard, to wreſt that place out of the hands of the Simplicity, yet they ſhall never be able to do it; but he that looks on it with a ſingle eye in the Light of that Spirit wherein it was wrote, ſhall plainly ſee Chriſts drift to be to take away the ſhadow, even to aboliſh that uſe of *Swearing* which was proper and allowed to the *Jews* under the Law, and to bring the Confeſſion or Denyal of the thing, the *Yea, Yea*, and *Nay, Nay*, (from the Goſpel-Spirit and Principle in the Diſciple) in the ſtead of it; Which, to make more manifeſt to the honeſt, ſimple, and naked heart, which is willing to take up the Will and Truth of God in every thing, with all the Croſſes that attend it, let theſe few things following be uprightly conſidered of.

Firſt, that ſlight, trivial and frequent Oaths were not allowed under the Law, but forbidden by the Law, as a taking of Gods Holy and Dreadful Name in vain.

Secondly, That though vain Oaths were then forbidden, yet ſolemn Oaths, weighty Oaths (ſuch as were needful and uſeful to the thing intended) were allowed under the Law. So in all thoſe Caſes before expreſſed, Oaths were allowed and juſtifiable, ſo that they were but careful to perform them, and did not forſwear themſelves.

Thirdly, Chriſt brings in an Exception againſt the uſe of this lawful Swearing under the Law, as the Word *But* doth plainly ſignifie, and forbiddeth Swearing wholly, altogether, or at all. The Law ſaith, *Thou ſhalt not forſwear thy ſelf* (that's the ſubſtance of what the Law forbids: it allows *Swearing*, but forbids *Forſwearing*) But I ſay unto you, Ye ſhall not only avoid *Forſwearing*, but *Swearing* alſo, and that wholly or altogether: *But I ſay unto you, Swear not at all.*

Fourthly, Chriſt brings in another thing inſtead of Swearing (a thing far more ſuitable to the truth, plainneſs and ſimplicity of the Goſpel) which is Confeſſing the thing, or ſpeaking the thing in truth, juſt as it is, either by way of Affirmation or Denyal; *But let your Yea be Yea, and Nay, Nay:*

And there is liberty enough left to a Diſciple, to ſatisfie any man concerning the truth of a thing by Confeſſion, as much as by an Oath: For is it not full as weighty, under the Goſpel to confeſs the Preſence of God, or that He is Witneſs, or that we ſpeak the thing in his Fear, and in the feeling of his Life and Power, as it was under the Law to Swear *by his Life, by his Fear, by his Power*, or the like? Is not the Confeſſing of God by a Chriſtian, of more weight, than the Swearing by Him from a *Jew* or Heathen? O Nations and Powers of the Earth, ſeek Truth, ſeek Righteouſneſs, and do not ſet up a Form or Image of things in your own wills (and according to your own wiſdom and inventions) above the Power of God.

And let it be duly conſidered, whether the Powers of this Nation deal kindly with the Lord, in exacting an Oath from his People, who not in the leaſt diſaffection to them, but only in fidelity of Conſcience to Chriſt their Lord and Maſter, cannot but refuſe it.

The Queſtion is, concerning their Fidelity and Obedience to the King, that is the thing which an Oath is required to ratifie and confirm. Now the Swearing it ſelf (or formal taking of an Oath) is of little value; but to be obedient, to be faithful, is the thing of value. The caſe then ſtands thus; The Lord hath ſo formed them, that they cannot but be faithful and obedient. The Lord hath raiſed up that Principle in them, which cannot hurt the King or any man, nor cannot ſtand by and ſee him or any man hurt, without endeavouring to prevent it. Here is their ſtrength of performing good and avoiding evil; and their *Yea* and *Nay* from this Principle, is the beſt Security which they can poſſibly give to any man (and he who hath thus formed them in the *pure Principle* of his Life, hath likewiſe forbidden them to Swear) But this cannot be accepted for want of the other Confirmation, to wit, *of Swearing*, which came in by the Fall, and was allowed among the ſhadows of the Law, but is forbidden by the Goſpel.

Now, O King, ſhal not Gods People be faithful and obedient to the Lord as well as to thee? ſhall they not be true to the Principle of Life, wherein they are begotten and brought forth, in the Love and Good-will to all, and out of enmity to any? Hath God raiſed up in them a Principle which cannot deceive, and will not the *Yea* and *Nay*, of that ſerve (after ſo much experience, through ſo many changes) but they muſt either break Chriſts Command, and hazard their Souls, or elſe loſe their Liberties and Eſtates?

O that men would wait on the Lord, for his pure Fear to be written on their hearts by the finger of His Spirit, that they might come out of the fleſhly wiſdom into the Womb of the Eternal Wiſdom, from whence our Principle came; that they might be able to ſee and juſtifie the Purity, Righteouſneſs, Nobility and Worth of it, and that they might feel its ſecurity from all that is out of the Good-will, out of the Love, out of the Life, and out of the Peace, that ſo there might be an end of all Strife, Rebellion, Heart-burnings, Plots, and all manner of Wickedneſs and Ungodlineſs, which have no place in it, but daily waſte and wither where it is ſown and grows, even till they come to an end, and till Righteouſneſs and pure Innocency fill the room and place which they had, both in the heart and mind within, and in the life and converſation outwardly.

And let every one that nameth the Name of the Lord, depart from Iniqity, and look well to his goings: for the darkneſs of the thick night of Apoſtacy is already paſt, and the True Light now again ſhineth. Bleſſed is the Eye which ſeeth it, and the Heart which is eſtabliſhed in it, in the midſt of thoſe terrible and dreadful ſhakings and confuſions, which muſt not end here, but go over all Nations. O that this Nation could once bow to it, that it might be happy, and its rents and breaches healed for ever.

Somewhat ſpoken TO A Weighty Queſtion. CONCERNING

The Magiſtrates protection of the Innocent, wherein is held forth the bleſſing and Peace which Nations ought to wait for and embrace in the latter days.

With ſome conſiderations for the ſerious and and wiſe in heart throughout this Nation to ponder, for diverting Gods Wrath (if poſſible) from breaking forth upon it.

Alſo a brief Account of what the People called *Quakers* deſire, in reference to the Civil Government.

With a few words to ſuch as by the everlaſting Arm of Gods Power have been drawn and gathered out of the Apoſtacy into the living Truth and Worſhip.

By ISAAC PENINGTON *the Younger*. 1661.

And in that day will I make a Covenant for them with the Beaſts of the Field, and with the Fowls of Heaven, and with the creeping things of the Ground, and I will break the Bow, and the Sword, and the Battel out of the earth, and will make them to lye down ſafely, Hoſ. 2, 18.

Somewhat ſpoken to a Weighty Queſtion, concerning the Magiſtrates Protection of the Innocent, wherein is held forth the Bleſſing and Peace, which Nations ought to wait for, and embrace in theſe latter days.

Queſt. *WHether the Magiſtrate in Righteouſneſs and Equity is engaged to defend ſuch, who (by the peaceableneſs and love which God hath wrought in their Spirits, and by that Law of life, mercy, good will, and forgiveneſs, which God by his own finger hath written in their hearts) are taken off from fighting, and cannot uſe a Weapon deſtructive to any Creature to defend him?*

Anſw. Magiſtracy was intended by God for the defence of the people, not only of thoſe who have ability and can fight for them, but of ſuch alſo who cannot, or are forbidden by the Love and Law of God written in their hearts ſo to do. Thus Women, Children, Sick perſons, Aged perſons, and alſo Prieſts in Nations (who have ability to fight, but are exempted by their function, which is not equivalent to the exemption which God makes by the law of his Spirit in the heart) have the benefit of the Law and of the Magiſtrates Protection, without fighting for the defence of either: And is it not moſt righteous and equal, that fighting, which came in by the fall, ſhould come to an end in ſuch, whom God draws out of the fall; and that Magiſtrates (who have power given them to rule by God, and ought to rule under him) ſhould not require fighting of them, whom the Lord of Lords hath redeemed out of the fighting nature, and choſen to be as examples of meekneſs and peaceableneſs in the places were they live? how can he fight with Creatures in whom is love and good will towards thoſe Creatures, and whoſe Bowels are rowling over them, becauſe of their wandrings in the Luſts, in the Strife, and in the Wars? Fighting is not ſuitable to a Goſpel Spirit, but to the Spirit of the World and the Children thereof. The fighting in the Goſpel is turned inward againſt the Luſts, and not outward againſt the Creatures. There is to be a time, when *Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more.* When the power of the Goſpel ſpreads over the whole earth, thus ſhall it be throughout the earth; and where the power of the Spirit takes hold of and overcomes any heart at preſent, thus will it be at preſent with that heart. This bleſſed ſtate, which ſhall be brought forth in the general in Gods ſeaſon, muſt begin in particulars; aud they therein are not prejudicial to the World (nor would be ſo looked upon, if the right eye in man were but open to ſee with) but Emblems of that bleſſed ſtate, which the God of Glory hath promiſed to ſet up in the World in the days of the Goſpel. And though by this means, there may ſeem to be a weakning of the ſtrength of the Magiſtrate, and of the defence of that Nation, wherein God cauſeth the vertue and power of his Truth to ſpread in the hearts of people; yet in truth it is not ſo, but a great ſtrengthning. For if Righteouſneſs be the ſtrength of a Nation, and the Seed of God the ſupport of the Earth, then where Righteouſneſs is brought forth, and where the Seed of God ſprings up and flouriſheth, that Nation grows ſtrong; and inſtead of the Arms and Strength of man the eternal ſtrength overſpreads that Nation, and that wiſdom ſprings up in the Spirits of men, which is better than Weapons of War; And the wiſdom which is from above is pure and peaceable, and teacheth to make peace, and to remove the cauſe of Contentions and Wars, and uniteth the heart to the Lord in waiting upon him for Counſel, Strength, and Preſervation in this ſtate, who brought into it. Now is not this much better and ſafer, then the preſent eſtate of things in the World? Firſt, to have the cauſe of Wars removed, and a ſweet peaceable, righteous Spirit in the ſtead thereof? Secondly, to have a peaceable and a righteous Generation (whom the Lord hath made and preſerved ſo) breathing to the Lord for Peace, Good and Proſperity to the Nation, and Magiſtrates thereof, and to ſtretch forth his Arm to be a defence about them? Thirdly,

to have the God of Heaven engaged by his Power to defend that Power and Magiſtracy, which defends Righteouſneſs in general, and particularly his People in their Obedience unto him, whom it is moſt Righteous for them to obey, and for the Magiſtrate (who claims his Rule and Dominion under God) to protect them in? Were not this much better both for Magiſtrates and People, than the preſent Eſtate? O that that were awakened in men, which can rightly diſcern and judge.

Object. *But this is an Utopian ſtate, or a World in the Moon? Is it poſſible that ever there ſhould be ſuch a ſtate here on Earth?*

Anſw. 1. When the Principle of God, which lies hid in the hearts of men (over which the corrupt nature hath grown, and upon which the Spirit of darkneſs in men tramples) ſhall be raiſed and come into Dominion; Righteouſneſs Peace and good will ſhall ſpring up as naturally among men, as Wars, Strifes, Diviſions, Emulations, heart-burnings, *&c.* now do.

2. There is a promiſe of ſuch a ſtate, *When the* Lion *ſhall eat Straw like the Ox, and lie down with the Lamb, when the Earth ſhall be filled with the knowledge of the Lord, as the Waters cover the Sea, and nothing ſhall hurt or deſtroy upon God's holy Mountain,* but the Nations, who have been full of War, ſhall throw away their Weapons, become ſubject to the Spirit of Peace and Righteouſneſs, and learn War no more; When the Wiſdom of the Wiſe and Strength of the Strong ſhall be broken in pieces. and the little Child ſhall play on the Hole of the *Aſp*, and at the *Cockatrice's* Den, and lead all. As certainly as the Lord God is true, ſo this muſt be in the Lord's ſeaſon: And will it not be happy when it comes to paſs? Who would hinder it? Who would ſtrive to keep the old Heavens and the old Earth ſtanding, which muſt be diſſolved, before the new Heavens and the new Earth (wherein dwells Righteouſneſs) can be formed and brought forth?

3. This ſtate was in a fair forwardneſs once, before the univerſal Apoſtacy from that truth and power which God had ſown in the Earth, upon the breathing of and ſending forth his Spirit among his Diſciples, according to his promiſe. Precious was that Seed, great the growth of it, the Woman (or true Church) full of Beauty and Glory, and brought forth the Man-child, which was to rule all Nations; but it hath pleaſed the Lord to adjourn that day till after the night of Apoſtacy, catching up the Man-child to Heaven, and cauſing the Woman to flie into the Wilderneſs, where ſhe hath been hid ever ſince from all but the inward eye of the inward *Iſrael*; And the World in the Heatheniſh nature hath been crying up holy Church, holy Church, to her who hath ſate upon the Beaſt, and been drunk with the Bloud of the Martyrs of Jeſus; But the tender Spouſe, the Lambs Wife, the Mother of all the Lambs hath been baniſhed from the Earth, and a cruel bloudy Step-Mother ſet over all the tender-conſcienced ever ſince. O woful, woful hath been the ſtate of the true Church and of all the Children of Truth all this dark night of Apoſtacy, but the Lord is putting an end to it; And though this falſe Woman ſeem to be recovering ground, and ſetting her Feet over the Necks of the Lambs again, and begins to think ſhe ſhall prevail, and ſit as a Lady and Queen over the Conſciences of God's Heritage for ever, yet ſhe ſhall find that ſtrong is the Lord God who hath begun to judge her, and into the Sea which ſhe raiſeth ſhall ſhe ſink like a Stone, and her fall ſhall be great and ſpeedy, for even in one day ſhall her miſery overtake and devour her.

4. After this long night of Apoſtacy, the Lord hath begun to make ſome preparations towards this ſtate again. He hath opened his Treaſuries, he hath let forth the Power of his Truth, he hath poured down of his Spirit to ſanctifie and gather a people unto himſelf, he hath opened the Principle of Life in the hearts of many, and in a great meaſure drawn them into it, who ſo far as they are renewed thereby (and found there) are made peacable, pure, meek, gentle, innocent, upright hearted, and tender-conſcienced, both towards God and Man. And though multitudes of reproaches have been caſt upon them, yet the Lord hath pleaſed to cauſe their innocency and integrity to ſhine, to the wiping of them off in a great degree, and will in due time bring forth their Righteouſneſs as the Light, and their Judgment as the Noon-day. And what remains toward the carrying on of this Work, but the Lord's proſpering of this Principle, and blowing upon the other? As the Lord doth this ſo will it go on, and the Nations, Kings, Princes, great Ones, as this Principle is raiſed in them, and the contrary Wiſdom, the earthly Policy (which un-

undoes all) brought down, ſo will they feel the bleſſing of God in themſelves, and become a bleſſing to others. O that there were an ear to hear, for this is the only way of healing this Nation (which hath been ſo grievouſly torn) as will be acknowledged when woful experience makes it manifeſt. But man in proſperity cannot hear, and that enforceth from the Lord (by the turning of his hand) the bringing upon him the day of his adverſity, which could he have hearkened in the day of his proſperity might have been eſcaped: For God doth not afflict willingly, nor grieve the Children of men; he is neceſſitated to it for his own glories ſake, the preſervation and defence of his Truth and People, and for the carrying on of his Work.

Object. *But if all men were of this Mind, and none would fight; Suppoſe a Nation ſhould be invaded, would not the Land of Neceſſity be ruined?*

Anſw. Firſt, When ever ſuch a thing ſhall be brought forth in the World, it muſt have a beginning before it can grow and be perfected. And where ſhould it begin but in ſome Particulars in a Nation, and ſo ſpread by degrees, until it hath overſpread the Nation, and then from Nation to Nation, until the whole Earth be leavened? Therefore whoever deſires to ſee this lovely ſtate brought forth in the general, if he would further his own deſire, muſt cheriſh it in the Particular. And O that men would not ſpend their ſtrength, and hazzard the loſs of all in cheriſhing pretences and names of Chriſtianity, but would pray to the Lord at length to open that eye in them, which can ſee the lovelineſs of the Truth, Power, and Vertue of Chriſtianity, that they might cheriſh that tenderneſs of Conſcience, wherein the Truth grows and ſprings up in its Vertue and Power. (And then perhaps they would ſoon acknowledge the happineſs of the World to depend upon the growth of that Principle and of that People, who are now deſpiſed by the World, and cannot but be ſo, by the Spirit and Wiſdom of the World, which lies in Wickedneſs, they being drawn out of and teſtifying againſt it.)

2. It is not for a Nation (coming into the Goſpel, Life, and Principle) to take care before-hand how they ſhall be preſerved, but the Goſpel will teach a Nation (if they hearken to it) as well as a particular perſon to truſt the Lord, and to wait on him for preſervation. *Iſrael* of old ſtood not by their ſtrength and wiſdom, and preparations againſt their Enemies, but in quietneſs and confidence, and waiting on the Lord for Direction (*Iſa.* 30.15.) and ſhall not ſuch now, who are true *Iſraelites*, and have indeed attained to the true Goſpel-ſtate, follow the Lord into the peaceable Life and Spirit of the Goſpel, unleſs they ſee by rational demonſtration before-hand, how they ſhall be preſerved therein? I ſpeak not this againſt any Magiſtrates or Peoples defending themſelves againſt Forreign Invaſions, or making uſe of the Sword to ſuppreſs the violent and evil doers within their Borders (for this the preſent eſtate of things may and doth require, and a great bleſſing will attend the Sword where it is born uprightly to that end, and its uſe will be honourable; and while there is need of a Sword, the Lord will not ſuffer that government, or thoſe governours to want fitting Inſtruments under them for the managing thereof, who wait on him in his fear to have the Edge of it rightly directed:) but yet there is a better ſtate, which the Lord hath already brought ſome into, and which Nations are to expect and travel towards. Yea, it is far better to know the Lord to be the Defender, and to wait on him daily, and ſee the need of his Strength, Wiſdom, and Preſervation, than to be never ſo ſtrong and skilful in Weapons of War.

3. If the Lord God ſhall undertake the defence of a Nation by his Spirit and Power, what can hurt that Nation? What Power of man reach it, to diſturb the Peace of it? *The* Egyptians *are Men, and not God, and their Horſes Fleſh, and not Spirit*, Iſa. 31:3. What could *Senacherib* with his Army do againſt one Angel in the time of the Law? How many of his Hoſt were ſlain in one night? And what power then ſhall be able to prevail over a Nation brought into the peaceable Spirit of the Goſpel, and defended therein by the mighty power of God himſelf? Will not God be as ſure a defence over the true *Iſrael*, in the way and diſpenſation wherein he leadeth them, as ever he was over the repreſentative *Iſrael*, in the way and diſpenſation wherein he led them? Will he not preſerve and defend that Nation, whom he firſt teacheth to leave off War, that they ſhall not be made a prey of, while he is teaching other Nations the ſame Leſſon?

God promiſed *Iſrael* of old, that when they went up thrice in the year to appear before

fore the Lord, according to his command, he would keep it out of the hearts of the Nations from ſo much as deſiring their Land, much more from entring and taking it from them in the mean time, though they might ſeem watchful after, and ſufficiently greedy of ſuch an opportunity, they being caſt out of the Land, and having had it taken from them before, *Ex.* 34. 24. The Lord alſo can now keep it out of the hearts of the Nations, from invading or prejudicing that Nation, which he ſhall firſt draw into the peaceable Spirit: Or if he ſee not good to do that, he can defend thoſe that have followed him out of the earthly Spirit, Wiſdom, and Strength, by ways that man knows not of; nor may it be fit for him to know, till the Lord bring it forth. *Iſrael* of old was not to know the deliverance before-hand, but to truſt the Lord; under the Goſpel the *Lord* giveth more Faith than to *Iſrael* of old under the *Law*, and therefore may juſtly require greater confidence in greater ſtraits. And awaken O Earth, behold the *Iſrael* of the *Lord*, whom he hath begotten and brought forth in the Earth, after the long dark night of Apoſtacy, and ye ſhall ſee what hearts the *Lord* hath given them to truſt him, in all the Straits and Tryals wherewith he pleaſeth to exerciſe them, and what the *Lord* will do for them when they are brought to the brink of the Pit, and when it ſeemeth impoſſible for them to eſcape utter ruine and deſtruction, The eye which the *Lord* hath given them, ſeeth the *Lord* and his Strength; and the heart which he hath created anew in them, naturally feareth the everlaſting Power, which reacheth both to the Body and Soul for ever: But as for whole multitudes of Nations, they are but as *the drop of a Bucket*, and (in their greateſt Wiſdom and Strength) but as *vanity*, *as the ſmall duſt of the Ballance*, *as nothing before him*, *and leſs than nothing to him.*

Conſider this O ye great men, O ye Wiſe men, and deep Politicians; all ye have done or can ever do, in relation to overturning any thing that God hath purpoſed, what are ye therein? Or what will your Work come to? It is juſt like *The ſmall duſt of the Ballance*, it hinders not at all the Weight of his Power on the other hand, but he will carry on his Work, bring to paſs what he hath purpoſed in himſelf and promiſed to his people, and all your Councils, Wiſdom, Strength, Hopes, Reſolutions, and preſent or future advantages againſt him and his Work, ſhall hinder him no more than the ſmall duſt in the Scale of a Ballance, which the Wind blows away, and it is not. Be Wiſe therefore O ye Sons of Men, fear before your Maker, wait in his Fear for his Counſel, that ye may not be ſuffered by him to undertake any thing againſt him, leſt before ye are aware ye fall before him. O let every one in fear remember that paſſage. *Lo, this is the man that made not God his Strength, but truſted in the abundance*, &c. Forgetting the Lord in the day of Proſperity, cauſeth much increaſe of the anguiſh and ſorrow of heart in the day of adverſity. O ye that are in preſent Power, conſider how unwilling ye would be to have the Lord turn his hand upon you, and bring you under again. O provoke him not, for he is able to do it, as he was to overturn thoſe which went before. It were far better for you, now to fear the Lord and prevent it, then to bewail and repent afterwards. O reject not the Love and Counſel of the Moſt High (which would now preſerve you) as thoſe which went before you did.

There is a deſire in all men (in whom the Principle of God is not wholly ſlain) after Righteouſneſs, which deſire will be more and more kindled by God in Nations, before Righteouſneſs and Peace meet together and be eſtabliſhed in them. Now ſuch and ſo great hath been the kindling of this deſire in this Nation, and ſuch is the ſtate thereof, that nothing can ſatisfie the heart of it but Righteouſneſs; this it longeth after at the bottom. This the governours which were before might have, and the governours that now are (by asking counſel of the Principle of God in themſelves, and keeping cloſe thereto) may anſwer the Nation in. But if the conſultations be not with the Lord, in the principle of life which came from him, but with the Wiſdom and Policy which is of the earth, and from beneath, and not from above, that will incline to ſelf and to corruption, and never bring forth Righteouſneſs, nor can the Bleſſing of God attend it, nor the Peace which accompanieth Righteouſneſs be reaped from it.

Some Conſiderations for the ſerious and wiſe in heart throughout this Nation to ponder, that they may ſend up earneſt Prayers to Almighty God, and uſe their beſt endeavours in their ſeveral Places and Stations, to prevent that dreadful ſtorm of Wrath which hath long hung over this Nation, that at length it break not forth like a Fire which none can quench, or like a Floud which none can ſtop.

1. DID not God, by the power of his Spirit in the Apoſtles days, gather a people out of the World unto himſelf, and by his Wiſdom (and according to his Heavenly Will) build them up into a Church or Holy Temple, for his Spirit to inhabit and dwell in, and for himſelf to be Honoured and Worſhipped in Spirit and Truth, according as he ſhould teach them and require of them?

2. Did not the ſame Spirit, which built this Church, not only ſignifie that the love ſhould wax cold, and there be a falling away from the Truth, and warn the Churches of *Aſia* of the removal of their Candleſticks; but alſo foretel of the total diſſolution of that building as to its outward ſtate [upon the cloſe of the ſharp Battel by the Dragon and his Angels, or falſe Miniſters, with *Michael* and his true Church and Miniſters] inſomuch as the Church her ſelf ſhould fly into the Wilderneſs, and her Seed be made War with, and perſecuted up and down the Nations, all the time of the Apoſtacy afterwards? ſee *Rev* 12.

3. Was not this deſolate eſtate of the Church to remain and laſt all the allotted time thereof, which is expreſſed to be 42 months, 1260 days, or a time, times, and half a time, wherein the Beaſt ſhould rule, Antichriſt ſit in Gods Temple, and the Dragon be Worſhipped there inſtead of the living God; and alſo the *Lambs* of Chriſt and Witneſſes of Jeſus (who retain the Worſhip in Spirit and Truth, and cannot joyn with any of the falſe ways of Worſhip ſet up in the Nations) torn and rent, by the Woman which appears inſtead of the true Church, but is not? (*Revel.* 11. 2. and 12. 6. 14. and 13, 4. and 17. 6.)

4. Doth not this Woman continue deceiving the Nations and Kings of the earth (whom ſhe cauſeth to drink of her Cup of Knowledge, Worſhip, Doctrine and Diſcipline, whereby ſhe blindeth their eyes, bewitcheth their hearts, and maketh them take her for the true Church; who, notwithſtanding all this her glorious appearance, is but *Babylon in a myſtery*, and notwithſtanding all her pretences for Chriſt, doth not drink the bloud of his true Saints and Witneſſes) I ſay, doth ſhe not continue her deceit till the very hour of her Judgement, and until ſhe hath brought the dreadful Vials of the Wrath of God, both upon her ſelf, and upon all that continue joyning with her? *Rev.* 17. 2. &c.

5. Is there not to be an end of this night of Apoſtacy, and of the falſe Church, with all her various habits, and dreſſes and new paints and arts of deceit (though both have continued long,) wherein Chriſt the *Lamb* comes forth in his power to fight with the Beaſt, and the Woman which rides thereon, and to ſmite the earth which remains infected with her Fornication (which withdraw and ſteal away the heart from the pure life and ſpirit of Chriſt, and from his pure, living, ſpiritual worſhip, into a falſe, invented, dead, formal Worſhip) that ſo he may reſtore, and ſet up his pure Spiritual Worſhip again, *Rev.* 19. 11.

6. Are not the Kings, Powers and Inhabitants of the earth in great danger of fighting againſt the Lamb, in defence of this falſe Church againſt his true Church (when he again comes to ſet it up in Nations, after the expiration of the long night of Apoſtacy) even to the hazard of utter ruining themſelves thereby? For thoſe that fight againſt the Lamb, muſt needs be overcome by him, his inviſible ſtrength and Armies being much ſtronger than the viſible Armies and all the outward ſtrength in Nations, though to the outward eye ſuch may appear very great and invincible? (*Rev.* 17. 14.)

7. Shall not *the Kings of the Earth* and the remaining powers at laſt (after the overthrow

throw of many for joyning to her, and striving to uphold her) *hate the Whore* (which hath corrupted the earth with her Fornications, drunk the Blood of the Saints and Martyrs of Jesus, brought Misery and Desolation upon Nations, &c.) *make her Desolate, and burn her flesh with fire?* And were it not far better for them to do it before, rather than to hazard the ruining of themselves by seeking to uphold her? (*Rev.* 17. 16.)

8. Is it possible for any Nation (or any power in any Nation) to hinder the shining forth of Gods light therein, after the long night of Apostacy? There is a Spiritual Day, as well as a Natural day. There was a Spiritual Day before the Apostacy, in the days of the Apostles, And there is to be a Spiritual day again after the Apostacy, upon the Spirit of Lifes entering into the Witnesses, their rising and standing on their feet, and the Light of God shining forth from them. The Spiritual Day dependeth upon the shining of Gods Spirit in the Hearts of People (which did once shine forth, and doth begin to shine forth again) as the natural day dependeth upon the shining of the Sun. Now who can hinder the arising or shining of the Son of Righteousnes in the Hearts of Gods people? If ye can, then may ye prevent the carrying on of Gods work of Reformation in this Nation, and throughout the World; but it is easier for you to stop the shining of the Sun in the Firmament. O that the eye were opened which can see the way of Peace, that the present Governours might be blessed and the Nation blessed in them, and not the Spirit of the Nation (by a secret kindling, which none knows whence it comes) brought over them as a Flood, as it was over them that went before them.

In that fear which God works in the Heart (and out of the compass of that carnal wisdom and strength, on which man relies) is the Wisdom, Council and Preservation of the most high; both of particular persons, and also of Nations. *O Lord my God, if it may please thee, open the Ear that can hear thy Voice, that misery may be avoided, and thy Peace and Blessing sought after and enjoyed, or at least some of the force of that bitter Storm (which sweepeth away and maketh Desolate, even as the abomination of Desolation hath entred, and of a long time made the Earth desolate of the Life and Power of Godliness) broken, that this Nation may not be swallowed up in the dreadful breakings forth of thy displeasure, but may be prepared by thy Correcting hand, and fitted for the day of thy Mercy.*

A Brief Account of what the People called QUAKERS desire, in Reference to the Civil Government.

THere are three things which we cannot but earnestly desire in our hearts, and pray to the Lord for, as the proper means of setling aright the Spirit of this Nation, as also necessary for the growth of Gods pure Living Truth, and as just and equal in themselves.

1. Universal Liberty for all sorts to Worship God, according as Christ shall open mens eyes to see the Truth, and according as he shall perswade their Hearts by his Spirit, who is every mans Master in Religion, to whom they must stand or fall in all they do therein, *Rom.* 14. 4

Now if any man Walk disorderly, and contrary to the light of Christs Spirit either in Doctrine or Worship; that power which converts to God, is to reprove and correct such an Offender with the Spiritual Rod and Sword, that he may be again restored to the Truth and Obedience of the Spirit: But the Magistrate is not for any such thing to Imprison, Fine, Banish, or put him to Death. For Christ is the Judge of his People in the things of his Kingdom, *Heb.* 10. 30. and he hath appointed to have his Spiritual Weapons in a readiness, to revenge every Disobedience and Rebellion against his Spirit, 2 *Cor.* 10 4. The bringing in and applying of the Magistrates Sword to this Work, was never by the True Church, in whose hand the Sword of the Spirit was ever found sufficient; But the false Church not having the Sword of the Spirit, is fain to uphold her self by the carnal Weapons, or else she would soon fall. But the Lord God is wresting these out of her hands, and then his light will break forth without interruption, and her shame and nakedness soon appear.

2. That no Laws formerly made, contrary to the Principle of equity and righteousnes

neſs in man, may remain in force; nor no new ones be made, but what are manifeſtly agreeable thereunto. All juſt Laws, ſay the Lawyers, have their Foundation in right reaſon, and muſt agree with, and proceed from it, if they be properly good for, and rightly ſervicable to Mankind. Now man hath a corrupt and carnal Reaſon, which ſways him aſide from Integrity and Righteouſneſs, towards the favouring of himſelf and his own party: And whatever party is uppermoſt, they are apt to make ſuch new Laws as they frame, and alſo the interpretation of the old ones bend towards the favour of their own party. Therefore we would have every man in Authority wait in the fear of God, to have that Principle of God raiſed up in him, which is for righteouſneſs, and not ſelfiſh, and watch to be guided by that in all he does, either in making Laws for Government, or in governing by Laws already made.

3. Seeing this Nation is in ſuch a ſhattered Condition, and there have been ſo many Breaches, Parties, and Factions in it, that no Party might be bolſtered up in enmity and oppoſition againſt another, but that every Party might be conſidered, in what might be done for their Eaſe and Benefit, without danger and detriment to any other party. And if I might be hearkened to, I would perſwade thoſe now in Power, not to deal with their Enemies as they formerly dealt with them, but as they would have been dealt with by them when they were in Power.

I would alſo dehort and diſſwade all people from Plotting or contriving againſt this preſent Government (for they muſt have their day, do all men what they can) but inſtead thereof to pray for them, that they may ſee the former errours in Government, humble themſelves before the Lord, and (by their Meekneſs, Gentleneſs, and Righteouſneſs towards all) ſhew forth the Fruit of his Long afflicting-hand upon them. But if they ſhall over-look, forget, and neglect the Lord, who hath ſhewn ſo great mercy to them, and not in his fear wait on him, to preſerve for them the ground and intereſt he hath given them, and think that now they are able to ſtand on their own Leggs, and by their own Wiſdom and Strength, and ſo aſſay to carry on things according to their own Will, and in the ſtrength of their own Wiſdom, and ſo not mind for what end the Lord brought them in again, and what he expecteth to have effected by them, but ſtrive again to ſettle the Principles and Practices which he hath been ſhaking, according to what ſeems right and good in their own Eyes (meaſuring things by their own corrupt reaſon, ſelfiſh Wiſdom and Intereſts, and not by the Principle of God, common Equity, and right Reaſon) I ſay, if it come to be thus with them, ye ſhall not need to Plot againſt them: for the Lord God Almighty, who with eaſe removed their Enemies and made way for them, can with as great eaſe remove them, and put the power into another hand

Therefore, all People, be ſtill and quiet in your Minds, and wait for righteouſneſs, for that is it which the Lord is making Way for in this Nation, and which he will ſet up therein; and he whoſe deſire is not after that, and whoſe intereſt lies not there, will find himſelf diſappointed, and at unawares ſurprized with what he expects not.

This is given forth that the Powers and People may ſee what is the deſire of our hearts in theſe reſpects, and how upright our hearts are towards them in what is juſt and right, and that we are not at all againſt Magiſtracy, Laws, or Government, though we cannot flatter or bend to them in that which is ſelfiſh and corrupt, and indeed againſt God and not for the good of men. It was written long ſince, and intended then for ſervice to the Lord and this Nation, and his People therein, but the Lord ordered it otherwiſe: If he pleaſe now to accompany it with his bleſſing, and make way for the reaſonableneſs, Equity, and Righteouſneſs of it, to enter into the Minds and Hearts of them that are in Power, it will be a good ſeaſon for it, and they will find cauſe to bleſs the Lord, for putting of it into my Heart at firſt, and for the publiſhing of it now.

A few Words to ſuch as have felt the power of the endleſs Life drawing, and have faithfully followed the Leader of the Flock of Iſrael, who hath of late led his Sheep in ſuch Paths as hath not been known all the night of the Apoſtacy.

O Ye Children of the moſt High, who hath felt the breath of the eternal Spirit begetting you in the pure Life, and drawing you out of this World, out of the vanities, out of the corruptions, out of the courſe and faſhions, out of the invented Ways and Forms of Worſhip (yea out of the very Root and Principle thereof) into the Worſhip and Spirit of Truth, and into the fear of the moſt high, which is Wiſdoms Place and Habitation, where the pure Law of Life is received and the Salvation begun, wrought out, and perfected. O ye dear Plants of the right hand of Eternity, fear not what is to come to paſs in this viſible Creation (to break the corrupt ſtate thereof, and to make way for the ſpringing up and ſpreading of his pure Life and Righteouſneſs, which the corrupt Eſtate, Spirit, and Principle of the World cannot but oppoſe, until it be broken and ſubjected) but ſanctifie the Lord of Hoſts, and let him be your fear and dread, that he may compaſs you with the Arm of his Power, and hide you under the ſhadow of his hand, until he hath Planted the Heavens, and laid the Foundations of the Earth, and ſay to *Sion*, in the ſight of all her Enemies, *Thou art my People. The Lord my God watcheth over you Night and Day*, and preſerve his living Principle pure and freſh in you, and you in perfect ſubjection unto it; that he may delight in what he hath begotten and preſerved in you, and ye may be ſatisfied in the openings and overflowings of the love of his heart towards you. *Amen*, ſaith my Soul.

From Alisbury *Priſon in* Bucks: *where my Life breath for the Conſolation and Redemption of God's* Iſrael, *and for the turning of the captivity of the whole Creation* 1661.

A few words about the preſent work of God in the World.

WOULD any know what God is now on doing in the Earth, and what changes he is making therein? Let him ſink out of the earthly Part, even from that which blinds the pure eye, and waiting to have the underſtanding and eye of his Spirit opened in the Lord, let him read theſe things following.

The Lord God of Bowels and Compaſſion, and of everlaſting Power and Strength, hath heard the Groans of *Iſrael*, whoſe Conſciences have been burdened, and whoſe Souls have been bowed down under the Power of the Beaſt, under the hard Yoak of Antichriſt for theſe many Generations; And he is ariſen in his jealouſie, in his indignation, and in his fury, to break the Yoak, and let oppreſſed *Iſrael* go free.

He hath already ſtretched forth the Arm of his Power, the Eye of *Iſrael* hath ſeen it, and hath in part felt the Redemption (both inwardly and outwardly) which he hath brought to paſs by it; and *a Song of Praiſe* hath been ſung to him, who hath begun to deliver his People, and who is able perfectly to accompliſh the Work he hath begun, notwithſtanding all the oppoſition he can meet with, whether from within or from without.

Lift up then the Eye of Faith, and behold a great part of *Iſrael* already paſſed out of the Land of *Ægypt*, and the Spirit of the Lord awakening and rouzing the reſt, to leave their dark Habitations in the Land of Darkneſs, Oppreſſion, and Bondage, and to travel towards the good Land of Light, Reſt, and Peace:

Ariſe

Arise O *Israel*, shake thy self from the dust O Captive Daughter of *Sion*, behold the Courage of thy Leader, let thy heart consider the Arm of his Strength, and the Rod of his Power, wherewith he is able to dash in pieces all his Enemies. Fear not, Worm *Jacob*, because of thine own weakness and unworthiness: thy Strength is in thy Leader, and thy Comliness (not in what thou now appearest, but) in what thy Husband will put upon thee, when he shall circumcise thee throughly, and rowl away thy reproach for ever.

Was all the strength of *Pharaoh* able to keep *Israel* in the Land of *Ægypt*, or to drive them back after God had brought them forth? Were all the Enemies in the Wilderness able to stop their passage forward? Were all the Enemies in *Canaan*, or the Strength of their Cities (though their Walls might seem to reach to Heaven, and the Inhabitants thereof were Tall and Mighty) able to keep them out of the Inheritance which God alloted them? Thy God, O Worm *Jacob*, is the same for ever: he hath the same Arm of Power to stretch forth, yea and his heart loveth his inward *Israel* ful as dearly, as ever he did the outward. O wait on the Lord, believe in his Name, trust his Love, hope beyond hope for the appearance of his power, and the Red-Sea shall divide, and the Waters thereof stand on heaps, yea, *Jordan* shall be again driven back; the Mountains shall skip like Ramms, and the little Hills like Lambs; Yea, the whole Earth shall tremble at the presence of the Lord, at the presence of the God of *Jacob*: and Glory, Glory, Glory, everlasting Glory, Power, rich Praise, and endless Life, shall sound through all the Tents of *Jacob* in the Wilderness, and through all the Habitations of *Israel* in the holy Land, to the King of Glory, Power, and life, even to the Lamb that sits upon the Throne, who was, and is, and is to come; who hath reigned, doth reign, and will reign on his holy Hill of *Sion*, over all the Powers of darkness for evermore, *Amen*, *Hallelujah*.

O ye Sons of Men, how long will ye run after vanity, and seek to a Refuge of lies for succor and stability, and so lose your share in the everlasting Riches and Glory, which God is preparing for the Souls of his Chosen! Why will ye dy? Why will ye perish? why will ye undo your Souls? why do ye so greedily sow Misery, Anguish, Perplexity, and Wrath for your poor Souls to reap? O God of love, who knowest the value and price of Souls, pity thy poor Creatures, and put a stop to this course of perishing, wherein so many multitudes are overtaken and pass down to the Pit unawares: O thy Bowels, thy Bowels, thy wonderful Bowels! Let them rowl in thee, and work mightily, and in the strength of thy compassions bring forth thy judgment and thy mercy among the Sons of Men. Build up the Tents of *Sem*, perswade *Japhet* to dwell therein, and let *Canaan* become a Servant. Preserve the feet of thy Saints for ever: shut up and silence the wicked one in the darkness; let not his strength or subtilty prevail against thee or thine any more: but let the fresh Power of thy life, and the virtue of thy incomprehensible love redeem, fill, possess, and make glad the heart of thy Creation for ever, *Amen*, *Amen*.

J. P.

Printed, 1661.

CONCERNING

PERSECUTION:

Which is,

The Afflicting or Puniſhing that which is GOOD, under the Pretence of its being EVIL.

Which Practice is contrary to the very Nature of Mankind (ſo far as it is drawn out of the Corruption and Depravation) which would *be Good* and *do Good*, and have Good *Cheriſhed* and Evil *Suppreſſed*, both in it ſelf and others.

It is contrary alſo to all Equal and Righteous Government, which is for the *Suppreſſing of Evil*, and *Cheriſhing of Good*, and not for the afflicting and cruſhing of that which is *Good*, upon pretence of its being *Evil*.

Yet this unhappy Error will always be committed in Nations and Governments, until the proper Right and juſt Liberty of Mens Conſciences be diſcerned, acknowledged and allowed.

LIKEWISE,

There are ſome *Anſwers* given to that *common Objection*, againſt affording CONSCIENCE its due Liberty, becauſe Evil Perſons may pretend *Conſcience* to eſcape the juſt Puniſhment of their Evil Deeds.

With a brief Account of that ſuppoſed STUBBORNNESS, which by many is objected againſt the People called QUAKERS.

Given forth in love to this Nation, that at length the true bottom and foundation of a *laſting Peace* and *Settlement* may be eſpied, the Spirits of the *Governors* and *People* fixed thereon, and that dangerous Rock of *Perſecution* (whereon both the Powers and People of this Nation have ſo often ſplit) carefully a voided by all.

By ISAAC PENINGTON *the Younger.* 1661.

The PREFACE.

THere hath been an Enmity in the Seed of the Serpent, againſt the Seed of the Woman, from the time of the Promiſe even until now. God in mercy to Mankind, hath given unto him ſince the Fall, a Seed or Principle of Life, in the Light and Strength whereof he is to War againſt, and ſubdue the Corrupt Principle, and ſo be freed from the Curſe, and become Heir of the Bleſſing. Againſt this Principle all the Powers of Darkneſs fight (even in every particular Man and Woman) until they be overcome and ſubjected there: And againſt thoſe in whom this pure Principle Reigns, all the Powers of Darkneſs in the World fight alſo, ſtriving to make it miſerable, and to bring it into Death and Captivity, that they might keep up the content and happineſs of the Corrupt State. All the Nations of the Earth have always warred againſt the Principle of God and the People of his choice. In the time of the Law, the Jews were the object of the Envy and Hatred of all the World: in the times of the Goſpel, the Jews in Spirit were hated and hunted, in that day and hour, not only by Heathens, but alſo by ſuch as were Jews according to the Letter; and ever

ſince

ſince the Apoſtacy by Chriſtians alſo, according to the Letter, who are as great enemies to the Spirit and Power as ever the Jews were.

Now all the Miſery of the World, as it at firſt came by departing from the Principle of Life; ſo it hath been ever ſince continued by mens joyning with the Principle of Death and Corruption, to oppoſe and withſtand the workings of the Principle of Life, both in themſelves and others. What man is there that hath not in him a Witneſs againſt that which is Evil? But where is that man, who joyns with this Witneſs in him againſt the Evil, and not with the Evil againſt this Witneſs? Oh how doth Gods Witneſs reprove for Sin, making the heart (which is not ſenſual and bruitiſh, but ſeriouſly conſiders its latter end) ſad becauſe of it, This is Gods way of making the Creature weary thereof, of weaning him from it! delivering him out of it, and ſo reſcuing him from the Wrath and Everlaſting Burnings, which are the portion and inheritance of the Wicked. But who is it that doth not ſtrive to ſtop, ſilence and ſuppreſs this Witneſs in himſelf, that he might enjoy his Luſts, eaſe and content in the fleſh, by keeping the ſight and remembrance of the Evil-day far from him? And if he can do ſo, then he rejoyceth and maketh merry over the Teſtimony of the Witneſs in himſelf; and when he hath ſo far prevailed, then he is in a good capacity to perſecute others, who hear and obey the Voice and Teſtimony thereof in themſelves.

That which is to redeem the World out of Miſery, is the Power of the Goſpel: and precious is the Peace which comes thereby, after the work of the Spiritual Sword (with the trouble thereof) is finiſhed. O how bleſſed would the Principle and Power of Life make the World, might it but have its free courſe therein! O how happy is that man, who bears the Condemnation becauſe of Sin, follows the guidance of the Living God, and waits for the day of his Salvation! O the ſweet inward Peace of Spirit which is enjoyed after the Storm, and after the Judgment of that which is to be judged and deſtroyed! And that which makes one perſon happy, the ſame muſt make Nations happy. There is no true ſettlement nor abiding ſecurity, but in the ſetled and abiding Principle. God is ariſen to ſhake the Earth, and it can ſettle no more upon the old Foundations: yea, the ſame God hath ſhriveled up the old Heavens, and they can no more be ſtretched forth again. Behold, I make all things new, *ſaith the Lord in the days of the Goſpel, when he ſtretcheth forth the Arm of his Power: And who is he which ſhall venture to eſtabliſh the old Heavens and the old Earth, which the Lord God is removing and cauſing to paſs away, and aboliſh the new Heavens and the new Earth, which the Lord God hath Created and Formed and is eſtabliſhing? O that men knew the place of Wiſdom, that they might be Wiſe and not fight againſt their Creator, from whom their ſtrength comes, and againſt whom their ſtrength cannot prevail. O that men could ſee how induſtrious they are to keep up Miſery, and to keep out Happineſs. The eye of man (in the fallen and corrupt eſtate) cannot ſee aright: and miſ-ſeeing, how can he chuſe but miſ-aim and miſ-act? and miſ-aiming and miſ-acting, how can he attain his end? But the Lords Counſel ſhall ſtand, and he will fulfil all his pleaſure in every heart, and throughout the Earth. Happy is he who is weaned from himſelf, and begotten in the light of life which is incorruptible, he ſhall ſtand and be Bleſſed, when all fleſh falls before the Breath of the Lord and becomes miſerable; and the fall of all the fleſhly Will, Wiſdom and Strength haſtens apace; Happy is he who is delivered from them before the day of their ruine, which is nearer than man is aware of, or can believe.*

I. P.

Concerning

Concerning PERSECUTION, &c.

BEcauſe men, generally, in Perſecuting know not what they do (neither whom it is they perſecute, nor how they Sin againſt God therein, nor what danger they are expoſing themſelves to, and what miſery they are drawing upon themſelves thereby, both in this World and for ever) even as Chriſt ſaid concerning the *Jews*, who were Perſecuting him even to Death, *Father forgive them, for they know not what they do*: and afterward to *Saul*; *Saul, Saul, why Perſecuteſt thou me?* Therefore, in love to thoſe, who are at unawares running into this great error, that they may find the good hand of God ſtopping them therein for their own good, are theſe things following concerning Perſecution Written, wherein are manifeſted,

First, *What it is that is Perſecuted.*
2. *Who it is that Perſecutes,* or is the Perſecutor.
3. *The Nature of Perſecution.*
4. *The Grounds or Cauſes of Perſecution.*
5. *The Ways and Means of Perſecution.*
6. *The Ends of Perſecuting,* what men aim at therein, or rather what that Spirit in men, which puts them upon Perſecuting of others, aims at thereby.
7. *The Colour or falſe Pretence of the Perſecuting Spirit.*
8. *The Bleſſedneſs of the Perſecuted.*
9. *The Miſery of the Perſecutors.*
10. *The Way and Means whereby men may come to avoid this great evil of Perſecuting others:*

Whereunto (in the Laſt Place) are added, *Some ſad Effects of Perſecution,* to kindle in men a Deſire of avoiding ſo great an Evil in its ſelf, and ſo Pernicious an Enemy, (to all that is good in General, and Particularly to the Peace and Welfare of Mankind) as the Perſecuting Spirit is.

1. *What or who it is that is Perſecuted.*

The Perſecuted in all Ages, is that *which is born after Gods Spirit*, Gal. 4.29. He that is new-created in Chriſt Jeſus, who is formed in the Image and by the Spirit of God (which is contrary to the Image and Spirit of the World) and who follows Chriſt in the leadings and teachings of his Spirit (which is out of and contrary to the courſe, faſhions, ways and cuſtoms of the World) This is the man that is Perſecuted in all Ages. He that is of another Spirit and Principle than the World, and ſo cannot be as the World is (being made otherwiſe by God) nor walk as the World walks, nor Worſhip as the World worſhips, being taught and required of God to do otherwiſe, This is the man who is afflicted, reproached, hated, hunted, perſecuted. And ſo the Apoſtle lays it down, not only as a thing to be in his Age, but in after Ages alſo, 2 *Tim.* 3.12. *Yea and all that will live Godly in Chriſt Jeſus ſhall ſuffer Perſecution.* Men may talk of Chriſt, profeſs Chriſt, worſhip Chriſt according to the way that is ſet up in Nations, and avoid Perſecution; but come under the new Principle, come into his life, live Godly in Him, become really ſubject unto the Power and direction of his Spirit; then there is no longer avoiding of Perſecution. That which comes into the Life of Chriſt, comes preſently into a proportion of Suffering from that which is contrary to his Life.

2. *What or who it is that Perſecuteth, or is the Perſecutor.*

The Perſecutor, in all Ages, is that which is after the fleſh: That Spirit and Principle in man which is from beneath, puts the men in whom it is upon perſecuting the other Principle, and the perſons in whom it appears; Or more plainly thus; That which is of the World, that which loves the World and preſent ſtate thereof; that which lies in the darkneſs, is in unity with it, loveth it, and the corrupt ways thereof; that hates the Light, and Perſecuteth the Children of the Light, who are witneſſes againſt, and reprovers

vers of the darkneſs, *John* 3. 20. *He that was born after the Fleſh, Perſecuted him that was after the Spirit.* So it was formerly, ſo it is alſo now, ſaith the Apoſtle, *Gal.* 4. 29. Now there are ſeveral ſorts and ranks of theſe, as ſome in the way of open prophaneneſs and wickedneſs, ſome more civilized, and of a more Gentle, Noble, and Conſiderate Spirit and Temper, ſome more Religious and Devout in worſhips (though not rightly principled and guided, but turned aſide to ſome inventions or other of the earthly Spirit, all which are pleaſing to the earthly Spirit) But all theſe, though they are different one from another, and agree not well among themſelves, but are full of diſlikes one toward another, yet they all agree in this, to wit, in a willingneſs to have that perſecuted and ſubjected, which is of a contrary Spirit and Nature to them all. They are all againſt this more or leſs, though not all againſt it in the ſame degree of heat and vehemency.

3. *The Nature of Perſecution, or what it is to Perſecute.*

Perſecution is the oppoſition of the Fleſh againſt the Spirit: The fretting or daſhing of the earthly Spirit, or Spirit of man corrupted, againſt that which is born of God: The fighting of the unregenerate and unrenewed Spirit in Man, againſt the Spirit of Man renewed by the regenerating Power of the Spirit of God. The fighting, the oppoſing of this Spirit againſt the other, is Perſecution. Whatever any man does in his own will, according to his own wiſdom, and after the inclination of his own heart, againſt another who deſires to fear the Lord, (who waits on him for the counſel and guidance of his Spirit, that he might obey and worſhip him aright) is Perſecution. The Principle of God teaches to fear the Lord, not according to the fear which is taught by the Precepts of Men, but according to the fear which God puts into the heart; It teaches likewiſe to worſhip the Lord, not according as man invents and thinks good to preſcribe, but as the Lord inſtructs and requires; It teacheth likewiſe not to conform to the World, but to deny it and come out of it: Now the hating, oppoſing, and puniſhing of that which is thus taught, becauſe of theſe teachings and its obedience thereto, this is Perſecution. The riſing of the heart againſt ſuch, is Perſecution in the heart: The Reproaching, Scoffing at, or ſpeaking evil of ſuch, is Perſecution with the Tongue: (So *Iſhmael's* mocking of *Iſaac*, Gen. 21. 9, 10. is called Perſecuting of him, *Gal.* 4. 29, 30.) The Smiting, Fining, Impriſoning of ſuch, *&c.* in relation to any thing that they do from this principle, is Perſecution with the hand, or lifting up of the power either of a particular Perſon, or of a Magiſtrate againſt ſuch.

4. *The Grounds of Perſecution, or what are the things that cauſe the one Spirit and Principle to Perſecute, and the other to be Perſecuted.*

The Grounds and Cauſes which expoſe the one to Perſecution, and kindle the heat of Perſecuting in the other, are chiefly theſe three enſuing.

1. The enmity of the Birth of the Fleſh againſt the Birth of the Spirit. There is enmity in the Serpent againſt the Woman, and in the Seed of the Serpent againſt the Seed of the Woman. That which is born of the corrupt Principle cannot endure that which is born of the pure Principle. That which Walks and Worſhips in the Will, and according to the Inventions of Man's Wiſdom, and in Shaddows and fleſhly Forms, pleaſing to the Fleſh, cannot endure that which Worſhips in Spirit and Truth.

2. The contrariety of that which is born of God and drawn out of the World, to that which is of the Fleſh (or of corrupt Man) and left in the World, this is that which incenſeth, and draweth forth the enmity in the corrupt Principle. *They are not of the World, even as I am not of the World,* John 17. 16. *Therefore the World hateth them,* v. 14. They are of another Spirit, of another Image, of another Make, of another Heart, of another Deſire, of another manner of Carriage and Demeanor, of another Principle, and have other Ends in all they do, than the World. And their whole Courſe and Converſation being in the Light, and in the Love, and in true Purity of Mind) reproves the World, which lies in the darkneſs and in the enmity, and walks in the Wickedneſs. And how can the World bear this, in the midſt of all their height, glory, and greatneſs,

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to be continually reproved by a poor and contemptible Generation, as God's choice in the World have for the generality of them always been, even looked upon by the World as the off-ſcouring thereof, as not fit to be ſuffer'd to have a being in it, but rather as deſerving to be ſcowred off from it?

The Light, whereof the Children of Light are born, and which they hold forth (or rather which God holds forth by them) condemns the World. The evenneſs, ſweetneſs, and ſtraitneſs, of their Converſation and Practices condemns the unevenneſs, crookedneſs, and perverſneſs of the Spirit of the World. The integrity, ſerioufneſs, and ſpirituality of their Worſhip (with the living power and preſence of God, appearing among them) condemns the deadneſs, formality, and hypocriſie of the Worſhips of the World, who draw nigh to God with their Lips, when it is manifeſt, that their Hearts are far from him, being enſnared, and captivated with Vanities and Self-intereſts, and love of the World and Earthly things. Indeed the whole courſe and manifeſtation of the Light and Power of God in them, is a continual upbraiding of the Principle and Ways of darkneſs in the men of the World. And how can the men of the World forbear making an unrighteous War, even a War of Perſecution againſt that which invades their Territories, and makes War with them in Righteouſneſs? Can darkneſs chuſe but fight to ſave its own Dominions? It muſt put out the light or it cannot ſave its own, but will be loſing ground daily.

3. Becauſe of the Children of Light leaving and coming out of the World. They were once of the World, as well as others; Of the ſame Nature, of the ſame Spirit, of the ſame corrupt Will, of the ſame corrupt Wiſdom, walking in their way, worſhipping according to their worſhips, approving and obſerving their cuſtoms, faſhions, and vanities. But when the Spirit of Chriſt called them out of the World, and created in them that which could hear his voice and was willing to follow him, then they left all theſe, and ſtood witneſſes (in God's Spirit which called, and in that Life which was begotten in them, and in the fear, love, and power of that God who quickned them) againſt all theſe. And this mads the World, in that they were once of them, but left them. Had they ſtaid in the World, and been ſtill of the World, the World would have loved them, as it doth the reſt of its own: but departing from the world, travelling towards another Countrey, ſubjecting themſelves to another Spirit, and teſtifying againſt that Spirit which formerly led them, and ſtill leads the world, and againſt thoſe ways and practices wherein formerly they walked, and wherein the world ſtill walks; this fills the worldly Spirit with rage againſt them.

5. *The Ways and Means of Perſecution.*

The Ways and Means of Perſecution are very many. Who can want Inſtruments to afflict the Innocent and Helpleſs, who can neither reſiſt the evil which is offered them, nor harm that which offers it? I ſhall only here mention three general heads, to which many particulars may be referred.

1. One great way of Perſecution is, by making uſe of Laws already made, either according to their proper tendency to that end and purpoſe, or by bending them aſide from their proper Intent, to reach thoſe whom they have a mind to afflict and perſecute. Thus the *Jews*, when they had a mind to have Chriſt put to death, told *Pilate*, *We have a Law, and by our Law he ought to die*, John 19. 7.

2. Another way is, by making new Laws fit for their purpoſe, whereby they may catch, enſnare, and ſuppreſs that which is contrary to their Spirit and Principle, and which will not bow thereto. This is a certain way to take that which is born of God and which cannot but be true to Him, and ſo cannot bow to the corrupt will of Man, nor to any Law made in the corrupt will, to ſtrengthen the corruption, and againſt the holy pure will and mind of God. Thus *Daniel* and the *Three Children* were caught in the Snare by Laws, *Daniel* for praying to his God, againſt the Royal Statute and firm Decree of the King, ſigned in writing, according to the deſire and advice of all the Preſidents of the Kingdom, the Governours, Princes, Counſellors, and Captains, *Dan.* 6. 7, 8. And the *Three Children*, for not worſhipping the Image *Nebuchadnezzar* had ſet up, accordinh to the Decree of the King. (obſerve this by the way, and conſider it well: what hath been ſet up all this night of the Apoſtacy, but Images of the true

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worſhip? and what compelling hath there been thereto?) Thus have Articles been framed, and Statutes made here in *England* (as in King *Henry* the 8*th*. and Queen *Mary*'s days) which have been great Engines of Perſecution: And thus have there been ſome late Laws made in *New-England* to the ſame Effect, though better might have juſtly been expected from them. And this is not only a certain way, but a very plauſible way likewiſe, whereby the Perſecutor hides himſelf from the imputation of Perſecution, and appears as a juſt Executer of the Law; and ſo repreſents him who is upright before God, and innocent in the ſight of God, as an Offender and Breaker of the Law, and ſo juſtly puniſhable. But this will not always cover the Unjuſt Spirits Perſecution of the Juſt. He that ſhall Perſecute the Lord of Glory (as he that Perſecuteth the leaſt Member of his, how contemptible ſoever he appears to his eye, doth no leſs, *Acts* 9. 4 *Matth.* 25. 40, 45. when Chriſt ſhall call him to account therefore, it will be a vain plea for him to ſay, there was a Law for it, and he acted according to Law. It is fit for all Men and Laws to bow before the Lord, and not to diſturb any in their Obedience to the Lord, or hurt the Principle of his Life in any, but cheriſh and nurſe it up as much as in them lies) in that tenderneſs which Chriſt begetteth in it, and in that ſpiritual Liberty which Chriſt allows it.

3. A third way of Perſecution is by the hand of Violence, without either Law, or ſo much as pretence to Law. Thus the perſecuting Spirit, when it hath power in its hand, and is out of fear, ſmiteth (with the open fiſt of wickedneſs) that which is an Enemy to, and ſtands a Witneſs againſt its wickedneſs.

6. *The Ends of Perſecution, or what the perſecuting Spirit aims at in its Perſecuting, and would fain attain thereby.*

1. The main end of Perſecution, is, to bring the Children of Light, (who have left the Evil, Darkneſs and Corruption of the World) back to the World again. That which they perſecute them for, is, for leaving the World, both in its *Principle* and *Practices*, and for profeſſing Obedience and Subjection to another Spirit: That which they drive at in Perſecuting them, is, to force them back from under ſubjection to that Spirit which hath led them out of the World, into ſubjection to the Spirit of the World again. There is a great Fight between the Spirit of God and the Spirit of the World, in the two Seeds; the Spirit of God ſtriving to bring the Spirit of the World under, and the Spirit of the World ſtriving to bring the Spirit of God under. This is well known in the heart, where the new Birth is witneſſed. O what ſtriving there is by the powers of darkneſs, with all manner of ſecret temptations and forcible oppoſitions (ſo far as the Lord permits) to bring the Heart (which the Lord hath begun to redeem, and in ſome meaſure ſet free from them) under their power again! And the ſame that ſtirs up the Darkneſs in the Heart againſt the Seed and Birth of Light there, the ſame ſtirs up in the darkneſs in other men againſt it alſo. The Lord knows what bitter Fights we have had with the Enemy in our own Hearts, before we could leave our *Principles, Paths, and Practices* of Darkneſs, how hard it hath been to us to deny the World, and come out of it: and yet when the Lord hath conquered and ſubjected the Darkneſs in our own hearts in any meaſure, then we meet with a new fight abroad in the World, the ſame Principle and Power in them fighting againſt us, as did at firſt in our ſelves. And as this was the aim and work of the Power of Darkneſs in our ſelves (and ſtill is, ſo far as any of it is left in any of us) to bring us back under the Darkneſs again, even from the Light and Leadings of the Spirit, and from ſingle Obedience thereto: So it is the aim and endeavour of the ſame Spirit in others. And if they could but bring us back from our God into the World again, they would be at peace with us as well as with other men, and love and cheriſh us as they do the reſt of the World.

2. A ſecond End of Perſecution in the Spirit that perſecuteth, is, to keep the Children of Light from gaining further ground. The Kingdom of God and his Truth is of a growing ſpreading nature. It is like *Leaven*, like *Salt*, like *the Light of the Morning*; Its Nature is to Leaven, to Seaſon, to Overſpread, and Gather Mankind from the Evil, from the Darkneſs, from the Corruption, from the Death and Deſtruction. Now the Spirit of the World, and that Spirit which ruleth the World, is loth to loſe

ground; and therefore hunts and ſeeks to deſtroy the Veſſels wherein the Light appeareth, and from whom it ſhineth forth, and to make them appear as odious as they may, that they may keep all their own Territories and Dominions in a perfect deteſtation of them, and diſtance from them. Thus though the people of God have ſtill been an innocent people, and ſimple as to the ſubtilty and deceit of the Serpent, and weak and fooliſh in compare with the wiſe and ſtrong ones in the worldly nature and ſpirit: yet they are ſtill repreſented as moſt dangerous, moſt ſubtile and pernicious, as ſhrewd Deceivers, Witches, Jeſuites, *&c.* yea, any thing that is hateful and hated.

3. A third end of Perſecution, is, to affl ct, grieve, vex, diſturb and torment thoſe, whoſe Principles and Practices are diſpleaſing to them. There is enmity in the nature and ſpirit of the World, againſt the holy pure Spirit and Seed of God; and if it cannot overcome and get its will one way in bringing back, yet it will ſtrive to have its will another way, even in vexing and afflicting. It is the pleaſure of hatred or enmity to do any thing which may hurt that, againſt which its hatred is. Thus the evil ſpirit *rejoyceth in iniquity*, in grieving and afflicting that which is good. As the Spirit of love delights in Love, and in doing good even to thoſe which perſecute: ſo the ſpirit of enmity delights in hatred and doing evil, even in vexing and oppreſſing thoſe which ſeek their good, becauſe they are not, nor cannot be one with them in their *dark Principles* and *evil Practſies.*

7. *The colour or pretence which men put upon their Perſecutions of that which is good.*

Perſecution is ſo hateful (and hath ſuch a blackneſs of ſpirit in it) that it cannot endure to appear in its own colour. Where is the man that would appear to perſecute that which is good in men, or men becauſe of their goodneſs? Therefore all Perſecutors, though they ſtill perſecute that which is good, and thoſe which are good; yet they ſtill repreſent and charge them as evil, that they might thereby hide the badneſs and unjuſtneſs of their Perſecutions from their own eyes, and from the eyes of others. Thus the true Prophets of the Lord were always miſrepreſented by their Perſecutors, even as falſe Prophets, as *Troublers of Iſrael*, as mad men, as men not fit to be tolerated in the Kingdom or Common Wealth of *Iſrael*: (ſee *Jer.* 29.26, 27.) And thoſe which condemned their fore-fathers, for perſecuting the true Prophets in former days, yet could alſo perſecute the true Prophets in their own days. Chriſt himſelf, when he asked the *Jews*, for which of his good works they ſtoned him? They ſaid, *Not for a good work*, or *as a good man*; but *for his doing evil*; for his *Blaſphemy*, in that he *being a man would make himſelf God*, Joh. 10. 32, 33. And the *Phariſees* did not repreſent him as a good man, as an Holy Teacher from God (as indeed He was, though his Doctrine and Converſation differed very much from theirs) but as a Deceiver, a Seducer of the people, a mean man, the Son of *Joſeph* the Carpenter, one whom none of the wiſe Scribes owned, but only ſuch ſilly people as knew not the Law (*John* 7, 49.) yea, as a very bad man, as one that was againſt the Worſhip and Ordinances of *Moſes*, againſt Gods Temple and Prieſts in his Doctrine and Principles, and a prophaner of Gods Holy Sabbath in his practices; yea, more than this, they repreſented him as a man that had a Devil; and when the mighty power of God appeared in him, they ſaid it was the power of the Devil, and that He was able to do ſuch great things beyond them, through the help of *Beelzebub* the Prince of Devils. Could the *Jews* think they did otherwiſe than well in deſiring ſuch a man as this to be put to Death? might they not well prefer *Barrabbas* before a man thus repreſented by their chief Prieſts and Teachers, who knew and could expound the Law, and were beſt able to judge (as they might well think) both what was the Truth, and who were Deceivers?

8. *The Bleſſedneſs of the Perſecuted.*

The Diſciple of Chriſt, who is perſecuted for Conſcience ſake, who ſuffers from men and their Laws for the uprightneſs of his heart towards, and for his obedience unto Chriſt, that man is precious in the eye of Chriſt, and hath his bleſſing with him; yea, the more men diſeſteem and hate him upon this account, the greater is his bleſſedneſs.

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Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of Evil againſt you falſly for my ſake. Rejoyce and be exceeding glad, Mat. 5. 11. 12. He is bleſſed in ſeveral reſpects.

1. That man is in that Spirit and in that way which God hath choſen, and ſo he is in a happy ſtate and condition at preſent. He is in the path of Life, in the way of Peace, under the Leadings of Gods Spirit. The World loveth and cheriſheth that which is its own, that which is of it and walketh with it, but is at enmity and War with that which is of God. Therefore the Worlds diſlike, enmity and perſecution is an evidence of Gods choice, and of a Removal from it towards God. It is an happy thing in the eye of man, to be at unity with the World, to have the love and friendſhip thereof, to have all men ſpeak well of one, to be found doing that which is pleaſing in the eye of the World, and to be enjoying the pleaſures and profits thereof: but in the eye of God it is happy to be in unity with that which is contrary to the World, and procureth its ill will. *Love not the World, neither the things that are in the World. If any man love the World, the Love of the Father* (which begetteth out of the World) *is not in him.* But he that loſeth the love of the World (for the principle of God and his ſubjection thereto) is in that which the Father loveth, and feeleth the Love of the Father opened in him, and revealed to him: and this is truly an happy ſtate.

2. The Recompence, which God will give to them in the World to come, who cleave to Him and his Truth, for all the perſecutions which they endure in this World for his Truths ſake, is exceeding great. *Great is your Reward in Heaven,* Mat. 5. 14. *Our light Affliction, which is but for a moment* (but at moſt, for the time of this World) *worketh for us a far more exceeding eternal weight of Glory,* 2 Cor. 4. 17.

3. The Reward is great in this world alſo. There is an hundred fold Recompence to be reaped in this life. The peace of God in the Conſcience, the preſence of God, the Life of God, the Vertue of God, the Glory of the Spirit of God (which accompanieth, reſteth with, and abideth on the heart which is faithful, and waiteth upon God for patience, meekneſs, innocency and ſtrength to carry through Sufferings) may well be valued at above an hundred fold Income and Recompence, for all the Hardſhips and Tribulations which are undergone for his Name ſake. *If ye be reproached for the Name of Chriſt happy are ye; for the Spirit of Glory and of God reſteth upon you,* 1 Pet. 4. 14.

9. *The grievous miſery of the Perſecutors.*

It is a miſerable thing to be deceived about that which is good, to put *Good* for *Evil*, *Light* for *Darkneſs*, *Sweet* for *Bitter*, and ſo (under a miſtake at leaſt) become a Perſecutor of the *Good*. All *Good* is of God, and he that is againſt *Good* is againſt God; and it is a dreadful thing for the Creature to ſet himſelf in Battel againſt his Creator, and to engage the Power and Wrath of the Omnipotent One againſt him, though while the eye is ſhut, it doth not appear to men, either that they are againſt God, or that their danger is ſo great thereby, as indeed it is. The Children of God are as the Apple of his Eye: Who can touch them, and He not be deeply ſenſible? yea, and they are moſt dear to God in that, for which the World moſt perſecutes them. And therefore their danger and miſery muſt needs be great, which may further appear in theſe three reſpects.

1. In reſpect of the weight of Wrath, which their Perſecutions of others here will bring upon themſelves in the World to come. Then every hard word, with every thing they have done againſt any Lamb of Chriſt's, ſhall come upon them. There is a time of Judgement for all that is ſowed in this World; and then every one ſhall reap what he hath ſowed. And if he that hath not viſited the ſick and impriſoned for Chriſts ſake, ſhall hear that Sentence, *Go ye curſed,* &c. what will his portion be, who hath impriſoned them and cauſed their ſickneſs? Now is our time of trouble; but the Lord hath prepared a day of reſt for that Spirit which is troubled in this World by the ſpirit of this World, and then ſhall the troubleſom Spirit, which troubled the peaceable ſpirit (and would give it no reſt in its following and obeying the Lord) be troubled by the Spirit of the Lord, 2 *Theſ.* 1. 6, 7. And what ſhall the miſery of that ſpirit be, whom the Spirit of the Lord troubleth and filleth with anguiſh, and torments in his Fire and with his Brimſtone! Oh that men would awaken and conſider in time, and not ſell away their

everlaſting Inheritance for a meſs of Vanity, and tranſitory Luſts and Pleaſures.

2. The hand of God doth often overtake them in this World, and the Lord doth many times curſe their very Bleſſings to them, inſomuch as they cannot enjoy this World with that ſweetneſs and content they might, were it not for the rage and bitterneſs of their ſpirits againſt Gods people, and their provoking of God againſt them thereby. How many of his own people did *Pharaoh* loſe, and how did he break the ſtrength and glory of his Kingdom, by perſecuting Gods *Iſrael* of old? How did *Amalek* cauſe his name to be rooted out from under Heaven? How did the Nations and mighty Powers of the earth fall upon this account, one after another? And in this Nation how many powers have already fallen thereby! *Jeruſalem is a burthenſome ſtone* (it was ſo in the Type, it is much more ſo in the ſubſtance) which lyes in the way of every earthly ſpirit and power, which they know not how to build with, neither can they rear up their own building becauſe of it, and therefore every power ſtrives to remove it out of their way; but they know not the weight of it, nor who it is that hath ſquared it, and how firm it is fixed upon the Rock. The earthly ſpirit is never to enjoy any true or laſting peace and ſettlement (which is the gift of God) until it leave off perſecuting Gods *Iſrael* (which are the people whom God calleth out of the World) and leave them free for God to enjoy, command and diſpoſe of; and whatever holds *Iſrael* in Bondage, either within or without, muſt either be ſubject to the Lord, or be broken by that Arm of Power, which the Lord putteth forth to redeem *Iſrael* with.

3. By all their Perſecutions and Afflictions they ſhall but increaſe and cauſe to grow, that which they ſtrive to ſuppreſs: This is miſery indeed, for a man to hazard his Soul eternally, and his Peace and Proſperity in this World, to cruſh and ſuppreſs a People, and yet not be able to effect that neither, but even thereby occaſion their growth and encreaſe; and yet ſo it is in the day that God putteth forth his hand to redeem *Iſrael*. The ways that man takes to bring them back into Captivity ſhall be the means of perfecting their Redemption. *Come*, ſaid *Pharaoh*, *this People multiply too faſt, they grow more and mightier than we; let us deal wiſely with them, and keep them down by hard labour, leſt they grow over-numerous and joyn with our Enemies againſt us, when they ſee their advantage*: But they grew and ſpread the more, upon his wiſe plotting and contriving to diminiſh them. And what did he get by ſtriving to keep them from going forth of his Land and Idolatrous Worſhips, to worſhip the Lord aright, but Plagues and Judgments upon himſelf and his People from the Lord? Can the Powers of the Earth withſtand God any more now, than they could formerly? ſhall he not redeem and bring forth his People from the Land of *Babylon*? His ſpiritual *Iſrael* from the ſpiritual *Egypt*? Shall he not break the Antichriſtian Yoke from their Conſciences, that they may be free in ſpirit to ſerve the Lord? Can any hinder God from breathing his ſpirit upon People, and from begetting them in the Image and likeneſs of his Spirit unto himſelf? And ſhall not theſe be the Lords? ſhall not the ſame Spirit teach them to Worſhip the Lord? ſhall God call them to Worſhip him openly, and ſhall they not obey him, but worſhip him according to mans Inventions and Commandments, or not at all publickly? Oh ye ſons of men be wiſe, do not contend with the Lord; be not bewitched by the *Cup of Fornications*, from the *pure ſpiritual Worſhip* of the living God, into *Mans Inventions*, which the Lords Soul loaths; nor do not ſtrive to hold any back from the Lord, whom the Lord draws after him; but conſider his power, wait to know his Work in the World, and do not intrench upon his Dominions, but be thankful for and content with your own; and do not provoke him againſt you, who can more eaſily take yours from you, than ye can his from him. And conſider this *Watchword*, in that which can open and ſhew the truth of it; *The Lord hath put forth his Arm to recover his Poſſeſſions from out of the hands of Antichriſt*: and who ſhall be able to force it back again, to make it return into his Boſom without effecting what he ſtretched it forth for?

Therefore, O Magiſtrates of this Nation, do not make uſe of the Sword to ſuppreſs the Plants of God, but to cut down that which manifeſtly is not of God. Look abroad throughout this Nation, behold how much evil there is to grieve and provoke the Lord, and to divert good from the Nation, and to bring wrath upon it and the Government thereof; ſtrike at that in righteous and true Judgment, and with Mercy to Creatures Souls and Bodies; but that which certainly is of God, meddle not with; and that which may be of God, for ought ye know, be circumſpect in meddling with, leſt ye engage

gage God againſt you. It were better to let many Tares grow, than pluck up one Ear of Corn. Chriſt hath abſolutely expreſſed it to be his Mind, that he would not have that done, which may ſo much as hazzard the plucking up of an Ear of Corn (*Mat.* 13. 29.) But oh how are the Laws and Governments of this World to be lamented over (and oh what need there is of their Reformation) whoſe common Work it is to pluck up the Ears of Corn, and leave the Tares ſtanding! The chief Cauſe of this miſery (from whence it principally ariſeth) is mens meddling with thoſe things which God hath reſerved for Himſelf, and aſſaying to do that carnally, which God once did ſpiritually, and will do ſpiritually again, in his due time, when he hath ſufficiently ſhewn how untoward and improper mans hand is to effect it. The Chriſtians in the Apoſtles days, were *of one Heart and one Mind*, which proceeded from the Power and Work of God upon them, and then they ſoon came into one Way and Worſhip; but men will have Unity and Uniformity in a way of Religion and Worſhip, before there is one Heart and one Mind. Now this is contrary to the Spirit of God, and to the very Nature of Religion, and the cauſe of much Cruelty upon mens Conſciences: And this hath been and will be the conſtant effect of it, even the cruſhing (as much as lies in man) of that which is tender, and of and for God, and the increaſing of that which is formal, dead, and earthly. Now if ever Chriſt appointed or intended ſuch a Church-Government, which naturally produceth this effect, let all that fear God, and are of ſober Spirits, judge.

10. *The Way and Means to avoid Perſecution.*

VVhere is the Man (in whom there is any good, who hath any love to Goodneſs and Righteouſneſs, who hateth Cruelty and Oppreſſion over mens outward Liberties and Eſtates, and much more over the Conſciences of People) that could not with his heart deſire to have this grand Enemy removed, both from Particular perſons, and alſo from Governours and Governments, that peace and ſettlement might be known, Righteouſneſs reaped, all Cruelty and hardneſs in one man towards another removed, and there be *no more complaining in our Streets*, either becauſe of *Oppreſſions from Men*, or fear of *Wrath from God* upon thoſe Governments which oppreſs? And who would not earneſtly pray to God for the diſcovery of that VVay and thoſe Means, and be very induſtrious in the uſe of them, whereby this perſecuting Spirit and Temper might be waſted and dryed up in him? Now the VVay and Means whereby the perſecuting Spirit may be ſubdued, are divers. As,

1. *By a true Aw and Fear of God in the Heart.* The Fear of God teacheth to depart from Iniquity, and to ſeek the crucifying aud bringing under of the worldly Spirit in a man's ſelf, and to wait daily to have God's VVill revealed, and likewiſe to be made obedient thereunto. Now he that is in this temper of Spirit, will hardly be drawn to perſecute another, but rather rejoyce to ſee a tenderneſs of Spirit in him, and true ſubjection of heart to what he believes to be the Mind and Will of God; and dares not ſo much as judge him for differing, either in apprehenſions or practices about VVorſhip, much leſs perſecute him therefore. But that Man who is of a prophane Spirit, or comes eaſily by his Religion (even by the wiſdom, induſtry, and parts of man, and not by the gift of God) and is exerciſed in that Fear of God which is taught by the precepts of men, but knoweth not that Fear which God puts in the heart (from whence the true Religion and VVorſhip ſprings) either of theſe may be drawn to perſecute, yea indeed, it will be hard for either of them to abſtain there-from.

2. *By meekneſs of Spirit.* The Goſpel makes meek, tender, gentle, peaceable, fills with love and ſweetneſs of Spirit, teacheth to love, to forgive, to pray for and bleſs Enemies: And how ſhall this Man perſecute? Can a Lamb perſecute? Can a Dove perſecute? Indeed a Wolf in Sheeps clothing may Raven and Devour, but a true Sheep cannot. As the Power of the Goſpel is known, the Devouring and Perſecuting Nature is deſtroyed: And that being taken away, Perſecution ſoon comes to an end.

3. *By a ſober and patient conſideration of their cauſe whom they perſecute, and what it is in themſelves which moves them to Perſecute them.* The ſtrength of Perſecution lies in the darkneſs, in the dark thoughts, miſ-judgings, and miſ-apprehenſions about him, whom

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one perſecutes or is inclined to perſecute, in prejudices and falſe judgments of Perſons and things received: which by a ſober hearing and conſidering of things in God's fear and in meekneſs, might be removed; and then the eager Perſecuting heat of Spirit would ſoon abate and fall, the Fewel (which kindled it) being taken away. *The* Jews *ſtopped their Ears and ran upon* Stephen, *Acts* 7. 57. This is the way of perſecuting Spirits; They take in prejudices againſt perſons, their Principles and Practices, ſtop their Ears againſt what may be ſaid to manifeſt either the equity of the thing in its ſelf, or their miſtake about it, and then run headlong in their fury of perſecuting and devouring. But he that is ſober and conſiderate and weighs the cauſe before he ingages againſt it, and obſerves what it is in him which moves ſo hotly againſt another, and which is ſo ready to believe ill afore-hand: He ſhall ſoon ſee that, which is always hid from the Eye of the Perſecutor, and find Water to caſt on this devouring Fire of Spirit in him.

4. *By a righteous frame of Spirit, which is willing to do by another, as he would be done to in the like Caſe.* Perſecution ariſeth from unrighteouſneſs and ſelfiſhneſs; Righteouſneſs and true Equity would ſoon end it. If no man would make another man's Conſcience bow by force who would not have his own ſo bowed, Perſecution would ſoon ceaſe. But this is the great Evil and Unrighteouſneſs of Man; Whoever is uppermoſt, thinks he hath right to bow all the reſt under him, and lookes upon them as guilty and offenders, if their Conſciences do not yield and bow under him. And he that newly complained of the Load laid on his Conſcience by others, yet if he can get eaſe and power into his hand, is preſently laying a Load upon others. Here is a wrong frame of Spirit within, and how can it chuſe but bring forth Injury and Perſecution outwardly?

5. *By taking heed and watching againſt the corrupt and carnal Principle, with the reaſonings, ſelf-ends, and intereſts thereof, and hearkening to the Principle of God, which teacheth and ſpeaketh right Reaſon.* Man, as he came from God and was by eſpecial favour formed in His Image: So it pleaſed God to place in him a Principle of his own Life to govern him: This Image was defaced by the Fall, and this Principle forfeited, yet for Chriſt's ſake (who is the Saviour of all Men, but eſpecially of them that believe) the Lord ſtirreth up and viſiteth all mankind more or leſs, by the pure eternal Principle of his own Light and Life in Chriſt. In hearkening to this, man's reaſon is rectified, purified, and preſerved pure; and his ſteps here are ſafe? But conſulting and contriving out of this, he meets with that which corrupts him (captivating and miſ-byaſſing his reaſon) and then all his Intents, Deſigns, and Contrivances become corrupt, and tend not only towards the prejudice of others at preſent, but alſo to his own loſs and detriment in the iſſue. He therefore that would be ſafe in the enjoyment of any bleſſing which he hath received from God, and faithful in doing him ſervice in his Generation, muſt know what of himſelf is ready to betray him, that he may watch againſt it, and turn from it, and what in himſelf is given him of God to enlighten, guide, inſtruct, and preſerve him, that he may hearken thereto, and be made happy thereby.

11. And Laſtly, To ſet it yet more home upon all that are ingenuous, and would be Worthy and Noble, and do that which is Worthy and Noble, abhorring cruelty, afflicting and oppreſſing of others, let them conſider *the Fruits and Effects of Perſecution* which are very many, and of the worſt kind, even ſuitable to the nature of the Root. At preſent I ſhall only mention theſe four.

1. In a great degree, *It hindereth the growth of the preſent good in every Age and Generation.* ſo far as the earthly Power or Sword of the Magiſtrate can well hinder. Perſecution of that which is good by the earthly Powers, in its proper tendency is an hinderance to the growth thereof in their age and day, though the Lord can overbear the malignity of it, and further the growth of his Seed thereby.

2. *It wholly tends towards hindring the ſhooting up of any further Seeds of Good, which God hath to ſow in the Earth:* For all the Seeds of Good which God hath to ſow in the Earth, at firſt they are looked upon as evil, until by God's bleſſing upon them, and opening of mens Eyes through the much ſuffering of thoſe Veſſels in whom God cauſeth the moſt excellent Seeds of his Virtue and Goodneſs firſt to appear, their innocency and beauty begins at length to ſhine in mens eyes, and be diſcerned.

3. *It*

3. *It occaſioneth the growth of evil.* For good withſtandeth, oppoſeth, and chaſeth away evil, even as light doth darkneſs; and therefore the preventing of the ſpringing up of the good, is a cheriſhing and ſtrengthening of the evil. Beſides, the ſame Spirit, Government or Power, which perſecuteth and keepeth down the good, under a pretence of its being evil, cannot chuſe but alſo cheriſh and nurſe up the evil, under a pretence of its being good. For the ſame Eye, Tongue, and Heart, that ſeeth, calleth, and acknowledgeth that which is indeed good to be evil, cannot chuſe but alſo miſtake the evil and think it good.

4. *It draweth down the Wrath of God upon People, Powers, and Governments,* where ſuch Perſecution is; where the evil is cheriſhed under a pretence of its being good, and the good endeavoured to be ſuppreſſed under a pretence of its being evil. If men from their hearts do acknowledge the being of God, and his diſpoſal of things: then ſurely what is truly good in Perſons or Nations is of him; and what is of him, his Eye is upon. He beholdeth the Plants which he hath Planted in the Earth, and the Plants which the envious one hath planted: and he cannot bleſs that Place, that People, thoſe Powers, that Government, where his Plants are cruſhed, under a pretence of their not being his, and where the evil Nature and Plants are cheriſhed as if they were the good.

Therefore he that would not be an Enemy to God, an Enemy to Goodneſs, an Enemy to Himſelf, an Enemy to Mankind, and a Friend and Promoter of Evil, let him wait on the Lord, for the fear of his Name and Power to be written on his Heart, and for a meek righteous frame of Spirit, *&c.* that he may conſider his ſteps and the reaſonings of his mind, and not miſtake evil for good, and good for evil, and ſo perſecute men for being and doing that, which (might it have its courſe and progreſs) would make the World happy.

Object. *But will not this undermine Magiſtracy, and interrupt its puniſhing of Evil-doers, if they ſhould be thus tender and conſiderate? For what Man cannot pretend Conſcience for what he does? And if the Magiſtrate ſhould hearken to every pretence of Conſcience, the Laws would ſoon be ſilent, Government at a ſtand, and every one do what they liſt, bringing in all manner of licentiouſneſs and diſobedience to Authority, under a pretence of Conſcience.*

Anſw. 1. Conſcience is of God; and tenderneſs and conſcientiouſneſs towards him is neceſſary to the receiving of his pure fear, and towards the ſpringing up and growth of all good in the heart. The Seed of good is tender: and if it be not received into tender and well-prepared Earth (but into Thorny, Stony, or High-way-ground) it cannot grow. And it cannot reaſonably be ſuppoſed, to be the intent of God in appointing Governments, that ever their Laws or Authority ſhould hurt that tenderneſs of Conſcience, wherein his Seeds of good are ſown.

2. It is true, The corrupt Nature of Man, which is ſelfiſh, and ſeeketh covers for evil, may alſo ſeek this cover to hide Iniquity under, and may pretend Conſcience, when there is no matter of Conſcience at all, but Self-Will and Self-Ends at bottom.

3. Notwithſtanding this, God would not have the true Conſciencioufneſs and tenderneſs in any of his cruſhed; nor can it be done by any Perſon, Authority, or Law, without provoking God on the one hand, or without injury to ſuch who are ſo dealt with, *viz.* who are puniſhed by man for the exerciſe of that conſcientiouſneſs which is of God, and which he requireth and is pleaſing to him.

4. It were far better in it ſelf, ſafer for Governours, more agreeable to equity and righteous Government, and more pleaſing to God and good Men, rather to ſuffer ſome (by their craft and falſe covers) to eſcape due puniſhment, then to puniſh thoſe who (by the Goodneſs, Innocency, and Righteouſneſs which God hath planted in them) are exempted from puniſhment. Yea, it were better and much ſafer to ſpare many evil men, than to puniſh one good Man: For Mercy and Sparing (even of Offenders) is natural to that which is good, but Severity and Puniſhments are unnatural, and but for neceſſities ſake. And as for that man, who by his ſubtilty and deceit thus eſcapes mans hand, he will be no great gainer: For God, who is above all, will be ſure to meet with him. Yea

that

that Magiſtrate (who ſpares ſome evil and evil-doers meerly upon this account, leſt he ſhould hurt that which is good) the Lord will help and bleſs: whereas that Power and Government which wilfully errs herein, the Lord may ſoon cut down; and that which errs thus through miſtake (it being a grievous miſtake to cut down the good inſtead of the evil) the Lord, who loveth the good and hateth the evil, may eaſily be provoked againſt.

5. As Government came from God; ſo the righteous execution of it depends upon God. Every man needs Gods help daily, elſe he may eaſily err in his courſe: and Governments and Governours need Gods help much more, in the many intricaſies and perplexities which they often meet with: And God is nigh to them in their difficult caſes, who wait upon him for counſel and direction. If the caſe be knotty, yet if God give wiſdom, hath the Magiſtrate cauſe to complain? And will not the Lord aſſiſt that Magiſtrate, who in his fear waits on him, and is not willing to ſpare the evil, and afraid to hurt the good? If there were not ſo much conſulting with mans wiſdom and policy, (nor ſuch laying of deſigns and intents at firſt, as ſpring from man and not from God) but a naked upright waiting on him for inſtruction, who can only guide the ſpirit of man aright, Governments would not prove ſo difficult, nor the ſucceſs therein of dangerous.

A Brief Account of that ſtiffneſs, reſolvedneſs, and ſuppoſed ſtubbornneſs, which by many is objected againſt the People called *Quakers*.

Object. *That the People called* Quakers, *are an innocent and induſtrious People, that they aim at good, and might be ſerviceable and profitable to the Nation in many reſpects; this many believe concerning them, and in their hearts wiſh that the Powers would let them alone and make a Trial of them: the which they might be the more enclined to do, were it not for a certain ſtiffneſs which appears in them, they being ſo glued to their Principles and Practices that they will not bend in the leaſt, nor ſo much as meet the Magiſtrate one jot in any favour he would ſhew unto them. This is ſuch a temper as no Magiſtrate or Governour can bear, and therefore there is a neceſſity either of baniſhing or ſuppreſſing them one way or other.*

Anſ. I freely confeſs, that (looking upon them with mans eye) it may eaſily appear ſo to man, who cannot ſee either whence that is, or what that is, which is wrought in their hearts by God. And how can I blame others for judging thus of them, when I my ſelf ſhould be liable ſo to judge, if I did ſo look upon them? But yet, if I had patience to hear them, and to conſider the thing in the fear of God, (watching againſt that wiſdom, from which the knowledge of the things of God and the ſtate of his People is hid) I ſee alſo, that there is ſome ground may appear unto man, to let him ſee that this is not ſuch a ſtiffneſs and ſtubborneſs of ſpirit as he judgeth, but ariſeth from, and neceſſarily accompanieth a true tenderneſs and conſcientiouſneſs towards God; which to make the more manifeſt to ſuch as are willing fairly to conſider the thing and know the truth thereof, I ſhall thus demonſtrate.

1. Stubbornneſs, or ſuch a kind of ſtiffneſs and reſolvedneſs, ariſeth from the ſtrength and corruption of the natural will and earthly wiſdom. The wiſdom which is from above is gentle, eaſie to be entreated; and the will which is created by God is mild and flexible, and eaſie to be led (by the leaſt Child) in the line of goodneſs. And I can truly ſay this, that I never in my whole courſe and converſation (who have long been a Spectator and un-intereſted perſon both as relating to the civil ſtate and the various profeſſions of Religion, till the power of Truth and preſence of God appearing in this people drew my heart after them) yea I cannot but ſay in the ſingleneſs of my heart, I never met with a more mild, gentle, flexible ſpirited People. And he that can reach the ground of the thing, cannot but ſee it to be thus; For he that is daily exerciſed in denying his will and wiſdom, he on whoſe back the Lord lays the Croſs and Crucifies him every day, his ſelf-will and ſelf-wiſdom (with all the conceitedneſs and ſtiffneſs which ariſeth therefrom) muſt needs be much broken in him.

2. In the tenderneſs and pliableneſs to good, which God begets, there is and cannot but be an unbendedneſs to evil. Conſider this, O ye that are wiſe; In the Birth which God begets in the heart, in the immortal Seed of life, which God hath ſown and cauſeth to ſpring up in his heritage, there is a bowing to God at every appearance of good, accompanied

companied with a tenderneſs, gentleneſs and good will to man: But it cannot bow to that which is evil in any man upon the face of the Earth. Read then this Riddle, with a true underſtanding: The tender one cannot yield, the flexible one cannot bow, but naturally ſtandeth upright and ſtrait towards God, even in every thing it hath learned of him, and which he requireth of it. Thus in the Apoſtles days, the Chriſtians (though meek, though ſweet, though pliable to the Spirit of God and to all good, yet) could not bow to ſo much as an appearance of evil any where, but ſhun and avoid it every where. And if it were not for this kind of ſtiffneſs and unbendedneſs, the Children of God could never be preſerved in their departure out of the Worlds Spirit, Ways, Worſhips and Practices: but would ſoon be enſnared and drawn back again, by the enticements and ſubtilties of the Worldly nature either in themſelves or others.

3. A ſtiffneſs then I grant, an unbendedneſs I grant; but not of the earthly, nor of the ſelf-will, nor according to the earthly; but ſuch as ariſeth from Truth in the heart, and from tenderneſs of Spirit towards God; ſuch as is begot in his fear, preſerved by his power, and is neceſſary towards their preſervation who are born of him, and called by him out of the World. And if thoſe who are apt and liable to misjudge of them, did but ſee the ſincere deſire of their hearts not to offend man, but to be ſubject to the utmoſt according to the will of God, and knew what breathings there are in their hearts to God (in relation to the Magiſtrate, and when they appear before him) that they may be preſerved in the pure fear, and in righteouſneſs and inoffenſiveneſs, and how they cannot but refuſe to break any of Gods Commands, becauſe He is their Supream Lord, and they dare not diſobey Him to pleaſe man, or avoid their own Sufferings from man: I ſay, if men did ſee this, ſurely they would not call it ſtubbornneſs and ſelf-willedneſs, but a pure ſubjection and denial of the ſelf-will in Gods fear, joyned with an holy and humble boldneſs in His power.

4. Let it be equally conſidered, and it will ſoon be acknowledged, That the leaſt thing which God requires (the Command being from ſo great a King, upon whom the Soul hath ſo great dependance, from whom it hath ſo great hopes, and to whom univerſal obedience is ſo due in it ſelf and ſo profitable to the Creature) is exceeding weighty: and it is impoſſible for the fear of him, and due tenderneſs towards his Commands, to be preſerved, without a ſtrict and cloſe giving up the Will to him, and ſtanding in his Strength, ſtrong and unbended againſt all temptations, provocations, allurements and affrightments to the contrary, (and how eaſily may men call this ſtubbornneſs and ſtiffneſs.) But this they receive from God, as well as the Law of obedience and power to obey; and this (which men call ſtubbornneſs) flows in upon them from him, when they are in the ſweeteſt and meekeſt frame of Spirit, moſt ready to deny themſelves and to yield up their own Wills, to whatſoever is good and righteous, and ſo of God.

5. The ſame thing, which is offended at this unbendedneſs and reſolvedneſs, which is wrought and preſerved in them by the fear of God, (calling it by way of reproach, ſtiffneſs and ſtubborneſs,) I ſay, the very ſame thing will commend that reſolution and ſtiffneſs, which is taken up in mans wiſdom, and held in mans will. Is it not good to weigh and conſider things reaſonably, and then to chuſe and hold faſt to thoſe Principles which appear moſt reaſonable? what man, but will ſay it is? And is it not good to obey and keep to that Light which is higher than Reaſon, which comprehends Reaſon, rectifying and preſerving it, making it profitable and ſerviceable to God which made it, to the Veſſel in which it is, and to the reſt of the Creation? But *Wiſdom is juſtified of her Children.* He that knows not the Principle of the Eternal Light, who is not born of it (much leſs by unfeigned obedience and ſubjection formed into it) he cannot juſtifie it in his Paths: but he juſtifies the earthly wiſdom and reaſon of man, by its ſetting up *appearances* of *Good*, inſtead of *Good*, and would make all acknowledge and bow to them as *Good*; whereas that which is indeed acquainted with the *Good*, living in the Principle thereof, cannot bow to the falſe Appearance, but only to the Truth it ſelf. When mans ſpirit and wiſdom is wearied out of all its paths, and he broken with the miſery which will certainly overtake him therein, at laſt the Path of God will be welcome to him, and that Principle which (through the operation of God) is able to rectifie him and make him happy.

There hath long been a Peace and Proſperity throughout the World in Unrighteouſneſs: but the ſeaſon is at length come for the breaking thereof, and now there is not to be ſuch a ſettled falſe Peace in Unrighteouſneſs any longer: but Tribulation, Anguiſh, and Deſtruction is coming upon the ſelfiſh and unjuſt Spirit: and he that refuſeth the Path of Righteouſneſs, muſt not know Peace, but be overtaken with the overflowing ſcourge, and ſwept into and ſhut up in the Pit, which hath long been digging for the wicked (*Pſal.* 94. 13.) and mark this thing following ye that would not find your ſelves deceived of your Souls hereafter, nor of your outward Peace and Proſperity here: for it deeply concerns both.

The Spirit of the Lord once raiſed up a ſpiritual Building, which the Spirit of the Dragon overturned (as to its outward ſtate, though the Gates of Hell could prevail againſt the Being and inward ſtate of the true Church) and inſtead thereof ſet up an earthly Image, agreeable to the earthly Spirit in Nations, but burthenſome to that which is innocent, pure, and ſpiritual. The Lord God ſuffered this to ſtand all its alotted time, and to have power to keep down the viſibility of his Truth and People: but the Lord hath appointed a ſeaſon to raiſe up his own Building again, and to throw down this Image. Now this I ſay to all men, in the fear and dread of the Almighty, ſtand ſtill and mark, if all the power of man be able to keep down God's ſpiritual Building which he is raiſing up; or to keep up any part of the earthly Image which he is throwing down. The Spirit of man (in various ways) hath ſhewed, what it judgeth beſt to have down, and to have up, and hath put forth its ſtrength to accompliſh its Will and Counſel. Stand ſtill a while, and ye ſhall ſee, that the Spirit of the Lord will alſo ſhew what he would have down, and what he would have up, and he will alſo put forth his Strength, to accompliſh his Will and Counſel. It is the Glory and Honour of the Lord to carry on his Work, in the midſt of all the Oppoſitions of man, and againſt the full current of his Strength and Will. This will make it to appear to be of God, and cauſe the Glory of his Name to ſhine. O that men could fear the Lord and bow before him, that he might be honoured in them, and ſee good to honour them in the carrying on of his Work, and ſo might not be forced (through their hearkening to the dark Spirit, and becauſe of their Ignorance of, and Diſobedience to the Light of his Spirit) to get himſelf a Name, by overturning their Strength and Councils, and cauſing his Glory to ſhine over them.

We have been a poor oppreſſed People, from the day that the power of the Lord brake forth upon us, and his Light ſprang in us, even until now: And now we are brought lower than ever, and are in greater danger (to the eye of man) than ever. Yet our confidence is ſtill in our God: and this we are certain of, that our Principle (and Practices there-from) ſhall ſtand, and man ſhall not be able to prevail againſt it; for God will preſerve his People in his Life and Power, and the heads of all that wait upon him in his fear, ſhall be lift up above all the ſwellings of the Waters; yea, a Song of praiſe is already prepared in the heart of God's Choſen, againſt the day of his Deliverance. We look not out, but give up our backs to the Smiter, as if their Stroaks were never to have an end: and yet we wait on our God and hope in him, as if Deliverance were ſpringing up every moment. And, Oh that God would ſmite the Spirit of Enmity and Darkneſs in Men and Powers, and then there would be Love, Peace, purſuing after God and Righteouſneſs, and no more *Perſecuting* and *Smiting* of God's People for the Uprightneſs of their hearts, and for their Obedience and Faithfulneſs to him. But be it known throughout all the Earth, We are the Lord's, and we muſt worſhip and ſerve him. He hath redeemed us, (even all of us in ſome meaſure, who have known Unity with his living Truth) in Soul, in Body, and Spirit: and they muſt all be his in the firſt place, and cannot bow to man (in the leaſt) againſt his Will, or contrary to the Law of his pure Life, and leadings of his Spirit in the Heart. Here is our ſtanding, in the ſtrength of our God, whatever become of us. And here we ſtand in love and good-will to mankind, yea, to theſe preſent Powers, however they judge of us; and have been praying for them, and mourning over them, while they have been ſmiting of us. And when they have drawn the Hand of the Lord upon themſelves; if the Lord ſhall pleaſe to open their Eyes, to ſee what we have been towards them (and how fain we would have had them ſet footing there, where they might have ſtood firm and have been preſerved) they will bewail as much their dealings with us, as what will befal themſelves

ſelves: The Lord will manifeſt all things in his Time, and give his Truth a paſſage in the Earth, and his People a quiet Habitation therein, how black ſoever the Face of things now appear, as relating to them.

O how happy will the Day be when the Lord ſhall have wrought down the ſelfiſh Spirit in Man, and ſhall have raiſed up His own Noble and Equal Principle. Then ſhall Righteouſneſs ſpring up and ſpread abroad throughout the Nations: and the Work of Righteouſneſs ſhall be Peace, and the Effect of Righteouſneſs Quietneſs and Aſſurance for ever.

Some DIRECTIONS to the PANTING-SOUL, which hath been long travelling in the Letter, but hath not yet been acquainted with the Power, nor hardly ſo much as entred into the Miniſtration of the endleſs Life (which is the Miniſtration of the GOSPEL) that it may feel the Spring, and come to drink there of the living Waters.

MATTH. 11. 28, 29, 30.

Come unto me all ye that Labour and are heavy Laden, and I will give you Reſt. Take my Yoak upon you, and learn of me, for I am Meek and Lowly in Heart, and ye ſhall find Reſt unto your Souls. For my Yoak is eaſie, and my Burden is light.

Some ſweet Meditations ſprang in my Heart concerning this Portion of Scripture, with breathings of Spirit for, and rowlings of Bowels towards thoſe that Labour and are heavy Laden, which I find drawings to Communicate.

1. IN *the Goſpel* (which is the power of God unto Salvation) *is the Souls Reſt.* It is the Doctrine of the Kingdom, wherein is Life, Joy, Peace, and everlaſting Reſt to the Soul in God. The Law had the Shadow of the good things to come, but under it was not the poſſeſſion of the good things themſelves, but only a labouring after them, and a mourning and load becauſe of the want of them: but in the Goſpel is the Subſtance, the Enjoyment; Life and Immortality is there brought to Light, and an Entrance miniſtred into the everlaſting Kingdom, where they are felt, poſſeſſed, and enjoyed. *The Kingdom of Heaven is at hand,* ſaith the Fore-runnner: It is come, ſaith the Meſſiah: And in it there is Righteouſneſs, and Peace, and Joy in the pure Spirit of Life.

2. *It is the Will of the King of Saints, that his People ſhould enjoy the Reſt and Peace of his Goſpel.* He would not have them always labouring and heavy laden, as under the Law: but he would have their Souls feel and enjoy the Eaſe, the Liberty, the ſweetneſs, the pure Power and eternal Reſt of his Life. The Spirit of the Lord was upon him to preach glad Tidings to the Meek, Liberty to the Captives, Life to the Dead, the Opening of the Priſon to the Priſoner of Hope, the binding up of the Broken-hearted, the Pouring in of Oyl upon the Wounded: and he would have the Souls of his People enjoy that which he came to bring them.

3. *Chriſt hath plainly chalked out the Path of his Reſt to every weary panting Soul, which he that walketh in cannot miſs of.* He hath *caſt up, caſt up,* he hath *made the way plain* in the Goſpel, ſo plain that the wayfaring-man, though a Fool, yet keeping to the Light of the Goſpel, cannot err therein, or miſs of the bleſſed Reſt thereof. How is it? Why, *Come unto me; Take my Yoke upon you, and learn of me:* He that walketh in this

Path, cannot miſs of it: The reſt is at the end of it, nay the reſt is in it: *He that believeth entreth into the reſt.* The true Faith, the Faith which ſtands in the Power, and which is given to the Birth which is born from above, is the ſubſtance of the Reſt hoped for, and there is a true taſte and ſome enjoyment of it given to him that truly believeth.

4. *The reſt was once felt and injoyed, when the Goſpel was known in Power.* Believers, in the firſt day of the Goſpel, before the night overtook that glorious diſpenſation, found *Peace and Joy in believing*, yea they could rejoyce in the Lord always. They felt the Power and the Life, which ſtood over all the powers of Darkneſs, and brought good to them out of every Affliction, and out of every Temptation, and out of every Diſtreſs: ſo that they ſtanding in the Life and in the Power which had quickened them and was preſent with them, they could *count it all joy when they fell into manifold Temptations*, knowing the advantage which would accrue to them thereby, and poſſeſſing their Souls in the pure patience, till God wrought it out for them. *They had an entrance miniſtred to them into the everlaſting Kingdom: They received the Kingdom which could not be ſhaken, and in it had fellowſhip with the Father and with the Son, and in the eternal Light the bloud ran in their Veſſels, which cleanſed them and kept them pure; and they ſate down with Chriſt in the heavenly Places, even every one in the particular manſion which God hath built in them by his Spirit. The Fear of the living God was put in their hearts; The Spirit of the Lord was within them, and there his Law was writ, and read in the Spirit, and the Treaſures of his Kingdom were opened by the Key of* David *in the hand of the Spirit; and their Souls had true ſatisfaction and reſt in meaſure, and were travelling on towards the fulneſs.*

5. *There is no reſt to the Soul, to be enjoyed in the Goſpel, from under the Yoke.* This ſtands Eternally, That which yoaks down that which would be at eaſe and liberty out of the Life, that is the Souls true reſt, there is no other; and under the Yoke it is enjoyed, and not otherways: only, when that which is to be yoked down is conſumed and deſtroyed, it is then no longer a Yoke, but perfect Liberty. But the ſame thing which is the Liberty, is the Yoke: And under the Yoke, the ſweetneſs, the eaſe, the lightſomneſs, the ſafe poſſeſſion of the Life is enjoyed. Mark this therefore diligently; The Yoke is not one thing and the Liberty another, but one and the ſame. The Power of God, the Life Everlaſting, the pure Light, the divine Nature is a Yoke to the tranſgreſſing Nature; but it is the eaſe, the pleaſure, the reſt, the peace, the joy, the natural center of that which is born of God.

Now to the Soul that hath felt breathings towards the Lord formerly, and in whom there are yet any true breathings left, after his living preſence, and after the feeling of his eternal vertue in the heart, I have this to ſay. *Where art thou? Art thou in thy Souls reſt? doſt thou feel the vertue and power of the Goſpel? doſt thou feel the eaſe which comes from the living Arm, to the heart which is joyned to it in the Light of the Goſpel? Is thy labouring for life in a good degree at an end? and doſt thou feel the life and power flowing in upon thee from the free Fountain? Is the load really taken off from thy back? doſt thou find the captive redeemed and ſet free from the power of ſin, and the captivity broken, and he which led thee Captive from the life and from the eternal power, now let captive by the life, and by the redeeming power, which is eternal? Haſt thou found this, or haſt thou miſſed of it? let thine heart anſwer.* Ah do not imagine and talk away the reſt and ſalvation of thy ſoul. The Goſpel-ſtate is a ſtate of ſubſtance, a State of enjoying the Life, a State of feeling the Preſence and Power of the Lord in his pure holy Spirit, a ſtate of binding up, a ſtate of healing, a ſtate of knowing the Lord, and walking with him in the Light of his own Spirit. It begins in a ſweet powerful touch of Life, and there is a growth in the Life (in the Power, in the divine Virtue, in the Reſt, Peace, and Satisfaction of the Soul in God) to be adminiſtred and waited for daily: Now art thou here, in the living power, in the divine Life, joyned to the ſpring of Life, drawing Water of Life out of the Well of Life with joy? Or art thou dry, dead, barren, ſapleſs, or at beſt but unſatisfiedly mourning after what thou wanteſt?

Well, ye that are dry, dead, barren, as it were without the living God (that know not the ſhining of his Sun, nor the deſcending of his Dews from on high on his tender Plants, nor the care, diligence, and circumſpection of the Husbandman over his Husbandry.) Oh wait for the quickening virtue, for the viſitations of the day-ſpring from

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on high; that ye may be quickened again to God, that ye may find his Life viſiting you, his Spirit breathing upon you, that the Seed of *Jacob* may be raiſed in you to travel out of this barren ſtate, even out of this Land of Darkneſs, and from under the ſhadow of Death, to the Land where Life lives and flouriſhes, and daily diſtributeth plentiful nouriſhment and refreſhment to all its off-ſpring, who are taught to wait for it, and to feed on it in the holy place, out of the ſight of the eye of the fleſhly Wiſdom.

And ye who are ſtill gaſping after the living God, on whom the breathings of Life ſtill abide, (who remain unſatisfied inwardly for want of the preſence of the Lord, and whoſe hearts ſtill mourn and lament deeply after him) Oh conſider what is the matter, that ye have mourned ſo long, and ſought ſo long, and yet to this day are at a diſtance from the thing ye have mourned and ſought after.

Strait is the Gate, narrow is the Way that leadeth unto Life, and few there be that find it. The way of unbelief is broad, yea the way of belief is broad alſo. It is eaſie for a man ſo to believe concerning Chriſt, or in Chriſt (as his heart may call it) as to miſs of the nature of the true Faith, and of the ſweet and bleſſed effects which accompany it. It is eaſie likewiſe to miſs the Yoke (to take up a wrong Yoke, in the ſelf-will, ſelf-wiſdom, ſelf-interpretation of Scriptures) or eaſie ſtarting aſide from the true Yoke: but it is hard coming under the Yoke of the Life, and hard abiding under it. Again, It is eaſie miſ-learning: A man may ſo read, and ſo hear, as that he may be always learning, and never come to the knowledge of the Truth; never come to the Truth as it is received and held in Jeſus; but may ſo get and hold the Knowledge of the Truth, as man in his Wiſdom may get and hold it from the Letter. And if a man thus miſs the way, how can he attain the end? If a man begin not in the true Faith, in the living Faith, how can he attain the Reſt which the true Faith alone leads to? If a man miſs of the Yoke, or abide not conſtantly under the Yoke, how can he meet with the true eaſe and reſt which is in it, and which it alone can adminiſter? If a man learn not the Truth aright of the true Teacher, how can he ever reap the effects of the true Knowledge? Ah poor hearts! It is not enough to have breathings after God, nor to be very diligent and induſtrious either in outward Ordinances, or inward Exerciſes of Spirit, but the way of the Goſpel muſt be caſt up by God, and the Soul led into it by him, and daily preſerved by him, and muſt walk in the path which is proper for it to walk in, or it may mourn and cry all its days, and never meet with that injoyment of God and ſatisfaction in God, which it waits for and cries after. It is one thing to mourn after a Goſpel-ſtate, but another thing to be brought into it by the Power. With my heart I own thoſe that mourn after and feel the want of God, where-ever they are: But this I know certainly, that they can never come to the injoyment of him, but in that living Path which the Scriptures teſtifie of to be in him who is the Life, and which his Spirit is now found manifeſtly leading into. Bleſſed be his Name.

Queſt. *But how may my poor Soul, who have long mourned, and groaned, and been ſick of Love after my Beloved, but could never attain to the ſatisfactory enjoyment of him, come to walk in this Path, that ſo I may meet with, and lie down in that power of Life and Salvation, which the Goſpel holds forth to the true Believer, and which I have been long ſenſible of the deep want of?*

Anſw. Thou that wouldſt enjoy thy Beloved, and feel the Reſt of his Goſpel, and walk in that Path which leads thereto, wait to learn of the Spirit theſe things following.

1. *Know what it is that is to walk in the Path of Life, and indeed is alone capable of walking therein.* It is that which groans, that which mourns, that which is begotten of God in thee: The Path of Life is for the Seed of Life. The true knowledge of the Way, with the walking in the Way, is reſerved for Gods Child, for Gods Traveller. Therefore keep in the Regeneration, keep in the Birth. Be no more than God hath made thee. Give over thine own willing, give over thy own running, give over thine own deſiring to know or to be any thing, and ſink down to the Seed which God ſows in the heart, and let that grow in thee, and be in thee, and breath in thee, and act in thee: and thou ſhalt find by ſweet experience that the Lord knows that, and loves and owns that, and will lead it to the Inheritance of Life, which is its Portion. And as thou takeſt

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up the Croſs to thy ſelf, and ſuffereſt that to overſpread and become a Yoke over thee, thou ſhalt become renewed, and enjoy Life and the Everlaſting Inheritance in that.

2. *Know in what Light it is to walk*, which is the Light of the Spirit. There the Child is begotten (not in Satans Darkneſs, or higheſt Transformings into the likeneſs of Light, which is but Darkneſs; nor in the light of mans wiſdom, ſearching Knowledge or comprehenſion) and there it walks: in that Light it fetcheth every ſtep and motion towards the Land of Life. Therefore hold no knowledge out of the Spirit. If any knowledge concerning the things of God be held out of the freſhneſs of the Spirit, it preſently proves dead and unprofitable. The Spiritual *Iſrael* cannot travel without a Spiritual Light, which Light is Eternal and incomprehenſible, and cannot be held by mans ſpirit, but ſhineth freſh into the renewed Spirit every day, and ſo is daily gathering it more and more inwards into it ſelf, comprehending it in it ſelf, and preſerving it in its own Purity, Clearneſs and Brightneſs. Oh this is it hath undone many, even catching at Light from the Spirit, tranſplanting the Image of Divine things into the Earthly Principle, and there holding of them in the Earthly part, growing wiſe by them there, and making uſe of them from thence as man ſees good, and not ſeeing a neceſſity of depending on the Spirit for freſh Light and Life every day, to every ſpiritual motion. Thus the Traveller ſoon comes to loſe the true path, and inſtead thereof travels on in a Road of his own wiſdoms forming: and ſo though he ſeems to himſelf to make a large Progreſs, yet makes no true Progreſs at all, but is exceedingly run out aſide in a by-way, all which ground he muſt traverſe back again, ere he can come to the Truth of his former State, or proceed in the true Travel.

3. *Know and keep to the Power*, which alone began any true work in the heart, which alone alſo can preſerve it, and which alone can carry it on. Chriſt was made a Prieſt, *not after the Law of a carnal Commandment, but after the Power of an endleſs life*: and every Sacrificer under him (which every true Believer is) is ſo made by the ſame Power. The Powers of Darkneſs are continually at hand, which nothing can ſtand its ground againſt (much leſs walk on ſafely) without being in that Power which is above them. The firſt coming to Chriſt muſt be in the Power of the Fathers drawing: and no believing afterwards is of the true nature, nor will avail the Soul in its progreſs and travels towards Life, but what abides in, and goes forth in the ſame Power. So the taking up the Yoke and drawing in it, muſt be by the Power of the new Life. And ſo muſt the Diſciples learning be. As the Maſter teacheth in the Power of the Spirit, the things which alone can be ſeen with the new eye, heard with the new ear, and received into the new heart: ſo the Scholar muſt learn and receive his Leſſons of Life in the ſame Power. Let any Diſciple of Chriſt be from under the ſhadow of the Power, believe out of the Power, walk out of the Power, act out of the Power; he is from that wherein his Life ſtands, and wherein alone is his Preſervation, and ah, how liable is he then to falls, bruiſes, ſnares and temptations of the enemy.

4. *Watch againſt the ſelfiſh Wiſdom*, in every ſtep of thy growth, and in every ſpiritual motion, that that come not between thee and thy life; that that deceive thee not with a likeneſs, a ſhadow, making it appear more pleaſing to the eye than the ſubſtance. Every ſtep of thy way it will be laying baits for thee, and it is eaſie for deceit to enter thee at any time, and for that Wiſdom to get up in thee under an appearance of Spiritual wiſdom, unleſs the Lord tenderly and powerfully preſerve thee: and if it prevail, it will lead thee from the path of the true wiſdom; It will cozen thee with a falſe faith inſtead of the true faith, with falſe praying inſtead of the breathings of the true Child, with diligence and zeal in thy falſe way, inſtead of the true zeal and diligence; yea it will hurry thee on in the path of error, ſhutting that eye in thee which ſhould ſee, and hardening thy heart againſt thy boſom-friend. And being thus deceived, thou mayſt be as zealous in thy Age and Generation againſt the Truth, as the *Jews* were in theirs: and as certainly as they put Chriſt to Death, and perſecuted his Apoſtles, though they cried up the former Prophets; So certainly thou (under this deceit) canſt not but act againſt the preſent diſpenſation and appearance of Chriſt's Spirit, and wouldſt perſecute either the Prophets, Apoſtles or Chriſt himſelf, were it their preſent day now ſo to appear as formerly they did.

5. *Let*

5. *Let nothing judge in thee* (concerning thine own heart, or concerning others, or concerning any way or truth of God) *but only to the begotten of God* in the heart. Let the light in which thou art begotten to God, and which ſhines upon his begotten, be the only Judge in thee, and then thou canſt not err in Judgment. Be not haſty, be not forward in Judgment, keep back to the life, ſtill waiting for the appearance and openings of the life. A few ſteps fetched in the Life and Power of God are much ſafer and ſweeter than an haſty progreſs in the haſty forward ſpirit.

Indeed this is the true Religion, to feel God beginning the work, and to wait on him for his carrying it on. The feeling of Gods Spirit beginning ſomewhat in the heart, the hearts waiting on him for more of his Spirit, and walking on with him in his Spirit, as he pleaſeth to quicken, lead, draw and ſtrengthen, this is the ſpiritual and true Religion: and there is no Duty or Ordinance of the Goſpel out of the Spirit, but it is eaſie crying up, and obſerving the likeneſs of any of them out of the Spirit, into which obſervance a ſtrange Spirit eaſily enters, and then that which was of God in the heart, ſoon withers, and a contrary Building is raiſed, and the ſtate of the heart changed: Oh wait on the *Lord*, that he may give you to underſtand theſe things: for the Apoſtacy from God is very deep, and more provoking among the Proteſtants than among the Papiſts, yea moſt of all provoking, where it is moſt inward and ſpiritual.

Queſt. *But how may I know and keep to the begotten of God, and to the Light and Power of the Lord, and keep down the fleſhly Wiſdom and Comprehenſion concerning the things of God?*

Anſw. When God begets life in the heart, there is the ſavour of it in thy Veſſel, and a ſecret living warmth and vertue, which the heart in ſome meaſure feels, whereby it is known. Lie low in the fear of the moſt high, that this leaven may grow and increaſe in thee. This is the leaven of the Kingdom, this is it which muſt change thy heart and nature, and make thy Veſſel (which perhaps hath been long and much corrupted) fit to receive the Treaſure of the Kingdom. Now while the ſavour is upon thee, while the vertue of the Life is freſh in thee, thou findeſt ſome ſtrength towards God, with ſome little taſte and diſcerning of the things of his Kingdom, know thy weakneſs, and go not beyond thy meaſure, but in what thou haſt received bow before the fulneſs, worſhip God in that, and be patient in what he exerciſes thee withal, waiting for more from him. And when the night comes upon thee, and thou perhaps art at a loſs, miſſing the ſavour and preſence of the Life, and not knowing how to come by it again; Be patient and ſtill, and thou wilt find breathings after a freſh viſitation, and a meek humble, broken Spirit before the Lord. Thou wilt ſee thou canſt do nothing to recover his preſence again, nay thou canſt not ſo much as wait for him, or breath after him without his help; but he is nigh to the poor, nigh to the broken, nigh to the diſtreſſed, nigh to the helpleſs. Oh do not with thy fleſhly cries and roarings think to awaken thy Beloved before his ſeaſon; but in the night of diſtreſs, feel after ſomewhat which may quiet and ſtay the heart till the next ſpringing of the day. The Sun will ariſe, which will ſcatter the Clouds; and he is near thee who will give thee to hope that thou ſhalt yet ſee God, and find again the quicknings and leadings of his Spirit. And in the day of his Power thou wilt find ſtrength to walk with him: yea, in the day of thy weakneſs his Grace will be ſufficient for thee. And he will nurture thee up in his Life by his pure Spirit, cauſing thee to grow under his ſhadow: and he will be teaching thee to live, and to ſpeak, and to move and act from the Principle and within the Compaſs of his light and life eternal. Only be not wiſe to catch the notions of things into the earthly part, where the Moth can corrupt, and where the Thief can break thorow and ſteal: but know the divine Treaſury, where all the things of life are Treaſured up by the Spirit: and handed forth to the living Child with freſh life, according to its need of them. And thus thy heart being kept cloſe to God, and thy ſpiritual Senſes continually exerciſed about the things of God, it will be eaſie to thee to know the Shepherds Voice, and to diſtinguiſh the ſound of the Spirit in thine own heart. And that which tries ſpirits and motions in thine own heart, will alſo give thee the diſcerning of Truth and Error abroad, even of the Spirit of God, and the Spirit of Satan in others, ſo that thou wilt be able to try not only Words, but *Spirits*, becoming acquainted with the anointing, which ſavours all things, and will give thee to judge, not by the Words, but by the Power: for thou thy ſelf being in the power, in the anointing, in the ſavour, it will become

natural to thee to feel, to taſte, to know and unite with what is one with thy life, what comes from the ſame ſpirit in others, and to turn from the contrary. And thus thy life, thy growth, thy path will be ſweet, ſafe, clear, certain, demonſtrative in the Spirit, and paſt all reaſonings of fleſh and blood, either in thy ſelf or others. The beginning of life eternal is in an higher Principle, than man can come at. Mans Wiſdom and knowledge of the things of God, is but bruitiſh before it. As thou comeſt into that Principle, abideſt and groweſt in that Principle, thou art beyond mans Judgement, and art able to Judge man, and fathom his whole courſe as with a ſpan, but art quite out of his reach in the loweſt of thy motions, thoughts or actions, I mean ſuch as flow from and are comprehended in the life.

Iſaac Penington the Younger.

Concerning the Worſhip *of the* Living God, *which he teacheth* Iſrael *his People, who know him to be the only true to God, and the* Worſhip *which he teacheth them, to be the only true Spiritual* Worſhip.

With ſome Queſtions *and* Anſwers *relating* Converſion, *and to* Tenderneſs of Conſcience.

BEcauſe the *Worſhip of God* is a weighty thing, and there have been (and ſtill are) ſo many Errors about it, and the Errors therein are of ſuch dangerous conſequence, both in relation to mens Eternal Eſtate hereafter, and to their right Conſtitution, Peace and Welfare in this World; and becauſe I have had deep experience concerning the *Worſhip of God* from a Child, having travelled in Spirit with my God for the right knowledge thereof, and in ſingleneſs of heart giving up unto him, according as he hath taught and led my poor, needy, depending Soul: I ſay, Therefore is it on my heart, to anſwer ſome few *Queſtions* concerning the *Worſhip of God*, for the ſervice of ſuch, as both deſire and need inſtruction therein.

Queſt. 1. *Who is the Worſhipper, the acceptable Worſhipper in the ſight of God? Or whom hath God choſen out, to hold forth his Worſhip in the ſight of the World, ſince he rejected the Jews with their Worſhip?*

That God hath appointed a choſen People to Worſhip him, that I preſuppoſe: though, if need were, the proof thereof might be ready at hand. It is not every man that would thruſt himſelf upon the Lord, whom the Lord will accept: but *the Father ſeeketh ſuch to Worſhip him*, John 4. 23. There is a capacity to be found in man, to make him a Worſhipper, even ſuch a capacity, as may enable him to perform that Worſhip, which God requireth of him. Now that is the thing to be enquired into, *What this capacity is, and who are the perſons that are found in this capacity?*

Anſ. The Worſhipper in the times of the Goſpel, the Worſhipper under the New-Teſtament *is he that is born of God.* He that is drawn out of the dark ſpirit of this World, and formed anew in the light of Gods Spirit. He that is a Jew inward, he that hath the Uncircumciſion of his heart cut off by the power of God. This is the Worſhipper, whom *the Father ſeeks to Worſhip him.* This is the ſort of Worſhippers God choſe, when he caſt off the Jews. God did not chuſe any one Nation, or many Nations, inſtead of that one which he caſt off: but he ſent his Apoſtles and Miniſters among all Nations, to gather a Spiritual ſeed inſtead of the natural. And theſe alone are capable of ſetting up, and holding forth his ſpiritual Worſhip unto the World, and to provoke them to wait for,

and

and preſs towards the capacity of coming into the ſame ſpiritual Worſhip with them.

Queſt. 2. *Which is the place of Worſhip?*

Anſw: The only place of Worſhip in the New-Teſtament, is where the ſpiritual Worſhippers meet together. The place is ſpiritual. As the Worſhip is ſpiritual: ſo is the place where it is to be offered. It hath a ſpiritual conſideration, not outward as under the *Law*. It is to be offered in the Spirit, that's the place. Where doth my Soul offer its private Worſhip to God? Hath it relation to any outward place? Or is it in the building, which God hath reared up in my heart by his Spirit? Which building ſtands in, and is comprehended in his Spirit. And I can offer his publick Worſhip in no other place, but in a building of the ſame Nature, in an houſe built of more of the ſame Stones. This then is the way of Worſhipping in the true *Light*; Divers living Stones meeting together, every one retiring in Spirit into the living Name, into the Power which begat them, they all meet in one and the ſame Place, in one and the ſame Power, in one and the ſame Fountain of *Life*: and here they bow down to the Father of *Life*, offering up living Sacrifices to him, and receiving the Bread and Water of Life from him, and feeding in the rich Paſtures of his infinite Fulneſs: In the holy City, in the living Temple which is built by God, of the Stone which all other builders refuſe, is the place of the Worſhip of the living God, where the true *Jews* meet to offer up their Spirits, Souls, and Bodies, a living Sacrifice to the Father of *Life*, and where they meet with ſuch a glorious Preſence and Power of the Father, as none but the true *Jews* were ever acquainted with.

Queſt. 3. *What is the Worſhip, or what are the Sacrifices, which the true Worſhippers offer up to God, in this holy place?*

Anſw: The Gifts of his Spirit. Theſe they offer up, and nothing elſe. The breathings which the Father gives into the heart of the Child, they are breathed back unto him in the ſame Spirit of Life, in the living Senſe, in the quickening Power. Nothing of Man's Wiſdom, nothing of Man's Invention, nothing according to Man's Will, nothing that would pleaſe the Fleſh, or ſeem glorious in its Eye, is offered up here: but the Exhortations, or Directions, or Reproofs that ſpring up in God's Light, in God's Wiſdom, they are given forth in the Leadings, and by the Guidance of his Spirit, and they reach to the hearts of thoſe, to whom he pleaſeth to direct them. And this is the ground of ſuch meltings, and breakings, and convictions of Soul (and ſuch like inward operations) as are frequently found in ſuch Aſſemblies. For the living God is there, and the dread of his power overſpreads the hearts of ſuch, as are gathered into and aſſembled in his Name; and the Life ſprings in the earthen Veſſels, and the ſavour is precious to all that have their ſpiritual Senſes.

Queſt 4. *What is the ſeaſon of offering up theſe Gifts?*

Anſw. The ſeaſons of the true Worſhip ſtand in the Will of God. They are Gifts, and the time of them ſtands in the Will of the Giver. *Prayer* is a Gift. A man cannot pray when he will: but he is to Watch and to Wait, when the Father will kindle in him living breathings towards himſelf. So the *Word of God* (whether of Exhortation or Inſtruction) is a Gift, which is to be waited for, and then to be given forth in the life and ſtrength of that Spirit, which cauſeth it to ſpring. Indeed it is an hard matter either to ſpeak the Word of the Lord, or to hear the Word of the Lord. A man may eaſily ſpeak what he invents, and another may eaſily hear and judge of ſuch Words: but to ſpeak the Word of Life, requires the Tongue of the Learned in the Language of God's Spirit; and to hear the Word of Life, requires a quickened ear: and to know the times and ſeaſons of the Spirit, requires both being begotten of the Spirit, and being acquainted with it.

Queſt. 5. *Was this the Worſhip of the Former Chriſtians in the Apoſtles days?*

Anſw. Search the Scriptures: Were not they come to the *New-Jeruſalem?* And where did they offer their Sacrifices? Did they offer them in the Old-*Jeruſalem*, or at *Samaria*, or the Mountain where the Fathers Worſhipped? Or did they not rather offer them at the Mount *Sion* to which they were come; where the Male of the Flock (even the Lamb without ſpot) is known, and the bloud of ſprinkling felt? *Heb.* 12. 22, 23, 24. and 1 *Pet.* 2. 5. O read, read in the Life of God, the nature of the things themſelves, and do not feed upon your own imaginations, or the imaginations of any other men concerning them. Sweet is our God: His living preſence is exceedingly nouriſhing to the Soul: precious is his power felt in the heart: it is no leſs than life Eternal

to Worſhip him in his Spirit. O let not the Enemy of the Soul cheat your Souls any longer of the Precious Things of his Kingdom, with husky aud dry Food inſtead thereof, which only gratifieth the earthly part, but nouriſheth not the immortal Life.

Queſt. 6. *How came the Worſhip of God to be transformed, and changed ſo from the Living Power, into ſuch dead formal Ways, as generally Worſhippers in the World are found in?*

Anſw. The Enemy hath done this, by God's permiſſion. The Lord pleaſed to ſuffer him thus far to prevail againſt the Truth; even to get into the Form of it, and there to beget men into the Form, and then deny and turn againſt the power. And this is the Way of Antichriſt in Kingdoms and Nations, even to ſet up a formal way of Worſhip, and by it to fight againſt the true Power.

Queſt. 7. *How long hath this been done, and how long is it yet to laſt?*

Anſw. From Antichriſt's beginning, all the time of his Reign, until his overthrow. The formal way of Religion will never be overturned, nor the power of Religion find place in the Earth, but there will be ſtill countenancing of formal ways of Worſhip, and turning head againſt the power and life of the Spirit, until Antichriſt's time come to an end, and the Lord conſume him by the Spirit of his Mouth, and deſtroy him by the brightneſs of his coming.

Queſt. 8. *When ſhall this be?*

Anſw. The Lord is about this Work. He hath already raiſed up that, which hath not been raiſed up for many Generations: and the Lord hath ſorely ſmote down the Spirit of Antichriſt in many hearts already; and he is fetching a great and univerſal blow at him: which ſtroke, when it cometh from the Throne of God, the Nations ſhall tremble before him; and it will be as honourable to wait for the movings of his Spirit, and to Worſhip him alone therein, as now it is reproachful.

Some Queſtions *and* Anſwers *relating to* Converſion, *and to* Tenderneſs *of* Conſcience.

Queſt. *WHat is the way of Converſion?*

Anſw. To turn men from Darkneſs unto Light, and from the power of Satan unto God.

Queſt: *When is a man Converted?*

Anſw. When he is gathered into the Light and into the Power: out of the Darkneſs of Sin and Dominions of Satan.

Queſt. *How is man Converted?*

Anſw. By the operation of the Light and Power of God upon his Conſcience.

Queſt. *In what condition is the Conſcience, before God works upon it?*

Anſw. Hard and corrupt: hardened by ſelfiſh reaſonings and dark imaginations, againſt the convictions of the Light and operations of the Power of God, and corrupted with the ſin and iniquity that dwells in it.

Queſt, *What doth God make it, in his Working upon it?*

Anſw. Gentle and tender, fit to receive the impreſſions of his Spirit. By the influence and power of his Spirit on the Conſcience, he openeth the ear to hearken to his Voice, and prepareth the heart to follow him in his leadings.

Queſt. *How doth God carry on his Work in the converted Soul?*

Anſw. By keeping it low and tender, out of the ſelf-wiſdom and hardening reaſonings of the humane underſtanding: by this means he keeps it pliable to the light and power of his Spirit:

Queſt. *Is only the tender Conſcience then fit to be wrought upon by God?*

Anſw. Yea indeed, that alone. The heart that is hard is inconſiderate of the Voice of God, and ſtiff and ſtubborn againſt it, having ever at hand ſome Wiſdom or Will of the

the Flesh, to withstand the voice and leadings of God by.

Quest. *Who is it that preserves the Conscience tender?*

Answ. The Lord of the Conscience: He, who made it, knoweth the proper temper of it, and his light and power is alone able to preserve it in that tenderness, which he formeth it in.

Quest. *What is it that hardens the Conscience?*

Answ. The Wisdom of the Flesh. Man having gained a Wisdom out of the light of God; by the imaginations, reasonings, and strength thereof, hardens himself against God.

Quest. *What is most necessary for a man to be vigilant in, that desires to have the Work of Conversion go on in his heart?*

Answ. To be careful to turn from and avoid the reasonings of mans Wisdom, and to have his eye and ear open to the light and voice of Gods Spirit, that his Conscience may be kept upright and clear before the Lord.

Quest. *What stains the Conscience?*

Answ. Any Disobedience to Gods Spirit, any hearkening to or following the voice of a strange Spirit. This lets in the Darkness, which defiles; even as the Light cleanses.

Quest. *Is a man then to expect such a thing as the Leadings of God's Spirit in his Conscience?*

Answ. A man cannot inherit the Kingdom of God, but he must be first born again, even *born of the Spirit*, (so saith the Scripture, and so saith the experience of every one who feels the new Birth) And when he is born of the Spirit, he is to abide with him, and learn the law of the new life, and receive power from him daily; or the Spirit of darkness will soon get ground upon him, and by degrees be recovering him back again into his Dominions.

Quest. *Surely if it be thus; Hard it the way of Religion, and few there be, who are found in the truth of it.*

Answ. The Way of Religion is hard indeed, and wholly contrary both to Man's Wisdom and Will, insomuch as he cannot enter into it nor walk therein, but as they are cut down. He that will be a Disciple of Christ, and follow the leadings of his Spirit, must deny himself wholly, and become anothers, and be content to stand or fall to his own Master. He cannot please men, no not in his worshipping of God, but must turn from that which is glorious in their eyes, and sacrifice that which is to them an abomination. So that he must look to be condemned by men, who will be approved in the sight of God.

Quest. *Why hath God put his People upon such hardship, as still (in all Ages and Generations) to walk in a way contrary to the World, and still to be the Object of its hatred, scorn, and Persecution?*

Answ. How can it be otherwise, He begetting them in a Spirit contrary to the World, and which testifieth against the World, shewing that the deeds thereof are Evil? How can the Spirit of the World but still turn against such, and Hate and Persecute them?

Quest. *How long shall it be thus?*

Answ. Till Truth be raised by the power of God, into Dominion over the Spirit and Power of Darkness. The Spirit of Life now suffers under the burden of man's corruptions, in love to them striving to save them therefrom. There is somewhat in every Sinner, that at seasons groans under the weight of his Sins, and in some proportion strives against the Burthen thereof This shall not always lie underneath, but in the Day of the Lord rise over the Transgressor: And in that Day shall *Israel* be Glorious with his God, and receive praise of him, and be eased of all that hath oppressed him.

Quest. *Is there such a day to be?*

Answ. The Scriptures testifie of such a Day, wherein the Lord *alone shall be exalted*, and *wherein He will take away the Rebuke of his People from off all the Earth*, and bring down *all that is High and Lifted up* above the Fear and Spirit of the Lord: And in this our Age, the Lord hath chosen many Messengers to run up and down and Proclaim this Day. And as sure as the Lord liveth, what he hath spoken shall come to pass, and not a tittle of it fall

to the ground. God did not make man for him to serve his own Lusts; nor this Creation to serve the Lusts of man: But he made man to Fear before and serve his Creator; and he made the Creatures to be ordered by man in the Fear and Wisdom of God to the Glory of God. The Spirit of God now groaneth under Man's Iniquity, the Spirits of his People mourn and sigh also, yea and the very Creatures groan under *the Bondage of Corruption*: And the God of Bowels heareth their Cry, and a day, even a mighty day of Redemption and Deliverance is determined, wherein the Spirit of the World shall be sunk down, with all its weight of Wickedness, and the Spirit of life and righteousness rise in its Glory.

Amen, Halelujah. Everlasting Praises to the Omnipotent One, *Who was, and is, and is a coming*; Who hath reigned, doth reign, and will reign over all the Powers of Darkness, in the pure power and glory of his Life for evermore. Let all the Lambs skip for joy, let all the Stars of the Morning shout: For the darkness vanisheth and is passing away, and the light of life shall cover the Earth, as the Waters cover the Sea: *Amen, Halelujah.*

Happy is the Eye that seeth this, and the heart that prepareth for it, overlooking all that stands between. This is the Hope of *Israel*, and the Expectation of all that wait for the Lord, which he is hastening upon the Earth.

Isaac Penington.

SOME QUESTIONS AND ANSWERS,

For the opening of the Eyes of the *JEWS NATURAL*, that they may see the Hope of *Israel*, which hath so long been hid from them.

WITH

Some *Questions* and *Answers*, for the Direction, Comfort, Help, and Furtherance of God's Spiritual *Israel*, in their Travels in Spirit from Spiritual *Egypt*, through the Spiritual Wilderness to Spiritual *Canaan*, which is the Land where the Redeemed Soul flourisheth in the Life, walking with God, and worshipping him in Spirit and Truth.

By Isaac Penington *the Younger.*

The PREFACE.

SEveral things hath the Life, begotten by the Eternal Vertue, breathed in me towards my Father for, in relation both to my self and others, from my Childhood. As touching my self, First, *that I might be a Vessel for him; that I might be freed from the bondage of Corruption and brought*

brought forth in the Image of his Life. Secondly, *that I might be filled with his Life, that I might be ſatisfied in the Preſence and with the Fulneſs of the Spring of my Life: Even that I might have enough of my God in my heart continually.* Thirdly, *that he would of his own meer Goodneſs both preſerve the Veſſel and dwell in it for ever: that ſo my Tenure and Poſſeſſion of him, and fitneſs for him might be of his Grace, of his Love, of his Good-will, of his own Nature, depending wholly and altogether on him, and not at all on any thing that can be expected from the Creature-hood in its pure State. And likewiſe, that if he pleaſed to uſe me in any ſervice, it might be of him, and for him, and to him: That he would bring me ſo low in my ſelf, that I might not be able to detain any of his Glory and Vertue from him, but the meanneſs of the Veſſel might ſtill ſo appear to me, and alſo be ſo ſenſibly diſcerned and acknowledged by all other eyes alſo, that the excellency of the Power and of the Glory might run back entirely into his pure Boſom.*

Beſides theſe, there have been vehement deſires in me concerning others alſo. Firſt, *towards Mankind in general, that they might have an exceeding merciful and powerful day of Viſitation, even that the whole Earth might be touched with the Power of Life and drawn out of the Darkneſs. O how hath my Soul breathed for poor loſt Mankind, and how hath my Spirit travelled (with unutterable pangs and earneſtneſs) for unheard of, unthought of, and altogether unexpected Mercy and Good-will towards the Sons of Men in general! Secondly, towards my Brethren in Spirit, that they might know the day of Redemption and Power in Spirit, and not always lie groveling on the Earth, and groaning and mourning becauſe of the Luſts and Corruptions, but might know Deliverance in Power, and might ſing the Song of* Moſes *and the Song of the* Lamb *(becauſe of their feeling Victory over* Pharaoh *and the Dragon) and might ſerve and worſhip the living God in Spirit and Truth, without fear of Interruption and Captivity from the Enemy any more, Thirdly, towards the Jews after the Fleſh, that their Iniquity might be blotted out, their Wound healed, the pure Eye opened in them, and the pure Glory revealed to them: that they might know the Shepherd of Iſrael in Spirit, the Spiritual Tents of* Jacob, *the Beauty of the Footſteps of the Spiritual Flock, and might Travel out of their Darkneſs, Earthlineſs, and literal Knowledge into the Land of pure Life, Reſt, Peace, and freſh Joy in the living God, (whereof their Land of* Canaan, *with all the good things thereof, was but a ſhaddow) and might be anointed with the freſh Oyl of the Salvation of the* Meſſiah, *and might become indeed an holy Nation, yea a Kingdom of Prieſts to offer up ſpiritual Sacrifices on God's ſpiritual Altar.*

My Soul ſtill breatheth to the Lord, and waiteth on him for all theſe things: and as he draweth my Spirit forth, ſo am I ready in Spirit to be ſerviceable unto him therein. Theſe preſent drawings and openings of my Life, in the Queſtions *and* Anſwers *following, are both towards the* Jews *in Fleſh, and alſo the* Jews *in Spirit, that they may meet in one, even in the one Path and Paſture of Life, where there is one Shepherd, one Seed, one Flock, one Spirit, one Beginning, one Progreſs, one end in one and the ſame Circle of Life. The Lord my God take it into his own hand, diſpoſe of it for good, manage and bleſs it according to his pleaſure.*

I. P.

SOME

Some Queſtions *and* Anſwers *for the opening of the eyes of the Jews natural, that they may ſee the Hope of* Iſrael, *which hath ſo long been hid from them.*

Queſt: *WHAT was the Riſe of that People the Jews?*

Anſ. They came of *Abraham* after the fleſh, who was Gods Friend, whom God took from his Fathers Houſe and from his Native Country (where he was worſhipping and ſerving Idols) to be the Stock and Pattern of the Faithful, both of the Jews according to the fleſh, and of the Jews in Spirit. Of this Root, of this Stock came this People according to the Fleſh, who were an Holy Nation, a Circumciſed People, a Sanctified People outwardly: and (as long as their day laſted) were the Beloved of God, the Pitied, the Pardoned, the Redeemed Ones, even until the ſhadows were finiſhed, and the ſeaſon came, for the Subſtance to appear and be ſet up in the World; whereof they had the firſt offer alſo, and out of whom was the firſt gathering for the Spiritual building. But they generally hardening their hearts, and cleaving to the Wiſdom and Knowledge which their wiſe Ones had taught them (from their miſ-underſtanding the Letter of the Scriptures) miſſed of the Spirit, Rebelled againſt the Redeeming Power, and ſo loſt their ſhare in the Inward Glory, and by Gods Righteous hand were cut off from their outward alſo, their day being ſpent, and the Blood not only of the Prophets, but of the Son and Heir himſelf alſo required at their hands.

Queſt. *How came this People to be the choſen People at firſt, and ſo long to continue ſuch?*

Anſw. It was not for their Righteouſneſs, not for their lovelineſs, or pliableneſs to God above other people; but becauſe it pleaſed the Lord freely to love them, and to pitch upon them for the people of his choice after the Fleſh, in the free Covenant which he made with *Abraham*. *The Earth is the Lords, with the fulneſs thereof*, and he may chuſe whom he will to fill with his Inward and Spiritual Glory (even with the manifeſtations of his pure love, life and preſence) and he may alſo chuſe whom he will to make outwardly or typically Beloved, Great and Glorious. He choſe *Abraham* freely, he gave to *Abraham* an heart to follow him, he gave him the Faith and Obedience which made him accepted with him: and he choſe his ſeed after the Spirit to be his Eternal Heir, and his ſeed after the Fleſh to be his Temporary Heir. Thus of *Iſaac* in Spirit came the Children of the promiſe in ſpirit, and of *Iſaac* after the Fleſh came the ſeed of Promiſe after the Fleſh. *Sarah* after the Fleſh bare one of theſe, the *Sarah* repreſented by her (or the Free Woman which is from above) bare the other. And of *Iſaac* comes *Jacob*, Worm *Jacob*, who ſerves for his Wife, who flies from the face of *Eſau*, yet afterwards finds favour in his eyes; from this Worm do the Twelve Patriarks branch forth, who were the heads of the Tribes of *Iſrael*. Thus hath it been with that Nation according to the letter; and thus it hath alſo been and is ſtill inwardly in Spirit, as the *Iſrael* of God, the *Jews* in Spirit (who are learned in the Law of the Spirit of life) can very well read. Thus outwardly *Iſrael* was Gods Child, *Ephraim* his Dear, his Beloved, his pleaſant Son; *Judah* his Praiſe, whom his heart was towards, and to whom he ſtretched forth his Arm of Salvation all the day long: *In all their Affliction he was afflicted, and the Angel of his preſence ſaved them: and he ſaid, Surely they are my People, Children that will not lie, ſo he became their Saviour.* Thus it was with them till the day of *Iſrael* after the Fleſh expired, and the day of *Iſrael* in Spirit was to ſucceed in the ſight of the World.

Queſt. *What was the end for which God choſe that People?*

Anſ. It was to be a Veſſel for him to form, to try and experiment what his Love could

could bring them to, and bring forth in them in that way of Manifeſtation and Operation. This God opens to *Jeremiah* concerning them, bidding him go down to the houſe of the Potter, where, in a Parable, they might read their own State, and what they were to expect from God, even to be formed by God unto the utmoſt, until he had made a perfect tryal of them, and then to be broken and laid aſide, as a Veſſel that could never be fitted for the Maſters uſe in this way of Diſpenſation, *Jer.* 18. 4. On the Lords part there was no defect towards his Child, his Spouſe, his Vineyard, his Garden of pleaſant Plants (as this people was in that Diſpenſation:) for he was ſtill a Father to them, Faithful in Covenant, Tender in Bowels, abundant in loving Kindneſs and Mercies: Yea what could be expected from the Lord towards a people, according to that Diſpenſation, which the Lord failed in? But they were ſtill faithleſs, continually breaking Covenant, erring from his dear and tender love, and drawing down the ſtrokes of his Wrath upon them, forſaking the guide of their Youth, forgetting the love of their Eſpouſals, continually ſtarting aſide from the right ſtate, wherein God pleaſed at firſt to ſet them, or at any time afterwards in any meaſure to reduce them.

Queſt. *How did God exerciſe and try them to the utmoſt, even till at length it was plainly manifeſt, that there was no firm keeping a People to him by Vertue of that Diſpenſation, but he muſt neceſſarily cut them off, chooſe another People, and take another courſe, if he would have a People for his Heart to love and delight in, and for them to enjoy and poſſeſs him?*

Anſ. He tryed them ſeveral ways, and in ſeveral States and Conditions; as *Firſt*, in a ſtate of Captivity in the Land of *Egypt*: *Secondly*, in a ſtate of Straits and continual Dependance upon God, even for Neceſſaries, in the Wilderneſs. *Thirdly*, in a ſtate of Enlargedneſs in the Land of *Canaan*, which flowed with plentiful proviſions for the outward man (which were alſo ſhadows and inſtructions concerning the inward Bleſſedneſs.) *Fourthly*, in often Captivities. *Fifthly*, in Returns to their Land again, with Settlement and Peace and many Bleſſings therein.

Queſt. *How did God try them in* Egypt?

Anſ. Firſt, with ſore Bondage and Oppreſſion from *Pharaoh* and the *Egyptians*. *Secondly*, with giving them the feeling of their ſtate, the ſence of their Bondage, and cauſing them to cry unto the Lord for Deliverance. *Thirdly*, in raiſing up a Deliverer, and giving them a Sign of the Deliverance by the hand of the Deliverer, in his ſmiting of an *Egyptian* and ſaving an *Hebrew*. *Fourthly*, in ſending the Deliverer to them with Promiſes of Deliverance, and with Signs and Symptoms of the Delivering Power. *Fifthly*, in Pardoning their Unbelief and Rebellions againſt him in *Egypt*, and ſhewing many Signs and Wonders for them in that Land, till at length he had brought them forth by his Mighty out-ſtretched Arm, even againſt the will and mind of *Pharaoh* and their Task-maſters.

Queſt. *How did God find them in* Egypt *upon this Tryal?*

Anſ. Very unbelieving, very ſtubborn, miſ-interpreting his Sign of Deliverance, reaſoning againſt his Promiſe, becauſe it came not ſo ſoon and after the manner they expected. When he lift up his hand to them to redeem them from under *Pharaoh*, to bring them forth of the Land of Bondage, to the good Land he had eſpied for them, and bid them forſake the Idolatrous Worſhips of *Egypt*, and not defile themſelves any longer therewith; becauſe he was now to become the Lord their God, and to appear in his power for them; yet they would not, *Ezek* 20. 5. &c. When *Moſes* would have reconciled an *Hebrew* to his Brother, he would not hear him, but upbraided him for ſlaying the *Egyptian*, not waiting on God to underſtand the Figure, but miſinterpreting and abuſing it in the Fleſhly mind. When the Deliverance ſucceeded not according to their expectations, they murmured againſt *Moſes* and *Aaron*: and when God ſent them again with a freſh Promiſe, they would not mind it. Yet God bare with all this in them, and did not caſt them off, but aſſwaged his Wrath, and ſtirred up his Love to make a further Tryal of them.

Queſt. *How did God try them in the Wilderneſs?*

Anſ. By many Temptations, Signs and Wonders; by powerful appearances for them againſt their Enemies; by bringing them into many ſtraits, by unexpected and impoſſible ſupplies (I mean impoſſible to the ſight or expectation of the outward eye) as with Bread from Heaven, Multitudes of Quails, Water from the Rock, keeping their Cloaths

and

and Shoes from wearing out and decaying. Likewise he gave them an Holy and Righteous Law to inform their Minds in Equity and Righteousness, directing them in an holy way, walking with God, and one towards another, and chalking out unto them an acceptable path of Worship: and this Law was delivered in great Majesty, dread and terrour, to cause a deep impression thereof upon their minds.

Quest. *How did God find them in the Wilderness?*

Ans. Full of discontent, full of murmuring, full of self-will, full of doubts and questionings concerning Gods Power. They did not wait on him, who had delivered them out of the hand of *Pharaoh*, and from under the *Egyptian* Task-masters, but they murmured against him. They did not wait for food, or water when they wanted, but distrusted and complained repining at *Moses* and *Aaron*, and sometimes talking of making a Captain to lead them backward. Neither were they content with the Provision which God allotted them (that was mean in their eyes) but they would have flesh: Though the *Manna*, the light Bread as they esteemed it) of Gods choice and with Gods Blessing, had been far better for them, than the flesh with his Curse, upon that Lust which asked it, and would not be content without it. Again, They would not go on towards *Canaan* or Fight when God would have them, and when his strength would have gone along with them: but when he forbad them, of their own will, and trusting to their own strength, they would go on and Fight. It is a sad record which *Moses* their tender Shepherd (who with the Eye of true Light had faithfully observed them) left concerning them, *Deut.* 9. 24. *You have been rebellious against the Lord, from the day that I knew you,*

Quest. *How did God deal with them in referrence to the Land of* Canaan?

Answ. First, He prepared them for it, *Secondly*, He dispossessed their Enemies, and placed them in it, giving them an Inheritance according to their own Will. *Thirdly*, He poured down Blessings upon them therein.

Quest. *How did God prepare them for the good Land?*

Answ. First, By many Afflictions and Exercises in the Wilderness, wherein he judged and wore out the rebellious Generation (who were consumed with dying) and raised up their Children in the aw and dread of his mighty Power. *Secondly*, by giving them a righteous Law to walk by in every respect, that they might not be to seek how to please God, or how to walk one towards another, or towards the Heathen among them, or round about them, but in every thing might be rightly instructed. *Thirdly*, By warning them of their own proneness to err from God, and of the Danger thereof, both in Relation to the loss of Mercies and drawing down of Judgments, that they might watch against the erring Nature and transgressing Spirit in their Hearts. *Fourthly*, by appointing a way of Sacrifice and Mediation, whereby God might be attoned, either for particular Persons, or for the Land in general. *Fifthly*, By directing them to a Principle as near to them, and more strong than the unrighteous Principle; whereby they might be preserved in the Obedience of the Law, and from out of the reach of the Curse.

Quest. *How did God find them in their own Land?*

Answ. That Generation which was thus prepared, thus taught, thus directed, walked sweetly with the Lord, and was a precious Savour in his Nostrils: but soon after the evil thing sprang up again in the Generations following, and they did quickly corrupt themselves, departing from the Lord, and running a whoring after their own hearts lusts, *Judg.* 2. 7, &c.

Quest. *How did God deal with them then?*

Answ. He brought Judgment upon Judgment, still weightier and weightier upon them, according as their need required, exercising loving kindness and mercy towards them, as much as possibly their Estate could bear. He sent his Prophets to forewarn them of the Wrath, that they might be spared, if possible: and when his Judgments and Severity came he mingled Mercy therewith, that by both he might try to the utmost, what they might be wrought to. He tryed them along while under the Judges and a long while under the Kings, often recovering them and setting them to rights, expecting the Fruit of his Rod and of his Love towards them.

Quest. *What was the Result of God's trying them under the Judges and Kings?*

Answ. They wearied out God's Prophets, yea, they wearied out the Lord also in that way of his Dispensation. They chose the false Prophets before the true, lying Divina-

vinations before the openings of Life, and dead Idols before the living God. The kindneſſes and Mercies of God were waſted upon them, for with his Love they were not drawn: the Bellows alſo were burnt, the Lead conſumed, the heat of the Furnace ſpent upon them, and yet their tin and droſs not purged away. Under the Judges they tried out the Lord's patient expectation of Good from his Delivering hand, inſomuch as he reſolved to deliver them no more, *Judg.* 10. 13. Under the Kings they were as unruly, (whether good Kings or bad Kings, given in Love or Wrath) inſomuch as the Lord ſaid, *Why ſhould ye be ſtriken any more? Ye will revolt more and more*, Iſa. 1. 5: There was indeed no bending of *Iſrael* after the Fleſh, and keeping him ſtrait to God, in that way of Diſpenſation: therefore muſt he be caſt off, even becoming reprobate Silver in the ſight of the whole Earth, becauſe the Lord would reject him.

Queſt. *How came* Iſrael *after the Fleſh to be rejected?*

Anſw. His day of Fleſh was out, and the day of Spirit was come, wherein the ſpiritual Glory (which was to ſucceed the ſhadows of the Fleſhly) was to be ſet up; and ſo he not ſeeing that, nor entring into that, his own Sun ſet, and he hath abode in the darkneſs unto this day,

Queſt. *How came he not to ſee the ſpiritual Glory?*

Anſw. Becauſe the Eye of the Fleſh was open in him, which Eye cannot ſee it. He read the Law in a gathered Light, in the Light of the earthly Wiſdom, and not in the Light of the Spring from whence it came, and then how could he poſſibly underſtand the Law aright? Could he then chuſe but ſet up the ſhadows of the Law, in the ſtead of the ſubſtance which was vailed therein? He read *Moſes* with the Eye which can ſee but to the Vail and not to the Glory which was revealed to *Moſes*, and which *Moſes* hid under the Vail. And thus likewiſe he beheld the Prophets, in the days of their appearance; not in the Light in which they appeared, but in the Light of his own Reaſon and Imaginations: and upon this ground the *Jews* ſtill choſe and cryed up the falſe Prophets but Perſecuted the true. Now not ſeeing *Moſes* in Spirit, nor the Prophets in Spirit, how could they ſee him who was greater than the Prophets, he looking ſo contemptibly to the ſight of that Eye, wherewith they expected to ſee him? It is the *Jew* in Spirit, who alone can ſee and own the *Meſſiah* in Spirit: yea no fleſhly *Jew* could poſſibly diſcern him then, whoſe eternal Life (Light and Power) was hid under ſo mean a Vail. He muſt be more than a *Jew* after the Fleſh who can own ſo much as the Law, or any of the Prophets in Spirit: and then ſurely it can require no leſs than inward *Jewſhip*, to diſcern the *Meſſiah* himſelf. They knew by the Letter, that then he was to come and to appear; but they could not know by their obſervations from the Letter which was he, but alone by the pointing of the Finger of the Spirit, which they were unacquainted with.

Queſt. *What did they do to him, not ſeeing his Glory?*

Anſw. They dealt with him as they had dealt with the Prophets before him, diſdained him that he ſhould claim to be the Son of God, ſlighted him, reviled him, reproached him, preferred *Moſes* and the Prophets above him (who all did but declare of him) yea at laſt they preferred a Thief and Murderer before him, and put him to Death after that manner that the Prophets had foretold they would do.

Queſt. *Did the Prophets foretel that the Jews would put the* Meſſiah *to Death?*

Anſw. Yea, very manifeſtly, with the manner and circumſtances thereof: *Daniel* ſaid plainly that the *Meſſiah* ſhould be cut off; though not for himſelf, Chap 9. 26. *Iſaiah* ſhews the Cauſe why he was cut off, *to wit*, *For the Tranſgreſſion of my People was the Stroke upon him*, chap. 53. 8. He was the Lamb without Spot, there was no Iniquity found in his Heart nor guile in his Mouth, but he offered up his ſpotleſs Soul (through the Eternal Spirit) as a ranſom for the Souls of Tranſgreſſors, and with his Bruiſe are they healed. *David* ſhews yet more particularly how he ſhould be cut off, *They pierced my Hands and my Feet*, Pſal. 22. 16. And *Zachary* ſaith, that afterwards in the day of their Viſitation, *They ſhall look upon him whom they have pierced*, Ch. 12. 10. Was he not betrayed by one of his own Table? (*Pſal.* 41. 9.) Did they not caſt Lots for his Garments? (*Pſal.* 22: 18.) Was not Gall alſo given him, and Vinegar to drink? (*Pſal.* 69. 21. Were not his Bones kept from being broken, according to the paſchal Lamb the Type; (*Exod.* 12. 46.) O that the *Jews* could read the Words of their own Prophets, in the Light of the Prophets, and not in the Light of man's Imagination, and then

Queſt. 7. *Where is the Spirit of the* Scribes *and* Phariſees *now to be found?*

Anſw. They in all Profeſſions (gatherings and walkings) that are ſtrict, zealous and Righteous according to their own underſtandings and apprehenſions of the Letter, and not according to the Spirit and Power of the endleſs Life, they are of, and in that Spirit.

Queſt. 8. *How may a man come out of the Spirit of the* Scribes *and* Phariſees, *and into the Spirit of Chriſt?*

Anſw. By coming to the Power of the endleſs Life, wherein Chriſts miniſtry is: wherein his Spirit is felt and miniſtreth. This ſhuts out all the deceits and devices of that Spirit, which lieth in wait to deceive. He may entangle the mind about the Letter, about the underſtanding of Scriptures, and Practices and Ordinances there: but he that begins in the Spirit (in the Power of Life, in the living demonſtration of Truth) is out of his compaſs; and there abiding, groweth up and remaineth out of his reach.

Queſt. 9. *How may a man come to the Power of the endleſs Life?*

Anſw. By waiting to feel it. There is ſomewhat of God near every man: which, his Spirit retiring & waiting on the Lord, the Lord will give him to feel, in the ſeaſons of his good pleaſure. For it is near man, not as a Talent alwayes to lye dead & buried: but to work in him, & bring him out of his own ſinful corrupt Nature into its holy pure Nature.

Queſt, 10. *How may a man feel and know the Power of this Life?*

Anſw. By its Nature, Properties, manner and end of working in the heart. It enlightens the Soul, it quickens to God, it draws the heart from that, which is manifeſtly and ſenſibly evil without diſpute, it opens the eye to ſee and diſcern that which is holy and good, inflaming the mind with deſires after it. Now this is the appearance of the holy one, who thus appears and begins to work; to draw the mind from that which is ſinfull, and deſtroyeth to that which is holy and ſaveth. Happy, O happy is he, who thus feels the drawing, quickning Spirit, and in faithfulneſs gives up thereto: For he (by the Spirit and Power of Life) ſhall feel *Cain*, the Sacrificer according to the Fleſh, *Iſhmael* the Seed of *Abraham* after the Fleſh, *Eſau* the firſt Birth, whoſe mind is in the earth; he ſhall feel theſe, I ſay, caſt out: and *Abel* the Righteous Seed, who lives and Sacrifices in the true Faith; *Iſaac* the Seed of Promiſe, *Jacob* the wreſtler with God, in the Power and ſtrength of his own Spirit, with the tears and ſupplications which are from his own Life, he ſhall feel (I ſay) this Nature, Birth and Spirit raiſed in him, and his ſoul in it living to God, and increaſing in union and fellowſhip with him.

Some Queſtions Anſwered concerning Blaſphemy and Blaſphemers.

Queſt. 1. *What is Blaſphemy?*

Anſw. IT is the reproaching or ſpeaking ill of the Truths or Name of God, in any of their appearances, or of them whom he hath choſen to bear his Name, or hold forth his Truth. To reproach the Name, or Truths of God as they have been held forth in former Ages, or as they are held forth in this Age; or to ſpeak evil of the Inſtrument he then choſe, or now chuſeth and maketh uſe of to hold them forth; This is Blaſphemy: and the Lord will not hold him guiltleſs who ſo doth, whatſoever he be.

Queſt. 2. *In which reſpect are men moſt liable to Blaſphemy? are they apteſt to reproach and ſpeak evil of Gods Truths, as they have been held forth in former Ages, and the Inſtruments by which God then held them forth? or are they apter to reproach and ſpeak evil of the Truths of God, as they are held forth in their Age, and the Inſtruments and miniſters who then hold them forth?*

Anſw. Men are not ſo liable to blaſpheme the truths (or Name) of God, as formerly held forth, or the meſſengers and miniſters of former Ages, as the preſent Truth and the preſent Miniſtry.

Queſt. 3. *How cometh that about, or why is it ſo?*

Anſw. Becauſe the Truths of former Ages, and the miniſtry therein, have wrought through

through the deceit and oppoſition, which withſtood them in their day, and have left a good Savour behind them; ſo that it would be hard, and diſadvantagious to the evil Spirit, to endeavour to bring a reproach over them. If men ſhould go about to revile *Moſes*, or the Prophets of old, Chriſt or his Apoſtles; who would give an ear to them? Surely very few, if any. But to cry up theſe and their Doctrine, and to endeavour to make the preſent diſpenſation of Truth appear to men, as if it were different from and contrary to theſe (of another nature, of another Spirit, tending to other ends, and towards the producing of other effects) This is a very ſubtile device, and advantagious an way of oppoſing the preſent truth and miniſtry with: and this way the Enemy hath taken all along. *Moſes*, in his day, had enemies and reſiſters: but after his death, we never hear him ſpoken againſt; but thoſe that withſtood the Prophets in after Ages, would honour the remembrance of *Moſes*. In Chriſts day, they would honour both *Moſes* and the Prophets: but Chriſt, and his Diſciples, and Apoſtles, were reproached as Blaſphemers and Deceivers. After that age, Chriſt and his Apoſtles were generally acknowledged, as well as *Moſes* and the Prophets: but yet they that were in the ſame Spirit, in the ſame Life, in the ſame Nature, have afterwards ſtill been perſecuted, and oppoſed by the preſent Age.

Queſt. 4. *Who are the great Blaſphemers in every Age?*

Anſw. They which profeſs Truth, but are not in the Power and Life of that which they profeſs. And among theſe, thoſe eſpecially, who have had any taſt of the Power: For if theſe turn from the Power, which it pleaſed God to give them ſome taſt of, they are given up by God to deluſion, deviliſhneſs, ſubtilty, and enmity, above all others. For as the Blaſphemy (which I am ſpeaking of) is above truth, and the Name of Chriſt: ſo it is chiefly to be found among thoſe who pretend to his Name. Thoſe that have the outward Name, Knowledge, and talke about the Name, about Chriſt, about the heavenly things; theſe Blaſpheme and Reproach thoſe who have and are in the thing it ſelf, who dwell in heaven, and worſhip in the heavenly place, even in the true Tabernacle which God hath pitched, and not man. Theſe bring their Knowledge, Wiſdom, Scriptures, Experiences, Obſervations, and all that ever they can reap and rend, againſt the preſent Power, and Life of Truth.

Queſt. 5. *How come men, who pretend to truth, and to ſeek after it, to run into this grievous and dangerous Blaſphemy?*

Anſw. By reaſon of their not being in that, which demonſtrateth the truth in the holy Power and Nature thereof. They want its Light and Demonſtration, and ſo underſtand things out of it: and in this their own miſunderſtanding turn againſt that, which ſhould enlighten, ſanctify and preſerve them, Now, not being in that (but in another thing) not being in the true Spirit, in the true Light, in the true Knowledge, in the true ſenſe and underſtanding, they muſt needs err and misjudge: and the greater their Knowledge, Ability, Wiſdom, and Zeal is, the more deſperate, and dangerous is their path of error, both to themſelves and others. Who erred ſo dangerouſly in that day, as the *Scribes and Phariſees*, which by their Wiſdom, knowledge and skill in the Scriptures, would diſpute againſt Chriſt, prove he was not (he could not be) the *Meſſiah*, according to the Scriptures (bidding men ſearch the Scriptures, and ſee if any Prophet came out of *Gallilee*, *Joh.* 7. 52.) judged him, who was indeed the holy one (who loved Righteouſneſs, and hated Iniquity) an unholy one, a Sinner and Companion of Sinners, a Blaſphemer, Deceiver *&c*? And in the ſame Spirit the ſtricter a man is, and the more he knows, and the more confident he is of his knowledge, and skill in the Scriptures, the more deſperately and dangerouſly will he venture, to oppoſe the appearance of the Spirit and Power of the Lord Jeſus in this day.

Queſt. 6. *How come they who have ſo much literal knowledge of Scriptures, and and have had a true ſenſe and experience (ſome of them) of the things of God, to be out of that which demonſtrateth the truth?*

Anſw. By their turning from it, and rejecting it. The *Scribes* and *Phariſees* rejected the counſel of God, againſt themſelves. There is but one thing can open the eyes, and the *Scribes* and *Phariſees* turned againſt it, believing that their eyes were

opened already, by the Light and knowledge which they had received from *Moſes*. *Moſes*, ſaid they, *we know God ſpeaks to: but as for this fellow, we know not from whence he is.* And juſt ſo is it now: O that ye could read, whoſe ſtate it is.

Queſt. *Why do they turn from it and reject it?*

Anſw. Becauſe it anſwers not their expectations. That appearance of Chriſt in Fleſh in that day, did not anſwer the expectations of the *Scribes* and *Phariſees*. And this appearance of Chriſt in his holy Spirit and Power after the Apoſtacy, doth not anſwer the expectations of many now. And ſo, not appearing as what they look for, as what they have expected, according to their apprehenſions and underſtanding of the Scriptures, they cannot (ſo ſtanding and believing) wait, but turn from it, and turn the Scriptures againſt it, as the *Scribes* and *Phariſees* turned the Scriptures againſt that appearance of Chriſt.

Now, O that men, that have any deſires after truth, might not run into this kind of Blaſphemy, and ſo thereby provoke and turn that Spirit and Power of Life againſt them, which alone is able to ſave them. For the Spirit and Power of the Lord turneth againſt the other Spirit, in all its devices and transformings, and againſt them who are joyned to that Spirit. And as the eye of the Lord is chiefly upon his preſent miniſtration of truth in the preſent age to mind that, to bleſs that, to appear in that: ſo his Spirit moſt turneth againſt that which oppoſeth and ſeeketh to overturn it. Yea little do men know, what they have loſt from God, as to themſelves and their own ſtates, and what they are become in his Sight, by their oppoſing the preſent diſpenſation and miniſtration of truth; even as little do many know in this day, as the *Scribes* and *Phariſees* did, (in their day) what they brought upon themſelves and others, whom they infected (by their falſe knowledge and wrong expounding and managing of the Scriptures) with a prejudiced Spirit againſt Chriſt.

The Lord did promiſe that he would become the Shepherd, and gather his ſheep himſelf, after the cloudy and dark day. He is come to ſeek out, to gather, to heal, to bind up, to comfort, to preſerve *&c.* He is known, he is witneſſed, he is received; his Life, Vertue, Healing and Saving Power is felt. Let men reproach and revile it never ſo much, yet it is known to be the Thing, the Pearl, the Seed of the Kingdom *&c.* Yea and he that receiveth it, and is born of it, knoweth that he is of God, and hath the true nature of Life, and true language from God; which that, which knoweth God, heareth; but that which is not of God, cannot hear.

A Queſtion concerning Miracles Anſwered.

Queſt. 1. *IF this be a new diſperſation of the life and power of God, even of the preaching of the everlaſting Goſpel again after the Apoſtacy, why is it not accompanied with outward miracles now, as formerly it was? I ſay outward miracles, becauſe it is accompanied with inward miracles. For the lame (that could never ſet Step in the path of life) do now walk: the eyes, that were blind, are opened and do now ſee: the ears that were deaf, have been unſtopped and do now hear: the Lepers inwardly (who were all overſpread with ſin and corruption) have been waſhed, cleanſed and healed by the pure power: yea the dead inwardly have been quickened, raiſed, turned to him that lives for evermore, have received life from him, and do live in him and with him. Now theſe are mighty things, wonderful miracles, even the ſubſtance of the miracles, which were wrought under the Law, and which Chriſt himſelf wrought outwardly. For it was not the outward healing, which is Salvation, Life and Power chiefly aimed at therein: but to point men by that, to the thing which was to work the inward; that they might take notice of it, know it, come to it, and wait upon it, to be made partakers of the inward health and ſalvation by it. Yet ſeeing in that day Chriſt did then pleaſe to put forth his power outwardly, to point to and witneſs of the inward, why doth he not do ſo now?*

Anſw.

Anſw. The nature of the preſent diſpenſation doth not require it. For preſent diſpenſation of life, is to bring men to the principle of life which is within them (which is the ſum and ſubſtance of all former diſpenſations :) and to bring them to this, there doth not need any thing of a miraculous nature outwardly; but the witneſs, demonſtration and enlightening of the ſpirit inwardly. Now when the outward Law was to be received, then the Lord ſaw need of outward Miracles to confirm it: ſo alſo in the Prophets dayes, while that diſpenſation held, till towards the coming of Chriſt. And when Chriſt came, in the body prepared by the Father, it pleaſed the Lord to confirm (by outward viſible demonſtrations of his Power in him) that this was he. Likewiſe afterwards, the Apoſtles having the doctrine concerning that appearance to preach aud teſtify to the World, the Lord was alſo pleaſed and ſaw good to confirm it by Miracles. But now there is not any new doctrine to be preached. The doctrine concerning Chriſt is the ſame that it was, the very ſame that the Apoſtles preached. Neither is there any need of confirming it now: for it is generally believed among profeſſors of all ſorts: as Chriſts Birth, preaching, living holily, dying (offering himſelf up as a ſacrifice for ſin) riſing, aſcending, ſitting at the right hand of the Father *&c.* who doubts of theſe things? But under all this Knowledge men hide their Sins, their luſts and corruptions, ſerving not the Lord (not truly fearing, believing in and obeying him) but his enemies, and are become corrupt like unto the Heathen; being in words Chriſtians, but as to the holy converſation and Power of the endleſs Life, as far from it as the very Heathen. Therefore hath the Lord viſited the world in this ſtate, and ſent forth what he judged meet for it in this ſtate, to wit, not a miniſtry to preach over that doctrine, under which the Chriſtian world had corrupted themſelves; but to point to the principle of Life, wherein is the Light and Power to diſcover, lead from and waſh away this corruption. And with this miniſtry, there goeth a power, to reach the heart and raiſe the witneſs, in all that hear in fear and in the ſenſe, and dread of God; ſo that the witneſs preſently anſwers, and the mind is inwardly ſatisfied, knows the thing, and turns to it. Now this (and the effect of this) is beyond miracles, and the ſatisfaction or aſſurance which they can afford. For miracles leave a diſpute in the mind, (Notwithſtanding all the miracles Chriſt ſhewed, there was yet a diſpute and diſatisfaction in the minds of many concerning him.) But he that feels the thing it ſelf in the true principle, where the demonſtration and certainty of the Spirits aſſurance is received; he is paſt diſpute, and is gone a degree in the nature of things, beyond that ſatisfaction, which miracles can afford. He is out of that ſtate and mind, which asketh a ſign, or ſeeketh confirmation by a ſign. So that men ought to take heed, how they expect or call for miracles now, as the *Jews* did to Chriſt for a ſign of old: for that is not the temper of mind, which this diſpenſation is to anſwer, but rather to draw men out from thence into a principle, into the new Life and Spirit it ſelf; where full demonſtrations (of a deeper nature) are given to the Soul, there outward miracles are. Feel the Power that is revealed, feel the Life that is made manifeſt, let in the Light of the day which ſhines; This will ſcatter the darkneſs from thee, and clear up the things of the day unto thee. The pure miniſtration of Power, the pure miniſtration of Life, the Light of the everlaſting day is come: O wait the opening of the [illegible] eye that ſees it, and conceived and brought forth in the womb of it.

Some

Some further Queſtions Anſwered concerning the new Covenant.

Queſt. 1. *WHat were thoſe dayes, after which the new Covenant was to be made?*

Anſw. They were the days of the Law and Prophets, the dayes of the firſt Covenant, the dayes of God's exerciſing and making triall of that outward People the Jews, by his outward and literall Covenant. After the full expiring of thoſe dayes, another Covenant was to be made.

Queſt. *What are the dayes wherein the new Covenant is made?*

Anſw. They are the dayes of Chriſt, the dayes of his Power, the dayes of the miniſtration of his Spirit.

Queſt. 3. *What is the houſe of* Iſrael *and* Judah, *with which this new Covenant is to be made? is it the* Iſrael *and* Judah *according to the Fleſh? the* Iſrael *and* Judah *according to the old Covenant; or according to the new?*

Anſw. When the old Covenant is paſſed away, the conſideration of *Iſrael* and *Judah* (after the Fleſh) paſſed away alſo: and the new Covenant is fitted for and made with the new *Iſrael* and *Judah*: ſo that (as the Apoſtle ſaid) *He is not* (now, according to this Covenant) a *Jew, that is one outward; nor is that circumciſion, which is outward in the Fleſh: but he is a* Jew, *which is one inward* &c. The Goſpel breaks down the outward conſideration between *Jew* and *Gentile*, and brings up another conſideration in both: ſo that the Promiſes and bleſſings are not to either in their old ſtate, but as they are gathered into, and ſpring up in the new Seed.

Queſt. 4. *Is this Covenant faultleſs? doth it mend that which God found amiſs in the other? doth it keep more firmly to him, than the other did? is there no falling away from it?*

Anſw. Yes, it is faultleſs, it doth help the deceits of the other. It doth keep more firmly to God. There is no falling away from it by thoſe, with whom it is fully made, and who are eſtabliſhed in it. But in the paſſage and travel, there is danger to the Soul, which is not faithfull, and watchfull, leſt it be drawn from that, which gives it right to, and entrance into the Covenant. For as the beginning is in the Faith, and in the obedience: ſo is the continuance, growth and progreſs. Thus the Goſpel was preached, *He that believeth, and is Baptized, ſhall be ſaved*: which believing includes not only a beginning to believe, but a going on therein, and continuing to the end. For ſo is the Promiſe and word of Chriſt, *He that continueth to the end, ſhall be ſaved.* But if any man draw back from the Lord, from his Spirit, and return into the way of Death with the other Spirit, the Soul of the Lord will have no pleaſure in him.

Object. *But then this alſo is like the firſt Covenant, depending upon the Creature, and is defective as the other was.*

Anſw. No; This Covenant doth not depend upon the Creature: but upon Gods Love, Mercy and Power, which hath no limits in this Covenant, but may extend it ſelf as far and as long as it pleaſeth. It dependeth upon the principle of his Life, upon the Power of his Spirit freely diſpenſed to the Creature: yet the Creature that will reap and enjoy this, muſt come to it in the Faith and Power which is of the Principle, and in the ſame muſt abide with it. For God forceth none to come, but draweth and maketh willing: neither doth he force any to ſtay, but perſwadeth and maketh willing to ſtay. This is the manner of his working, the day of his Power. But now, if the ſoul hearken to the other Spirit and his drawings, and depart from the Lord, and will not hearken and be won again, the Love and Pleaſure of the Lord turns from it, even according to the Law of this Covenant. For there is a Law of this Covenant, according to the nature of it (according

cording to which the Lord works) as well as was in the other.

Now ſearch ye the Scriptures concerning this thing,. Is there any Promiſe of Salvation, but upon coming to the Son, or to them that come, without abiding? Did not Chriſt tell his own diſciples, that as they were in the Vine, in his Love: So they muſt abide there? It was the Law his Father gave him: and the ſame Law he giveth them. It is natural to man to backſlide: and in his backſliding from that wherein is the Life and Vertue, how can he but miſs of the Life and Vertue of it? Therefore in this Covenant, the Lord hath provided that which will heal the backſlidings, which will work out all in man freely, which will powerfully preſerve him, &c. But he muſt come to it (he muſt come to the Son, he muſt come to the Waters) and he muſt alſo abide there. Yet this is not required of him to do of himſelf neither, according to the Law and courſe of the old Covenant: but of him in the new ability; which is in the new Principle of Life, wherein he is daily to receive it: yea it is with him and near him; as near him to be daily drawing him into and preſerving him in Life, and within the limits of the Covenant, as the Tempter is to be drawing him into ſinning againſt the Covenant, and ſo into death.

Queſt. 4. *What doth God promiſe to do, for the new houſe of* Iſrael *and* Judah, *in this new Covenant.*

Anſw. He Promiſeth to put his Laws into their mind, and write them in their Hearts. (O happy he that knoweth theſe Laws, this Mind, this Heart, this manner of writing.) He promiſeth to be their God, and that they ſhall be his People (This Covenant is a Powerfull Covenant, it will make ſo indeed.) He Promiſeth to become their Teacher, and ſuch a Teacher as all ſhall know him, from the leaſt to the greateſt, even ſo as they ſhall not need to ſeek out abroad after the Knowledge of him. (It is ſo, where this Covenant is made, even with the leaſt with whom it is compleated: but it is not ſo where it is only begun, or in ſome few degrees carried on.) He promiſeth to take away that, which alone is able to hinder the good things of the Covenant: for he will be mercifull to their unrighteouſneſs and their Sins and Iniquities will he remember no more. This alſo is witneſſed, according to the Souls growth in and receiving into it the ſtrength of the Covenant. For many find ſinning againſt the Covenant, and the remembring of their Iniquities, in their paſſage; yea Judgment doth continue in the refining time, till that be made to paſs away thereby which the Judgment is to: but in the Covenant it ſelf is Reſt, Joy, Peace, Satisfaction, Life and Powerful Redemption and Righteouſneſs for evermore.

Queſt, 5. *How is this Covenant made, and how doth the Soul enter into it, grow up in it, and reap and enjoy the Sweet bleſſings and Promiſes of it?*

Anſw. It is made in the Faith and Obedience of the Soul to the Goſpel, to the Power of the endleſs Life; It is made according to the Promiſe. The Promiſe is to him that believes and obeys the Goſpel. There is no other way into it but union with Chriſt in the Faith, from which flows Obedience to the holy commands and requirings of his Spirit. All unbelief and diſobedience is out of this holy, bleſſed Covenant. They are ſtops in the way, and hinder the Soul both from entring into, and from abiding in the Covenant; yea the Gates of Hell may eaſily prevail againſt them, who do not believe, obey, watch and pray, but enter into the Temptations of the enemy, which draw into death, as the motions and requirings of the Spirit lead into Life.

A brief Account concerning ſilent Meetings, the Nature, Uſe, Intent and Benefit of them.

This is a great myſtery, hid from the eye of man, who is run from the inward Life, into outward Obſervations. He connot ſee, either that this is required by the Lord of his People, or any Edification therein, or Benefit thereby; But to the mind that is drawn inward the thing is plain, and the building up hereby in the Life of God, and fellowſhip one with another therein, is ſweetly felt, and precious refreſhment from the Preſence of the Lord received by them, who ſingly herein wait upon him, according to the leadings and requirings of his holy Spirit. Now to open the thing a little to the upright hearted, if the Lord pleaſe.

After the mind is in ſome meaſure turned to the Lord, his quicknings felt, his ſeed beginning to ariſe and ſpring up in the heart, then the fleſh is to be ſilent before him, and the ſoul to wait upon him (and for his further appearings) in that meaſure of Life which is already revealed. Now this is a great thing to know fleſh ſilenced, to feel the reaſoning thoughts and diſcourſes of the fleſhly mind ſtilled, and the Wiſdom, Light and guidance of Gods Spirit waited for. For man is to come into the poverty of Self, into the abaſedneſs, into the nothingneſs, into the ſilence of his Spirit before the Lord, into the putting off of all his Knowledge, Wiſdom, Underſtanding, Abilities, all that he is, hath done or can do out of this meaſure of Life, into which he is to travel, that he may be clothed and filled with the Nature, Spirit and Power of the Lord.

Now in this meaſure of Life which is of Chriſt, (and in which Chriſt is in this and appears to the Soul) there is the Power of Life and Death: Power to kill to the fleſh, and Power to quicken to God: Power to ceaſe the Soul to ceaſe from its own workings, and Power to work in, and for the Soul, what God requires, and what is acceptable in his Sight. And this God is to be Waited upon and Worſhiped continually (both in private and in publick) according as his Spirit draws and teaches.

For the Lord requireth of his People not only to worſhip him apart, but to meet together to Worſhip him, in the ſeaſons and according to the drawings of his Spirit: And they that are taught of him, dare not forſake the aſſembling of themſelves together, as the manner of ſome is, but watch againſt the temptations and ſnares, which the enemy layes to deceive them there-from, and to diſturb their ſenſe by, that they might not feel the drawings of the Father thereunto.

And this is the manner of their worſhip. They are to wait upon the Lord to meet in the ſilence of Fleſh, and to watch for the ſtirrings of his Life, and the breakings forth of his Power amongſt them. And in the breakings forth of that Power they may pray, ſpeak, exhort, rebuke, ſing or mourn, &c. according as the Spirit teaches, requires and gives utterance. But if the Spirit do not require to ſpeak and give to utter, then every one is to ſit ſtill in his place (in his heavenly place, I mean) feeling his own meaſure, feeding thereupon, receiving therefrom (into his Spirit) what the Lord giveth. Now in this is edifying, pure edifying, pretious edifying; his Soul who thus waits, is hereby particularly edified by the Spirit of the Lord at every meeting. And then alſo there is the Life of the whole felt, in every veſſel that is turned to its meaſure; inſomuch as the warmth of Life in each Veſſel, doth not only warm the particular, but they are like an heap of freſh and living coals, warming one another, inſomuch as a great ſtrength, freſhneſs, and vigour of Life flows into all. And if any be burthened, tempted, buffetted by Satan, bowed down, overborn, languiſhing, afflicted, diſtreſſed, &c. the eſtate of ſuch is felt in Spirit, and ſecret cries, or open (as the Lord

Lord pleaſeth) aſcend up to the Lord for them, and they many times find eaſe and relief, in a few words ſpoken, or without words, if it be the ſeaſon of their help and relief with the Lord.

For abſolutely ſilent meetings (wherein there is a reſolution not to ſpeak) we know not: but we wait on the Lord, either to feel him in words, or in ſilence of Spirit without words; as he pleaſeth. And that which we aim at, and are inſtructed to by the Spirit of the Lord as to ſilent meetings, is that the Fleſh in every one be kept ſilent, and that there be no building up, but in the Spirit and Power of the Lord.

Now there are ſeveral States of People. Some feel little of the Lords preſence; but feel temptations and thoughts, with many wandrings and roveings of mind. Theſe are not yet acquainted with the Power, or at leaſt know not its dominion, but rather feel dominion of the evil over the good in them. And this is a ſore travelling and mournfull State, and meetings to ſuch as theſe (many times) may ſeem, as to themſelves, rather for the worſe than for the better, Yet even theſe, turning (as much as may be) from ſuch things, and cleaving, (or at leaſt, in truth of heart deſiring to cleave) to that which diſliketh or witneſſeth againſt them, have aeceptance with the Lord herein: and continuing to wait in this trouble and diſtreſs (keeping cloſe to meetings, in fear and ſubjection to the Lord who requireth it, though with little appearing benefit) do reap an hidden benefit at preſent, and ſhall reap a more clear and manifeſt benefit afterwards, as the Lord waſteth and weareth out that in them, wherein the darkneſs hath its ſtrength. Now to evidence that the Lord doth require theſe ſilent meetings, or meetings after this manner ſilent, it may thus appear.

God is to be worſhiped in Spirit in his own Power and Life, and this is at his own diſpoſe. His Church is a gathering in the Spirit. If any man ſpeak there, he muſt ſpeak as the Oracle of God, as the veſſel out of which God ſpeaks; as the Trumpet out of which he gives the ſound. Therefore there is to be a waiting in ſilence, till the Spirit of the Lord move to ſpeak, and alſo gives words to ſpeak. For a man is not to ſpeak his own words, or in his own wiſdom or time: but the Spirits words, in the Spirits wiſdom and time, which is when he moves and gives to ſpeak. And ſeeing the Spirit inwardly nouriſheth, when he giveth not to ſpeak words, the inward ſenſe and nouriſhment is to be waited for, and received as it was given when there are no words. Yea the miniſtry of the Spirit and Life, is more cloſe and immediate when without words, then when with words, as have been often felt, and is faithfully teſtified by many witneſſes. Eye hath not ſeen nor ear heard, neither hath entred into the heart of man, how and what things God reveals to his Children by his Spirit, when they wait upon him in his pure fear, and worſhip and converſe with him in ſpirit: for then the Fountain of the great deep is unſealed, and the everlaſting ſprings ſurely give up the pure and Living Water.

THE END

Life and Immortality brought to Light through the Goſpel. Being a true diſcovery of the Nature and Ground of the *Religion* and *Kingdom* of CHRIST, In ſeveral weighty *Queries* propounded; and other ſerious *Matters* treated of, highly Importing the Eternal Salvation of Souls.

Written by Iſaac Penington, *in the time of his Impriſonment at* Reading-Goal.

The Preface to the Reader.

THE Goſpel is the Power of God *unto Salvation. O bleſſed is he, who meets with that which Powerfully ſaves. Moſt Mens Religion is but a talk, and Profeſſion of that, which they have not: and what will ſuch a kind of Religion avail, when it comes to be tryed by the piercing Fire of the Spirit of burning, and pure (Impartial) judgment. Neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature. Alas, how few know that? And yet if any man be in Chriſt, he is a new Creature: old things are paſſed away, and all things become new there. Who can bear the deciſion of this Tryal? for many pretend to be in Chriſt, and yet they themſelves are ſtill in the old Nature and Spirit. Be not deceived, ſaith the Apoſtle, God is not mocked. Alas, how many are deceived about their Religion; Indeed it is impoſſible for a man not to be deceived, who knoweth not the anointing, nor is taught his Religion by the anointing. He is Truth and no Lye, and he teacheth Truth and no Lye: but mens apprehenſions and concealings, upon the holy Scriptures and Myſteries of God's Kingdom are but like themſelves: empty and vain. O that men could ſee with the true eye, hear with the true ear, underſtand with the true heart! Then might they know indeed, and come to witneſs the Ethiopian skin waſhed, and the Leopard Spots changed: but till then, they may change from one opinion to another, and from one Profeſſion and way of Religion to another, and yet in Nature, Spirit, Mind and heart, yea and in Converſation alſo, (as to the ſubſtance thereof) remain ſtill one and the ſame. And what will become of men, whoſe hope is in their Religion, in their knowledge of Chriſt, in their Faith, in their Worſhip,* &c. *if all theſe, when they come to be tryed ſhall be found wanting of the true Nature and Vertue, and condemned by the Lord for dead and dry! O that men knew what ſhould be yoaked down, what ſhould be turned from and denied, how gloriouſly and takingly ſoever it appears! All fleſh is graſs, all fleſhly Knowledge and Religion muſt paſs away. That which the earthly man can comprehend in his underſtanding, is but the outward, the fleſhly part of Religion: the Spiritual Knowledge, the living Knowledge is reſerved for, and given to the Spiritual capacity and underſtanding, which the Children of the moſt high received in the new Birth, and holy Begettings of Life.*

Here are ſome queries held forth in love to thee, Reader, to bring thee to a true ſenſe in many weighty matters. They are not of a confounding (unleſs it be, to that part which is not to know) but of an opening Nature; they were ſweet to my taſte, which (as in Gods preſence, and by the Vertue of his Life and Spirit flowing in me) reliſhed the things queried of. I deſire they may be profitable to thee alſo, and that thou mayeſt witneſs the guidance of Gods Spirit, leading thee into and giving thee faithfully to walk in the way that leads to eternal reſt. For our dayes in this World are but for a moment, and then we muſt be Judged, and diſpoſed of by the Lord, for ever: each Perſon according to the Nature and Spirit he is of, and according to the deeds done in the Body, whether they have been good or evil. The Lord give thee ſo to conſider thy wayes, that thou mayeſt apply thy heart to true Wiſdom, which conſiſts

in

in fearing God, and departing from evil, which the leaſt child, that is taught of God, learns; and thoſe that are grown up in Holineſs and Righteouſneſs, are skilfull and perfect in; So that they cannot do any thing againſt the Truth, but in and for the Truth.

There are alſo ſome queſtions anſwered, one about Preaching the Goſpel after the Apoſtacy, another about the reaſon of Gods not teaching others what it pleaſeth him to teach us, and the way of his teaching us. There is likewiſe ſomewhat concerning the three-fold appearance of Chriſt, and touching Mount Sinai, *from whence the Law of the Letter was given, and* Mount Sion, *from whence the Law of the Spirit goes forth; as likewiſe concerning the Temple and Sacrifices under the Goſpel, and of the way to know ones Election and to obtain full aſſurance thereof,* &c. *All theſe ſprang from Life in my Heart, for thy ſake who breatheſt after the Lord, and after his pure way and holy path of Life, and who Readeſt in humility, fear and uprightneſs: and my Prayers to the God of my Life goe along with them, that thy heart may be opened* by him, *in the Reading of them, and that thou mayeſt have the ſenſe of them in the ſhinings* of his Light *in thine own heart, whoſe work it is to cauſe it to ſhine out of the darkneſs that his Glorious Goſpel may not be hid from the Sons of men, but through the Virtue, Power and operation of the Spirit of Truth (which firſt convinceth of ſin, and then leadeth out of it, into that which is pure and holy, they may come to be acquainted with the myſtery of Life, which hath been hid from Ages and generations, but is now made manifeſt to Gods Children and Sanctified ones: which being made manifeſt to them, is revealed and known to be* Chriſt in them, the hope of Glory. *The Lord grant thou mayeſt know & experience him to be ſo to thee & in thee,* Amen.

A few Words in general, to thoſe that deſire the Knowledge of the True GOD.

The Inſpiration of the Almighty, giveth Underſtanding.
We know that the Son of God *is come, and hath given us an Underſtanding, that we may know him that is True.*

IT is a great Matter to receive an Underſtanding from the *Lord*; which, 'till a Man doth, his Knowledge is neither True, Living, nor Saving.

Now, he that would receive an Underſtanding from the *Lord*, muſt wait to know the Beginnings of the New and Holy Underſtanding; and what that Underſtanding and Knowledge is, which ſtands in the way thereof, and how to part therewith: And then he muſt faithfully loſe, and part with it, for the other; which is Pure, True, and Heavenly.

And when a Man hath received an Underſtanding from the *Lord*, then he may weigh, conſider, and come to know things aright: But till then, deceit will lodge in his Heart, and have Power over him; and his very Wiſdom and Knowledge will pervert him, and turn him aſide from the way of Life and Truth. The Wiſe profeſſing *Jews* were hindered from owning the *Meſſiah*, by the very Knowledge which they had gathered and comprehended out of the Letter of the Scriptures.

But if a Man hath received an Underſtanding from the *Lord*, in meaſure; yet it is an hard matter to keep to that Underſtanding; and he muſt lye very low and humble, who ſo doth. Oh, What a continual Watch hath my Soul had (and ſtill hath) againſt that Part wherein my Religion formerly ſtood! For, though the *Lord* had reached to the pure Seed of Life in me, and had quickned my Soul thereby; yet I knew not how to turn to the Seed, and abide in the Seed, and to hold my Knowledge and Life there: but was ſtill ſtriving to live and know (and

(comprehend and practiſe) in a part above the Seed: and there the enemy was ſtill too hard for me, and did often deprive me of the benefit or right uſe of what the Lord had wrought in me, and freely beſtowed upon me.

Alaſs, who can underſtand this voice! Surely it is very hard for any ſo to do, but ſuch who have had ſome ſenſible and lively experience thereof in themſelves: but for want of this Knowledge, Senſe and Experience, many are deeply deceived concerning the Lord Jeſus Chriſt, and the ſtate of their own Souls concerning Faith in him, Love to him, Pardon of Sin and Juſtification in and through him, Regeneration and Sanctification by his Spirit, and concerning walking in the way of Holineſs and obeying his commands; and ſo err in heart exceedingly (both in Doctrine and Practice) concerning the weighty things which appertain to Salvation.

Now I having erred in time paſt in my former Profeſſions, and been deeply perplexed and diſtreſſed, through my erring from the holy Seed, Spirit and Power of Life: bear with me, bear with me, yea I ſay again, bear with me if I pity others, and ſincerely deſire that their eyes may be opened to ſee the Pure, Living, Holy, Undefiled way, in which no defiled Spirit can walk; but a man muſt be truly made alive, and truly cleanſed in mind and Spirit, before he can walk in this way. Now, if we experimentally, moſt tenderly and in true Love witneſs, from the God of Life and Salvation, where the Life of the Lord Jeſus Chriſt, and the cleanſing of his blood and Spirit is met with; and that according to the plain Teſtimony of the Scriptures: why are ye offended with us for our Love, and for telling you the truth, as the Lord hath opened our eyes, and taught us to ſee, and read it in the Scriptures of truth, and as we have experimentally found it in Jeſus?

Well, The Lord knoweth how we are many times mourning and praying for you, while ye are reviling and backbiting us: for we know the way and courſe of that Spirit, wherein ye oppoſe us. And, O that ye your ſelves alſo did know what Spirit it is, which thus acts you! for then, ſurely, ye would confeſs it to be the very ſame which oppoſed Chriſt in the dayes of his Fleſh, having only a different cover and way of appearance; That, crying him up as to come, This, as, already come; but both denying him who is the *Meſſiah*. For, in that ye deny his Spirit, Life, Appearance and Power in the leaſt of his, ye deny him. O that ye could feel the tender bowels, truth of heart and true underſtanding from Gods holy Spirit, wherein this is written! O that ye could rightly diſtinguiſh between the pretious and the vile; and not call that vile, which in Gods ſight is pretious; nor that pretious, which in Gods ſight is vile. Ye muſt feel the Holy Seed, the Living of God Judge in you, and ye judge only in that, or ye will err in Judging according to the appearance, and not judge the righteous Judgment.

Reading-Goal, 26th.
of the 3d. *Month*
1671.

J. P.

Life

Life and Immortality brought to light by the Goſpel, being a true Diſcovery of the Nature, and ground of the Religion, and Kingdom of Chriſt, &c.

I

Some Queries concerning the State of the Church, as it was in the Apoſtles dayes, and was to be afterwards.

Quer. 1. WAs not the Church exceeding Beautiful and in heavenly Glory, in the dayes of the Apoſtles? did ſhe only travel after Life and Glory? did ſhe not alſo bring forth? did ſhe not witneſs the Kingdom come, the Power come, the Eternal Life come? and did ſhe not partake thereof and dwell therein? Was ſhe not a woman clothed with the Sun, and the Moon under her feet, and Crowned with a Crown of twelve Stars? yea did ſhe not bring forth the man-Child, which was to rule all Nations with a rod of Iron? who can read this State who is not in ſome meaſure a partaker of the ſame Glory?

Quer. 2, Was not this Heaven afterwards wrapped up, rolled up, and did not this Glory paſs away? did not the great red Dragon fight with the Woman? and did ſhe not fly into the wilderneſs, and was not the man-Child caught up to God? & did not the remnant of her Seed (who had the teſtimony of Jeſus, and who kept his Commandments) teſtifie and propheſie in ſackcloth? Read the 11 and 12 Chapter of the *Revel.*

Quer. 3. Upon the flight of the true Church into the wilderneſs (when ſhe was thus gone out of Sight) did not the falſe Church ſtart up, which made a Glorious and taking appearance in the World, to the eye of mans Wiſdom? did not ſhee ſit upon a Scarlet coloured beaſt (Wiſe and ſtrong) having Seaven heads and ten horns? Was ſhe not arrayed in purple and ſcarlet colour, and decked with Gold and pretious ſtones and pearls, having a golden Cup in her hand making the Kings, Nations and Inhabitants of the earth drunk with the Wine of her fornication? What do thoſe things mean? what did the Wiſdom of God thus deſcribe her for?

Quer. 4. What did the true Church carry into the Wilderneſs with her, & what did ſhe leave behind her? did not the Temple, the Altar and the true Worſhipers go along with her? did not the Gentiles, ſuch as were not true *Jews*, ſuch as could not come iuto the Temple (but only into the outward Court, and Worſhip there) did not theſe ſtay behind? and had not theſe Gentiles henceforth (from the true Church its flight into the Wilderneſs) the outward Court given to them, that they might make uſe of it (and worſhip in it) as much as they would? The Virtue, the Life, the Power, the Spirit being taken away, & removed with the true Church which fled into the Wilderneſs; what did God regard the outward? *leave it out of my Meaſure*, ſaith the Lord, *and give it to the Gentiles* Revel. 11 2.

Quer. 5. What is the Cup, the golden Cup, which this falſe Church hath in her hand, wherein are ſorceries and witchcrafts, wherewith ſhe bewitcheth People and maketh them drunk? Is it not a Glorious appearance of things, without the true Life and Power? Doctrines concerning God, Doctrines concerning Chriſt, Doctrines concerning Worſhip, Doctrines concerning Sanctity? &c. Yea, but the Spirit, the Life, the Power that was in the Apoſtles dayes is wanting. What remains of theſe, is to be found with the true Church in the wilderneſs (the Bloud of whoſe ſeed ſhe drinks) not with her.

Quer. 6. What will become of this great Woman in the end; this Rich, this Glorious

Glorious Church? ſhall ſhe continue ſo for ever? ſhall ſhe ſit as a Queen for ever, and never ſee ſorrow? ſhall the true Church never come out of the Wilderneſs, to be reſtored to her Beauty and Glory again? Nay, nay, in one day ſhall her plagues come, Death, and Mourning, and Famine. It is true ſhe is Wiſe and Strong (and a beaſt alſo on which ſhe ſits and rides, who is able to make war with, ſaith mans Wiſdom) but Wiſer and ſtronger is the Lord God Almighty who judgeth her, aud who is taking and will take to him his great Power, wherewith he will Thunder againſt her, until he hath brought her down, and her fleſh be utterly burnt with Fire.

Quer. 7. What ſhall become of thoſe who drink of her Cup, and who believe and Worſhip as ſhe teacheth? ſhall they not all drink of the Wine of the Cup of the wrath of God almighty, poured out without mixture? ſhall they not partake of her dreadfull plagues, in the hour of her judgment? Read *Revel*, 14. 9, 10. 11. and Chap. 18. For theſe things are to come to paſs; as certainly as they were foretold: and when they do come to paſs, bleſſed ſhall the Saints be, who have ſuffered with patience, keeping the Commandments and the faith of Jeſus; and Wo will be to them, who have perſecuted them, and drunk their Blood, Read 13. 14. 17. and 19. Chap. of the *Revel.* which ſignifie of and teſtifie to theſe things.

Now whereas many ſay, that the Book of the *Revel.* is ſuch a myſtical book, that it is not to be underſtood: to what end then was it written? It was the Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his Servants things which muſt ſhortly come to paſs, Chap 1 8. 1. and would Chriſt give them forth in ſuch words, as could not be underſtood; Again it is ſaid *ver.* 5. Bleſſed is he that Readeth, and they *that hear the Words of his Propheſie*, and keep thoſe things which are *written therein*: for the *time is at hand.* How can any be bleſſed in reading, or how can any keep what is written therein, without underſtanding the things contained in it? How can any follow the true Church into the Wilderneſs, or avoid being taken with the Golden Cup of fornications of the falſe Church, or refuſe the mark of the Beaſt (that he take it neither on his fore-head nor hand, nor have the name of the Beaſt upon him, nor ſo much as the number of his name) unleſs he truly & rightly underſtand theſe warnings and deſcriptions of the holy Spirit of God, given forth in the Book, to preſerve in the way of Truth, in the way of Life, (though through great ſufferings and tribulations) out of the way of Spiritual whoredom and death? For, Myſtical *Babylon*, the Nations of the earth and great ones (generally) commit fornication with, *Revel.* 17. 2. and 18. 3. Indeed this Book is a myſtery to mans wiſdom: for it was not given to the wiſdom of this world, but is hid from that; but God gave it Chriſt to give to his ſervants, and it is not a myſtery (but opened and revealed by the Fathers Spirit) to the Children of the true wiſdom, who are inſtructed and taught of God to eſcape that bed of whoredom, and ſpirittual fornication, which the earthly wiſdom (in the wiſeſt men of this world) is intangled in.

II.

Some Queries on Chap. 29, and 30. of Deut. compared with Rom. 10

Quer. 1. DId not God Command *Moſes*? to make a Covenant with the Children of *Iſrael*, in the land of *Moab*, beſides the Covenant he made with them in *Horeb*, *Deut.* 29. 1.

Queſt. 2. What was this Covenant? was it of the ſame Nature with the former? or was it of a different Nature; was not the former the Covenant of the Law? and was not this the Covenant of the Goſpel? did not this Covenant contain the promiſe of Circumciſing the Heart, *Deut.* 30. *ver.* 6. Whereas under the other Covenant, notwithſtanding all the temptations, ſigns and miracles which they had ſeen in *Egypt*, and in the Wilderneſs about the ſpace of Forty years: yet the Lord had not given them an Heart to perceive: and eyes to ſee and ears to hear unto,

unto that day. But *Moſes* and *Aaron*, with *Caleb*, and *Joſhuah*, who know and partooke of the other Covenant, they were of a better Spirit, and underſtood the leadings and commands of God, and followed afterhim

Quer. 3. Had the *Jews* minded this Covenant, might they not have been able to keep the other alſo? Did any fail in Sacrifices or outward Obedience to the Law, who kept to this Covenant? what an holy man was *Samuel*, who did not ſo much as err in Government, but could plead with the people, whoſe Oxe or Aſs have I taken? or whom have I defrauded or oppreſſed. *Zacharias* and *Elizabeth* his wife walked in all the Commadments and Ordinances of the Lord blamleſs. And ſo the Children of God in the Goſpel, who have a new Heart and a new Spirit, and walk not after the fleſh, but after the Spirit, and Law of Life in Chriſt Jeſus, they alſo fulfill the Righteouſneſs of the Law declared in the Letter, *Rom.* 8, 4.

Quer. 4. What is the Commandment of this Covenant, and where is it written? the Commandments of the other Covenant were written in the Law of *Moſes*, and in Tables of Stone: but where is this Commandment written? or where is it to be found; Is it in heaven above to be fetched down from thence? or is it beyond the Sea, *&c.* Nay, is it not very nigh? is not the word of this Commandment nigh in the mouth and in the heart? and is it not there placed by the Lord for this very end, that men might hear it and do it?

Quer. 5. Was not this the word or Commandment of Life and good, or of death and evil to the *Jews* (ſee Chap. 30. 14, 15.) and is it not ſo alſo to mankind? He that hears and obeys the word of this Commandment, doth he not live and partake of good? he that diſobeys it, doth he not dye and undergo wrath and evil, tribulation and anguiſh upon his Soul from the hand of the Lord, either poured out upon him at preſent, or treaſured up for him againſt hereafter? Read *Rom.* 2. 5. 6. *&c.*

Quer. 6. Was not this other Covenant, this ſecond Covenant, this new Covenant, which God bid *Moſes* make with them then, the ſame which God makes with believers in the dayes of the Goſpel; The old Covenant had been made with the *Jews* before: was not this the new? They had had the Law in the letter before, wherein the Commandment was afar of: but is not the Commandment of the new Covenant (the Law of the Spirit of Life) nigh; and had not that People of the *Jews* the Spirit of the Lord nigh to inſtruct them, by vertue of this Covenant; That they had ſo, is plain, *Nehem.* 9, 20. and *Iſa.* 63. 10. but whether they had the Spirit nigh to them by vertue of the old Covenant, or by vertue of the new (which *Moſes* was appointed by God to make with them, as is afore expreſſed) let the wiſe in heart conſider: and whether the tender mercies, which God all along expreſſed to them (as is mentioned *Iſa.* 63. 7.) were by vertue of that Covenant wherein God had continual advantages, and provocations againſt them, or by vertue of this Covenant, from which mercy and redemption is continually ſpringing freely towards the *Iſrael* of God.

Quer. 7. whether the word of faith which the Apoſtles preached, was not the ſame word nigh in the mouth and heart which *Moſes* Preached? Is not the word of Life, the word of Faith, the word of the new Covenant one and the ſame in all ages and generations; Indeed there are outward ſayings and teſtimonies after divers manners: but Chriſt is the ſame yeſterday, to day, and for ever, and the Commandment of Life in the mouth and heart changeth not, but is always one and the ſame.

Quer. 8. What is the juſtification under this Covenant, or what is that which God hath an eye to in juſtifying any perſon here? is it not the obedience of faith? What doth God condemn, but unbelief? and will he not juſtifie Faith? for Faith flows from Life, and Life from Chriſt. So that indeed here the holy root makes all that are of it holy, and the Righteous root makes all that are of it Righteous; and he that doth Righteouſneſs is Righteous, even as he is Righteous, 1 *John*, 3, 7. and Chriſt is here indeed made unto the Soul, that thus receives him, and obeys him, as the word and Commandment of Life. I ſay, he is indeed made unto ſuch an one of God, Wiſdom, Righteouſneſs, Sanctification, and Redemption:

demption: and bleſſed are they that do not miſtake about this, but come truly to witneſs it.

III.

Some Queries concerning Deſtruction and Salvation.

Quer. 1. WHether there be not ſomewhat which deſtroyes, which hath the Nature of Death and Deſtruction in it, and which leaveneth with Death and Deſtruction, as it is let in and received.

Quer. 2. Whether there be not ſomewhat alſo which ſaves, which hath the Nature of Life and Salvation in it, and which leaveneth with Life and Salvation as it is let in and received?

Quer. 3. Whether that which deſtroyes be not near, and whether that which ſaves be not near alſo; (doth not Chriſt ſtand at the door and knock? and may not he be heard and let in. ſee *Revel.* 3. 20.)

Quer. 4, Whether this which is ſo near and ſo able to ſave, was not that which ſaved in all ages and generations, even before Chriſt appeared in a Body of Fleſh, and the ſhedding his bloud?

Quer. 5, Whether after Chriſt appeared in a Body of fleſh, and ſhedding his bloud, any can be ſaved thereby? or by any believing on Chriſt whatſoever, without letting in or receiving that Life and Power which ſaves? Be not deceived, God is not mocked: He that believeth in the Power which raiſed our Lord Jeſus Chriſt from the dead, and is ſubject to the Power, ſhall be redeemed and ſaved thereby: For Death came by the Souls Separation from the Power which gave Life; and Chriſt ſaves by bringing to the Power again (ſo that he that would indeed be ſaved by Chriſt, muſt believe in God through him, and feel the Power which redeems.) But let a man believe never ſo much concerning God and Chriſt; until he feel this and be changed by the vertue and operation of this, he cannot be ſaved; but is ſtill in his Sins, and under condemnation and wrath; becauſe of Sin, whatever he think of himſelf.

Quer. 6. Whether Chriſt was not the ſame yeſterday, to day and for ever: even before he took up the Body of Fleſh, while he was in the Body, after he laid down the Body; and after he took it up again and appeared in it to his Diſciples?

Quer. 7. Whether Chriſt, where he inwardly and Spiritually appears and is received, doth not diſcover, ſhake, diſſettle, and remove that Nature, which cannot receive the Law, and ſo bring up and bring forth the Heavely ſeed, which was afore the Law (which is appointed by God for a Generation to himſelf) which alwayes doth the will of him who quickens it, and who fills it with Life and Power from an high?

IV.

Some Queries on Coloſs. 1. 27, 28, 29. (*obſerve, that in* ver. 27. *whereas it is in our common Tranſlation rendred, this Myſtery among the Gentiles; and it is by ſome other Tranſlations rendred, This Myſtery in the Gentiles: and ſo it is in the Greek*)

Quer. 1. WHether there be not a Myſtery of Light, a Myſtery of Life: ſomewhat of true Light hidden, ſomewhat of true Life hidden in the Gentiles? Whatſoever makes manifeſt, is Light, ſaith the Apoſtle, *Epheſ.* 5. 13, 14. And that which may be known of God is manifeſt in them, *Rom.* 1. Is there not ſomewhat in the Gentiles, which in ſome meaſure diſcovers ſomewhat contrary to God in them, and is many times working in their minds againſt it? Is not this of a Pretious Nature? and hath it not Pretious Vertue and Power in it, though it be little tooke notice of by them?

Quer.

Quer. 2. Do not the *Saints* know what this myſtery is? do they not know what is the Riches and Glory of it? Indeed it hath been hid from Ages and Generations; ſo that they knew it not: but is it hid from the *Saints* alſo, in the day of the Goſpel? is it not revealed in them, and to them?

Quer. 3 What is this Myſtery in them in whom it is revealed? Is it not Chriſt in them? Is it not the hope of Glory in them? Do they not know it to be Chriſt? Do they not know it to be the hope of Glory? Who can damp the Faith or darken the Knowledge of thoſe, who feel the Myſtery of Life revealed in them? who feel Chriſt the (hope of Glory) Living, Dwelling, and Reigning, in the Authority and Power of the Father, in their own hearts?

Quer. 4. Did not the Apoſtles preach this Myſtery? did they not Preach the Word of Faith *within in the Heart?* the Kingdom *within?* Chriſt, the hope of Glory *within?* Did they not Preach this Meſſage of the Goſpel (which they had from Chriſt to carry to men) that *God is Light, and in him is no darkneſs at all?* And did they not Preach it to this very end, to turn men and bring men, from the *Darkneſs within* to the *Light within?* That in it they might have Union and Fellowſhip with God, who is Light. Can any have fellowſhip with God, who is Light, but as his Spirit is brought out of the inward darkneſs, into the inward Light?

Quer. 5. What did the Apoſtle *Paul*, and the other Apoſtles aim at, in their warning men and teaching them in all Wiſdom? Was it not to perfect the work of God in them, and that they might preſent every man perfect in Chriſt Jeſus.

Quer. 6. Did not the Grace and Power of God go along with the Apoſtles, and work in them mightily to this end, even for the perfecting the Saints? And the Grace and Power of God, working mightily againſt ſin, and the power of *Satan*, is it not able to conquer Satan, and to make him fall like Lightning, and to trample him under feet? conſider *ver.* 19, & 2 *Theſ.* 1. 11, 12.

Quer. 7. Did the Apoſtles ever preach ſuch a Doctrine, that no man could be perfected in this Life; but man muſt alwayes, (every day) be committing ſin? Nay, did they not ſpeak Wiſdom among them that were perfect, and ſay, let as many of us as be perfect, be thus minded? Did they not diſtinguiſh between the weak, and between the ſtrong and perfect? Do they not ſpeak of ſome that had overcome the wicked one, and were born of God, and did not ſin? It is a pretious thing to feel the Power of God regenerating the mind: But it is much more pretious to witneſs it regenerared. But that ſtate none know, but they that are in it: but this is moſt certain, that ſin is ſhut out of it, and that all things are new there.

Quer. 8. Will the Myſtery of Life, where it is received and turned to, ever ceaſe working againſt the Myſtery of Death, untill it hath wrought it out of the mind? ſhall Judgment never be brought forth unto victory over ſin in the Heart? ſhall there never be pure and full Communion with the Lord here in this world, without the interruption of ſin? Theſe things, ſaith *John*, *I write to you, that your Joy may be full.* Shall the Joy never be full in any? How can the Joy be full, where ſin hath power and breaks in upon the ſoul, and prevaileth upon the mind, even to the committing of it daily? The ſoul that is weary of ſin, and grieved at its grieving Gods Spirit thereby, can never come to full union and fellowſhip with the Lord, nor to have its joy full while it doth that which grieves Gods Spirit: for it is impoſſible but it ſhould grieve the Soul alſo, and weaken its joy and rejoycing in the Lord.

Some Queries concerning the Way of Life, and Myſtery of the Goſpel,

Quer. 1. IS not the way of Life, the way of Holineſs, the way of Truth, the way of Peace one and the ſame, in all Ages and Generations? was there ever or ſhall there ever be another, than that which was from the begining?

Quer. 2. Is not this way a pure way, a clean way? Can any impure thing walk in it? Is not the Gate ſtraight, and the way narrow that leadeth unto Life? is it eaſy finding it? or is it eaſy entring into it and walking in it? Doth not the Corruption and Unholineſs of the hearts of many hinder them, from walking in the holy way of Life and Peace?

Quer. 3. Is not this way a Myſtery? Can any learn it, but thoſe, whoſe eyes are opened by the Lord, and to whom the Myſtery is revealed by him? Can any diſcern or underſtand it, but the Children of the Pure, Heavenly Wiſdom, whom the Lord teacheth, and whoſe eyes he openeth, to ſee and juſtifie it in every Age?

Quer. 5. Is not the whole Viſion of God, the whole Viſion of Life, the whole Viſion of Peace, a Book ſealed to all ſorts (both learned and unlearned in every Age and Generation) but thoſe to whom the Lord unſeals it?

Quer. 4. May not ſuch, as are not at all acquainted with the Myſtery of Godlineſs, the Myſtery of Life, the Myſtery of Redemption; read what the *Scriptures* ſay concerning theſe things, and get a great deal of knowledge (from the Letter of the Scriptures) into thier minds, and be able to raiſe Doctrines, Reaſons, Uſes, *&c.* And back all by Scriptures very plentifully? But are not thoſe, who teach not from the Myſtery of Life and gift of the Spirit, but only what they have gathered and formed from the Letter; I ſay, are not ſuch blind leaders of the blind? and is it poſſible, but that they themſelves and ſuch as follow them ſhould fall into the ditch? For it is only the Myſtery of Life, and Redemption (not a litteral Knowledge and Wiſdom, though with an endeavour to practiſe according thereto) which preſerves out of the ditch. O that this were duly conſidered of! for it is tenderly and weightily propoſed.

Quer. 6. What is the Knowledge of Chriſt which ſaves? Is it a Knowledge of him after the Letter, or a Knowledge of him in the Spirit and Power of the endleſs Life? Can he be known truly, livingly, and ſavingly, without the Fathers revealing him in man? or can any truly call him Lord, but they that are firſt taught by the father to diſcern his Spiritual and heavenly Glory, and to receive him and bow to him in Spirit?

Quer. 7. What is it to kiſs the Son? Can any do ſo, but thoſe who diſcern and receive the Light of his *Spirit*.

Quer. 8. Can any truly know the Father, unleſs the *Son* reveal him? or can any know the Son, unleſs the Father reveal him? I know men may get Notions out of the Scriptures, concerning God the Father and his Son: but can they get true Knowledge of either, without the inſpiration of the Almighty which giveth underſtanding?

Quer. 9. Can any perſon fear God and depart from Evil, (any where upon the face of the earth) without ſome viſit of the Lord Jeſus Chriſt to his ſoul, and without receiving ſomewhat of Life and Power from him? He is the Wiſdom of God, he can teach this, but can any elſe teach it? If none elſe can teach it; then he that learn'd it, muſt needs learn it of him. Is not this (to wit, to fear God and depart from Evil) the path of Wiſdom, which is hid from all living, but ſuch as are taught by Chriſt, who is the Wiſdom of God, Read *Job*, 28. 12. to the end of the *Chap.* and conſider. For doth not the Spirit of Chriſt, which convinceth of ſin, Reach to all men and Miniſter to all men inwardly and ſpiritually, in ſome days of inſtruction about fearing God and departing from Evil?

Quer. 10. Can any be acquainted with the fear of God, and be ſenſible of the hour of his Judgment, and give Glory to him and worſhip him, but they muſt know and receive the everlaſting Goſpel? They that are ſent to preach this after the Apoſtacy, are they not ſent to preach it as the everlaſting Goſpel; read *Revel.* 14. 6, 7. and conſider. For, come to Life and Power in any Doctrine, which Chriſt ſends his meſſengers to preach towards the ſalvation of mens ſouls, a man comes to the Goſpel preſently: but read and aſſent to, and practiſe all the things (as well as men can) related in the Scriptures without the Life and Power, and ſo acknowledge and believe all that is ſaid concerning Chriſt: yet for all

this

this, and in the midſt of all this, a man may miſs of the Goſpel: for the Goſpel is an hidden Myſtery of the Life and Power, ſee *Coloſ.* 1. 26, 27

Quer. 11. Is not the meſſage of the Goſpel, That God is Light, and in him is no darkneſs at all? doth not the Spirit of Chriſt Preach this, more or leſs, to all people under heaven? Yea, is not the Goſpel preached in every Creature, and hid in thoſe that are loſt, whom the God of this world blindeth? for is not the Spirit of God, in ſome meaſure, every where convincing men of Sin, and drawing them out of Darkneſs, into the ſenſe and obedience of Light? and will not this be the generall and univerſal condemnation of the world, that they did not bring their deeds to the Light, but turned from it and hated it, loving the darkneſs more than it, becauſe their deeds were evil, and they had not a mind to part with them but to remain and abide in them?

Alas, alas! Men ſhould paſs through the Knowledge of things after the Letter, into the Knowledge of things after the Spirit and Power of the endleſs Life; but, inſtead thereof, men ſtick in their apprehenſions of the Letter: and if any man be taught of God, and have the things of his Kingdom, and the Myſtery of the Scriptures revealed to him in the Spirit, and ſo ſignifie of them, in the words which Gods Wiſdom teacheth; yet ſo men know them not, but oppoſe and reſiſt the Miniſtration of Life and Power in their day and generation! and this will be bitterneſs in the latter end, even as bitter to the profeſſors of this age, as the former denying of Chriſts appearance in the Fleſh was to the profeſſors of that Age.

VI.

Some Queries concerning Righteouſneſs or Juſtification.

Quer. 1. IS there not a new Covenant under the Goſpel, as well as there was an old Covenant under the Law.

Quer. 2. What did the old Covenant require? Did it not require Obedience to the Law of *Moſes*? What doth the new Covenant require? doth it not require Faith in Chriſt and Obedience to his Spirit,? Doth it not require Faith in the Grace, and Obedience to the Grace which bringeth Salvation, teaching to deny ungodlineſs and Worldly luſts *&c.*

Quer. 3. What is the Righteouſneſs or Juſtification in the Old Covenant? what doth God Juſtifie in the old Covenant? doth he not Juſtifie the Obedience thereto, and condemn all diſobedience? what is the Righteouſneſs or Juſtification of the new Covenant? what doth God juſtifie in men under the new Covenant? Doth he not Juſtifie their Faith in Chriſt, and their Obedience to the Law of his Spirit? is not whatſoever is not of Faith ſin and condemned, and whatſoever is of Faith holy, and juſtified?

Quer. 4. What is Faith? is it not the gift of God? What is Obedience? doth it not flow from faith? is it not performed by the Power and in the newneſs of the Spirit? and is not that juſtifiable, and always juſtified in the ſight of God? Doth it not ſpring from the new Tree, from the holy root of Life in the Heart? and whatſoever ſprings therefrom, is it not holy and righteous? and is not whatſoever is truly Holy and Righteous, juſtified, and accounted Righteous by the holy and Righteous God?

Quer 5. To what end was Chriſt made under the Law, and did fulfill the righteouſneſs of the Law? was it not that he might accompliſh and fulfill that Righteouſneſs, and ſo make way for the bringing in of the everlaſting Righteouſneſs, even of the Righteouſneſs of his own Nature and Spirit, which is everlaſting? is not this the righteouſneſs, which the Children of the new Covenant experience in the new and living way? is not this far beyond the Righteouſneſs of the Law, if they could fulfill it never ſo exactly from the Letter! For I feel a vaſt difference between that righteouſneſs which would belong to me from the Law, and the righteouſneſs which flows into my heart from the Nature and Spirit of Chriſt

revealed in me, and which floweth up in me from my Union with him: for this is absolutely a Righteousness of another Nature, of another Kind, of another Root.

Quer. 6. If Christ fulfilling the Law of *Moses*, the Law of the first Covenant, were imputed to us as our Righteousness, and we justifyed in the Sight of God thereby; were not then our righteousness the Righteousness of the First Covenant in Nature, and our justification a justification by the Righteousness of the first Covenant? For Christ was made under the Law, made under the first Covenant, and fulfilled the Righteousness of the first Covenant: so that if that be imputed to us for Righteousness, then the Righteousness of the first Covenant is imputed to us for Righteousness, and is our Righteousness.

Quer. 7. Was not Faith imputed to *Abraham* for Righteousness? What was his Righteousness? was it not the Faith which he had from Christ, whereby and wherewith he believed God? Is not Faith of the Nature of Christ? Is not true Faith Justified for ever, and doth it not Justifie him in whom it is found? And doth not Gospel Obedience flow from Faith? and hath it not of the Nature of Faith in it? O how pure and pretious was it in the eye of God, that *Abraham* reasoned not, consulted not with Flesh and Blood, but retired into Faith in the pure Power! *He believed* God, saith the Scriptures, *and it was accounted to him for Righteousness:* and shall it not be Imputed to us also, if we have the same Faith, and believe in the same Power?

VII.

Some Queries about being under the Law, and being under Grace.

Quer. 1. WHether they that have received the Spirit of Grace, and are under the Spirit of Grace; I say, whether they were under the Law also, or witness freedom therefrom?

Quer. 2. What is the Law? is it not a Ministration of Death, of Bondage, of Condemnation? What is the Spirit of the Lord, the Spirit of Grace? is it not a Spirit of Life, a Spirit of liberty, a Spirit that frees from Bondage? They that have received it, and are in subjection to it, do they not partake of its liberty, and through it come into dominion over Sin and Death?

Quer. 3. Is the Law to the Righteous or Unrighteous? whom was it made for? He that cometh into the Holy and Righteous Nature of the Seed, doth he not come from under the Law? Doth he not come into the Nature, State and Spirit, which is free from the Law?

Quer. 4. What is it to come through the Law into the Liberty and Redemption of Sons? What is it to know the Seed free in the particular, and to come into the freedom of the Seed? Doth not the Son make free, the truth of God make free, all that come to it and dwell in it; and are not they that are made free by it, free indeed? O *Sion*, thy Children are all free born! *Jerusalem* which is above is free, which is the Mother of us all: and she bringeth forth none but free Children. They that dwell in the height of notion, they are not free: but they that dwell in the Power of Life, know that which makes free, and witness freedom by it.

VIII.

Some Queries for the Professors of Christianity to Consider of, and try their States by: For it is good for every one to know and Understand his Estate aright (what it is in the sight of the Lord) and not to be mistaken in a matter of so great Concernment.

Quer. 1. IS thy Spirit, Heart, Mind, Soul and Body, a Temple for God to dwell in? Who dwells in thy Heart? Doth the Holy Spirit or the Unclean Spirit? Is that dislodged and purged out of thee, with which God will not dwell? Is that discovered and taken away, in which the wicked one dwelleth? O

Jerusa-

Jeruſalem, waſh thine Heart from Wickedneſs, how long ſhall thy vain Thoughts lodge within thee! O *Jeruſalem*, wilt thou not be made Clean? When ſhall it once be? Is not forbearing to touch every unclean thing, and cleanſing from all filthineſs of Fleſh and Spirit, more neceſſary to the State of a Son and Daughter of the moſt High, than moſt people are aware of? read 2. *Cor.* 6. 16, 17. and *Chap.* 7. 1.

Quer. Is Chriſt Revealed in thee? Doth God dwell any where, in any heart, but where Chriſt is, but where he is inwardly and Spiritually Revealed? *Know ye not that Chriſt is in you except ye be Reprobates?* And can any know Chriſt in them, who have not had him Revealed there by the Father? Almoſt all ſorts of Pretenders to Chriſt, own him as ſpoken of without; but the true Chriſtian witneſſeth him Revealed within: for it pleaſeth the Father to Reveal the Son in ſuch, and none can be truly Ingrafted into Chriſt, but as Chriſt is in ſome meaſure made manifeſt within.

Quer. 3. How doſt thou Confeſs *Jeſus* to be the Lord? Is it by Notions from the Letter, or by feeling his Spirit and Power Revealed within, and thy heart made ſubject to his Spirit and Power inwardly Revealed? For there is a Confeſſing Chriſt in and by the Spirit, and a confeſſing him without the Spirit, according as men can read, conceive, and apprehend of him from the Letter: Conſider which of theſe thine is.

Quer. 4. Art thou come out of the Apoſtacy and Spirit of Darkneſs, into the Light and Spirit of Chriſt? What was the Apoſtacy from? Was it not from the Spirit, from the Anointing? Wherein did it Conſiſt? Did it conſiſt in holding a knowledge of Chriſt, and form of Godlineſs out of the Power? Art thou returned to the Anointing? To the Holy Spirit of the Father? Haſt thou received it? Doſt thou Live and Walk in it, and not fulfill he Luſts of the Fleſh?

Quer. 5. Doſt thou know the Tree of Righteouſneſs, and the Tree of Unrighteouſneſs, inwardly? Haſt thou felt the Axe laid to the Root of the corrupt Tree, and it cut down; and the holy Plant of God (the Plant of his Renown) planted in thy Heart, and bringing forth Fruit to him? Can the fruit ever become good in thee, till the Tree be made good? Can the corrupt Tree ever bring forth the Holy *Fruit* of Righteouſneſs to the Lord? O mind thy growth, I mean, from what thou groweſt, and from what thy *Fruit* proceedeth: for all the Knowledge, *Faith*, Love, Zeal, Practices, &c. which proceed not from the renewed Spirit and Nature, is not the good Fruit which God calls for, and accepts: but the denying the leaſt cuſtom or faſhion of this world, from a renewed Nature, and from the drawings and teachings of Gods Spirit, is good Fruit, and accepted by him.

Quer. 6. Can any be Redeemed to God, but by his judgment and Righteouſneſs Revealed in them? Is the Soul redeemed from its Enemies, while its Enemies remain in ſtrength, and have the Dominion over it? Where Grace is received, and the Soul taught by it, and ſubject to it; Doth it not break the Dominion of Sin? As the Spirit of judgment and burning is felt in any Heart, doth it not cut down, and burn up Sin there? And as the righteous Spirit is turned to, is not his righteous Nature received, and doth not the Holy and Righteous Seed ſpring up in the Heart? And as it ſpringeth up, Doth it not Redeem and Deliver that which is joyned to it? Can any be Redeemed by a Righteouſneſs at a diſtance, without partaking of the new and holy and righteous Image of the Son? And he that is the righteous in meaſure, he may do Righteouſneſs: But no man can do Righteouſneſs, until he become Righteous, by being joyned to, Changed by, and in ſome meaſure brought forth a new Plant to God, in the new Righteous and Holy Seed; ſee 1 *Joh.* 3. 7.

Quer. 7. Do ye indeed know the new Covenant? Was it ever inwardly revealed in you? Do ye know the difference between reading the holy Directions given forth in the Scriptures, and ſo getting them into your minds and practiſing them, as well as you can; I ſay, do ye know the difference between this, and Gods writing them in your Hearts, and cauſing you to walk in his Ways? Do ye know the difference between reading in the Letter, and in the Spirit: and between walking according to the oldneſs of the Letter, and according to the newneſs of the ſpirit? O that ye might not be deceived about theſe things, but might know the Truth, as it

is

is in *Jeſus*, and come into fellowſhip with us therein: For truly our fellowſhip is with the Father and the Son, in that which changeth not, but is one and the ſame for ever: yea the Lord our God hath Redeemed us out of all the changeable Ways, Religions and Worſhips, into the one pure way of Life, and into the Worſhip in the one Spirit and Truth, which changeth not, but is ſtill what it was, even one and the ſame before the Law of *Moſes*, or Writings of the Prophets, all the time of the Law, while Chriſt was in the fleſh, afterwards when he was Revealed in Spirit, and all the time of the Apoſtacy, and after the Apoſtacy, and ſo for ever.

IX.

A Queſtion Anſwered about Preaching the Goſpel after the Apoſtacy.

Queſt. WHy doth God after the Apoſtacy, ſend an Angel to Preach the everlaſting Goſpel, after a manner different from what it was Preached before the Apoſtacy? How was it Preached before the Apoſtacy? Was it not Preached thus, that in Chriſt alone is Remiſſion of Sins, and Salvation through faith in his Blood? How is it to be Preached after the Apoſtacy? Is not an Angel from God, ſent to preach it thus; fear God and give glory to him; for the hour of his judgment is come: And Worſhip him that made Heaven and Earth, and the Sea, and the Fountains of Waters? Is this the ſame Goſpel that was Preached before? How differ nt is the ſound thereof! Surely this would ſeem not the ſame, but rather another Goſpel, to any man who is not taught of God, and hath not received of him the true Underſtanding to obſerve and diſcern the nature of things

Anſw. The Goſpel is the ſame in ſubſtance, though differing in ſound and manner of appearance; and they that judge not according to appearance, but judge righteous judgment, experience it to be the ſame: for whoever receives the Goſpel thus preached, receives the power of God unto ſalvation, which goeth along with his fear, and with the hour of judgment, and with the true Worſhip.

And this is the Reaſon why the Lord ſends his Angel thus to Preach it; that he might ſhut out the Birth of the falſe Wiſdom, and convey it to the Children of the true Wiſdom. For in the Apoſtacy, the Doctrines of the Knowledge of Chriſt had been Corrupted, and held in the wrong part; and men had got a wrong knowledge, and a dead belief concerning Chriſt, and his Blood, &c.

Therefore, to ſhut out theſe, God ſo orders his Goſpel to be Preached, as theſe cannot underſtand it, nor know it to be the Goſpel, nor come into this ſpiritual Miniſtration of it; but thoſe whom the Lord toucheth, whoſe hearts he openeth and quickneth, they (in the Demonſtration of his Spirit) have the ſenſe and obedience of it; for men had got a form of Religion, a form of Knowledg, a form of Doctrine, a form of Worſhip out of the Power: Therefore the Lord comes with the light of his Spirit, to ſever between that which was known and held out of the power, and that which was received and held in the power, and ſo Preached the Truth, that none but thoſe that are of the Truth, can Own and Receive it.

Had he ſent an Angel to Preach the Birth of Chriſt, the Death of Chriſt, his Reſurrection, &c. all the Dead would receive this: but to Preach thus; *Fear God, Come to the Spirit of judgment and Burning, Worſhip Him that made the Heaven, the Earth, the Sea, and Fountains of Waters*; Who can underſtand what this means? Who can know this to be the Everlaſting Goſpel, but he that is taught of God?

This is to Preach God *the Creator*, ſaith the Wiſe Profeſſor; *this is not to Preach Chriſt the Redeemer: This is not to Preach the Everlaſting Goſpel*, will they readily ſay. Yes, but God who is Wiſe, and knows what the Goſpel is, and ſends his Angel to Preach

Preach it after the Apoſtacy, ſends it thus to be Preached to every Nation, Kindred, Tongue and People: Read *Rev.* 14. 6, 7. and conſider ſeriouſly, and ſpurn not againſt the way of Gods Preaching his Everlaſting Truth, wherein is wrapped up the Eternal Salvation and happineſs of Mankind, yea more eſpecially of this Age, who ought to bow to God in this his way of diſperſing his Truth, which he himſelf hath Choſen.

Now, conſider this one thing, Was ever the Goſpel thus Preached before this Age? The ſame Goſpel was preached from the beginning: but was it ever thus preaced before? *The Seed of the Woman, ſhall bruiſe the Serpents Head:* So it was Preached to Adam; *In thy Seed ſhall all the Families of the Earth be Bleſſed:* So it was preached to Abraham; *To us a Child is Born, to us a Son is given*, &c. So it was preached in the days of the Prophets; *By this Man, every one that believeth in his Name, ſhall receive Remiſſion of ſins.* So it was preached in the Apoſtles Days.

And in the Reformation from Popery, ſome of the Doctrines about *Free Juſtification by Grace*, and of *Remiſſion of Sins by Faith in Chriſt*, &c. were revived: But, was it ever thus preached before our Age? Did Perſons ever come forth in the Power and Authority of God, bidding Men fear him, and be ſenſible of the hour of his judgment, even of his mighty day which was at hand; and come out of all falſe Ways and Worſhips, into the Worſhip of him, who made Heaven and Earth, and the Sea, and Fountains of Waters? I ſay, Did perſons ever come forth thus, and preach the Everlaſting Goſpel thus, preach theſe Doctrines to Men, as the Goſpel of God, before this day? And let Men well conſider, whether it be not indeed, of of God, and by his Command and Power thus preached; and take heed of oppoſing his Meſſage, leſt they be found Fighters againſt him.

For mind: Was not this always the ſum and ſubſtance in every Diſpenſation? could men be ſaved by believing that the *Seed of the Woman ſhould bruiſe the Serpent's Head?* Or that in *Abraham's ſeed all the Families of the Earth ſhould be bleſſed?* Or, *that a Child ſhould be Born, and a Son given?* Or that, *through Chriſt's Name, Remiſſion of ſins was to be had*, &c. Without coming into the true Fear, which teacheth and cauſeth to depart from Evil; and without giving Glory to God, in bowing to his Spirits Inſtructions, and Teachings; and without worſhiping him, who made Heaven and Earth, and Sea, and fountains of Water? Or, Could any fear the Lord, and give Glory to him, and come under the hour of his Judgment, and Worſhip him, who made Heaven, and Earth, and Sea, and fountains of Waters; but they muſt firſt feel the Power of the Goſpel overcoming their Spirits, and leading them thither.

X.

Two Queſtions anſwered; one concerning others not learning what God teacheth us; the other concerning the way of his teaching us.

Queſt. 1. *WHat is the reaſon, that others cannot learn nor become ſubject to the ſame ſpiritual Truths, which* God *makes manifeſt to us and ſubjecteth our Spirits to?*

Anſw. The reaſon is, Becauſe they do not learn the ſame way that God teacheth us; and ſo, though they have many advantages above us of Parts, Learning, &c. and ſtudy hard to know much; yet not coming into the right way, wherein God's Spirit teacheth, they neve r come to learn the Truth, as it is there taught.

Queſt. 2. *But What is the Way, wherein* God *teacheth you*, may ſome ſay.

Anſw. Thus God teacheth us, by giving us an underſtanding to know him that is true, and by opening an ear in us to hear his Voice; and ſo, being kept within the Limits of that Underſtanding and Ear, we come to hear and know aright.

Take heed (ſaid *Chriſt*), *how ye hear.* Oh! the Lord hath made us ſenſible of the weight of that Scripture; and we have often experienced, that it is eaſy to hear amiſs, and read amiſs, and pray amiſs, and believe amiſs, and hope amiſs; but hard to do any of theſe aright. Therefore, we are taught ſtill to wait for the ſtirring of the Waters, for the moving of Gods Holy Spirit upon our Spirits; and then Healing, Vertue, and Ability is felt and received from him, to perform what he requires.

Thus

Thus, when we read the Scriptures, our eyes are towards him, and we watch against our own Understandings, against what they could gather, or comprehend of themselves, and wait to feel, how he will open our Spirits, and what he will make manifest to them, being opened: and if he drop down nothing, we gather nothing; but if he give Light, then in his Light we see and receive Light. So in praying, we wait to feel the Birth of Life (which is of the the *Father* and which the *Father* hears) breath in us; and so far as the spirit of the *Father* breaths upon it, and it breaths to the *Father*, so far we Pray: And when Life stops, we stop, and dare not offer up to God any Sacrifice of our own, but what the *Father* prepares and gives us. So in eating and drinking, and what ever we do, our heart is retired to the Lord, and we wait to feel every thing sanctified by his Presence and Blessing: And, indeed, here every thing is sweet unto us. And in what ever God enables us to do, we narrowly watch to that direction of Christ, *not to let the left hand know, what the right hand doth.* For we are nothing of our selves, nor can do any thing of our selves: therefore whatever is done in us, as we feel the Grace of God, the Vertue and Power of his Life working all in us; so it is still given us to attribute all the Honour and Glory thereto.

And in this Temper of Spirit, we find nothing too hard for us: for the strength of Christ is still at hand, even in the midst of our weakness, and the Riches of the Kingdom is still at hand in the midst of our Poverty and Nothingness: and his strength works, and our Weakness doth not hinder the Glory of him that works through it. So being beaten to it, by constant sense, and dayly experience, that it is not by our Willing or Running, according to our Wisdom and Strength, that we can attain any thing; but by God's shewing Mercy to us in Christ; we therefore daily wait at the Posts of God's Heavenly Wisdom, to feel the gate of Mercy and tender Love opened to us, and Mercy & Love flow in upon us; whereby we may, and daily do obtain what our Hearts desire and seek after, blessed be the Lord, for ever.

And truly here, the Springings of Love, and Openings of Mercy from our God, we have fellowship and Converse with the Father and Son, and one with another, in the Holy Spirit of Life; and we testify of these things to others, that they also might come into the same fellowship, and be of the same Faith which flows from, and abides in, and makes living, in the Power and Life Eternal.

The Lord guide all Tender, Breathing, Panting Spirits hither; that they may be satisfied in the Goodness, and loving Kindness of the Lord, and may Eat abundantly of the Fatness of his House, and Drink of the Rivers of his Pleasures, and not wander up and down any longer in their own barren Thoughts, Apprehensions, and Conceivings upon the Scriptures.

XI.

Of the threefold appearance of Christ, to wit, under the Law in a Body of Flesh, and in his Spirit and Power.

First UNder the Law, various were the appearances of *Christ*: Sometimes as an Angel, in the likeness of a Man; So to *Abraham*, and so to *Jacob*, when *Jacob* wrestled with him, and prevailed, and had overcome God: So to *Joshuah*, or the Captain of the Lords Host, at his besieging *Jericho*: So to *Moses*, in the Bush, he appeared as an Angel, *Acts.* 7. 35. So likewise in Visions: Those Glorious Appearances of God to the Prophets in Visions, were the appearances of *Christ*; as particularly, that Glorious appearance of God sitting upon a Throne, and his Train filling the Temple, and the *Seraphims* crying *Holy, Holy, Holy is the Lord of Hosts; his Glory is the fulness of the whole earth,* Isa. 6. This was an Appearance of Christ to *Isaiah*, as is manifest, *John.* 12. 41. where the *Evangelists* (relating to that Place) useth this expression: *These things said Isaiah when he saw his Glory, and spake of him.* So he was the Angel of God's Presence, which went before the *Jews*, in all their Journeyings and Travels out of *Egypt*, through the

the *Sea*, and in the Wilderness, and in the time of the *Judges*; and wrought all their Deliverances for them, as is signified, *Isa.* 63. 9. *In all their afflictions he was afflicted; and the Angel of his Presence saved them*, &c. So with the *Three Children* He appeared in the midst of the Fiery Furnace, *in a form like the Son of God*, as *Nebuchadnezar* judged, *Dan.* 3. 25.

Now indeed, the whole Law was a Shadow of him, who was to come to be the substance of it, and to perform that inwardly in the Hearts of his, which the Law figured forth, and represented outwardly. Thus *Moses*, and all the Prophets, were fore-runners of him, the great Prophet of the Spiritual *Israel* of God; All the Priests, especially the High Priest, were *Types*, and fore-runners of him, and to end in him, who is the high Priest over the Household of God for ever. The *Judges* and *Saviours* were Types of him, the great Saviour and Redeemer: For they saved not by their own strength, but by his Spirit and Power coming upon them; so that the Yoak (which was made, and brought upon them, by their Rebellion against the Lord, and Disobedience to his Law) was still broken, because of the Anointing.

David, *Solomon*, and the good Kings, were Types of him: *David* of his conquest over his Spiritual Enemies; *Solomon* of his Ruling his *Israel* in Peace, after he had Conquered their Enemies.

Circumcision was a Type of his Circumcising the Heart, that his Children (his holy Seed) might Love the *Lord* their *God*, with all their heart, and live.

The *Passover*, and Blood of the Lamb, was a Type of his Blood, and sprinkled upon the Conscience, which preserveth against the stroak and Power of the Destroyer; and so God passeth over all such, when he visits for Sin and Transgression.

The *outward Sabbath* was a Type of the Pure Rest, which Christ gives to those that believe in his Name: for indeed, they that truly believe in him, do enter into Rest, and cease from their own Labours and Workings of themselves, and witness Gods Working in them, both *to will and to do of his good Pleasure.*

The *outward Law*, in the Letter, written in Tables of Stone, was a shadow of the Inward, Living, Pure, Powerful, Spiritual Law of Love and Life, which God writes in the Hearts of his Children; which constrains them to Obedience, and enables them to do all that God requires of them, with Ease and Delight: For truly the Yoak of his Law is Easy, and the Burthen of his Commandments is Light; so that, they are not at all grievous to them that are under, and in subjection to his Spirit.

When the Mind is gathered, and brought from under the Spirit and Power of darkness, into his Spirit and Power; Oh, how easy is it to Believe, to Love, to Obey, *&c.* Indeed, there is nothing but Love, and Faith, and Obedience, and Life, and Righteousness, and Holiness, and pure Power, and Peace, and Joy here. *For the old things are passed away, and all things are become new in Christ*, to them that are in the new Creation in him.

So *Canaan*, the Holy Land, represented the Land of Life, or Country of Life, into which God gathers, and in which he feeds and preserves all the Living, whom he gathers out of the Territories of Death and Darkness. And the Plenty and Fulness of the Land of *Canaan*, and the sweet Rivers therein, signified the Abundance of Rich Things, and the Rivers of God's Pleasure, whereof his Redeemed ones Drink, as they come to live, and dwell, and walk and sup in, and with him.

Jerusalem, the Holy City, was a figure of the New *Jerusalem*, the Spiritual *Jerusalem*, the Heavenly *Jerusalem*, which is the Mother of all them that are born of the spirit; and the Hill, whereon *Jerusalem* was built, signified God's Holy Mountain, whereon this his City is built; and the Inhabitants of the outward *Jerusalem*, signified the Inhabiters of the new and inward *Jerusalem*, and the *Temple* signified Christ's Body, and the Bodyes of the Saints, which are Temples, which the Holy ones dwell in the midst of. And that Altar, in the outward Temple, signified the Altar in this inward Temple; which all the True, Inward, Spiritual *Jews* have right to Partake of, and none else: The fire in the outward Temple, and the Candlesticks, and the Lights which were ne-

ver to go out, signified the Holy fire in the spiritual Temple, which comes from Heaven, wherewith all the spiritual sacrifices are to be offered up, and the Candlestick is to hold the Light (and the Priests to keep the Lamps burning) or God will remove it out of its Place. So the Holy Garments of the Priests, signified the tables of Righteousness, Innocency and Purity, wherewith the People of God under the Gospel (who are a Royal Priest-hood to him) are to be cloathed.

And the *Ark* signified that, which holds the Law of the New Covenant; and the Pot of *Manna*, with which kind of Food God Fed and nourished the soul in the Wilderness, before he brought it into the Holy Land, must be for an everlasting Memorial in the Land of the Living. For Indeed Christ appeared to, and was with that People in the Wilderness, in a Cloud, by day, and in a Pillar of fire, by night; which signified the Leadings of Gods spirit, in the day of the Gospel, *Isa.* 4. 5. And she was the Rock that followed them; and he was the *Manna* of which they did eat, and the Water of which they did drink; for they did eat and drink of the Heavenly things, in a figure, and (as their spirits were at any time opened) had a taste and sense of the True food, in and through the figure; yea, doubtless, at some times, they had all some sense, and did all eat of the same spiritual Meat, as we now eat of, *and did all drink of the same Spiritual Drink*, as we now drink of, 1 *Cor.* 10. 3, 4. for they were not only all under the Cloud, and did not only all pass through the *Sea*; but they were also all Baptized in the Cloud and in the *Sea*, having a sense of the Pure Power of the Lord, and of his outstretched Arm made bare for them; in which sense they sang his Praise, though they soon afterwards forgat his Works, *Psal.* 106. 11, 12. So likewise, there was *Aaron's Rod* that budded laid up in the *Ark*; which is the evidence of the true Priest-hood and Ministry for ever; and that which is so, is not to be spurned against; but still to be acknowledged, and Honoured as of God.

In it also were the Tables of the Law, in the Representative *Ark*: in the true *Ark*, are the Tables of the Law of Life, which God writes by the finger of his Spirit, and appoints to be kept in the spiritual *Ark* for ever.

Above the Ark was the Mercy-seat, with *two Cherubims* of Glory, one at each end of it, spreading their wings on high over the Mercy-seat, between whom God dwelt or sate, where God met with, and Communed with *Moses*, and the Priests, under the Law, when they came to Worship him, and enquire of him: which figured out the true Mercy-seat, under the Gospel, where the true Priests (the true Circumcision, the spiritual *Israel* of God) have Access with Boldness to the Throne of Grace; that (through the High-Priest of their Profession) they may obtain Mercy and Grace, to help in time of need.

So under the Law, all the Sacrifices (the Sin-offering, the Peace-offering, the Thank-offering, the Heave-offering, the Wave-offering, the whole burnt-offering, the meat-offering, the drink offering, *&c.*) signified Christ the one Offering, who comprehends them all; and the Holy, Spiritual, Heavenly Offerings, which the Spiritual People (the Priests of the Gospel) are dayly to offer up to God: and the sweet Spices, Frankinsence, and Odours signified the sweet seasonings of the Gospel-Sacrifices, with Grace, with Salt, with the Spirit, with the fresh breathings of Life, with Innocency, with Meekness, with Tenderness, with Zeal, with Faith, with Love, *&c.* which yields a most Pleasant scent in the Nostrils of the Lord.

Now, in the *Bullock* and *Goat* for the Sin-offering, the Blood was to be brought into the Holy Place, to make Atonement; and the Fat and Inwards burnt on the Altar; and the Flesh, Skin, and Dung, carried forth and burnt, without the Camp. What means this? O how Pretious is it to Read the figures of the Heavenly things with true understanding; but to read through the figures (with the eye of Life, with the eye of the Spirit) into the invisible substance; this is sweet, pretious and Heavenly indeed.

Secondly

Secondly, *Concerning Chriſts appearance in a Body of Fleſh.*

When the time of theſe ſhadows drew towards an end, and the fulneſs of time was come; he who thus appeared in ſeveral Types and Shadows, among that People of the *Jews* under the Law, he now came down from the Father, debaſed himſelf and cloathed himſelf like a man, partaking of Fleſh and Blood; and was in all things made like unto us (excepting Sin; for he was the Lamb without ſpot) humbling himſelf to come under the Law, and under the Curſe, that he might Redeem thoſe that are under the Law, (and under the Curſe) by fulfilling the Righteouſneſs thereof, and bringing themſelves through into the Righteouſneſs everlaſting.

Now, while he was in the Body, his Glory did ſhine to the eye of the Children of the true Wiſdom: his Diſciples (to whom not fleſh and blood, nor the Wiſdom and Knowledge which they could get from the Letter, but his Father revealed him) they ſaw the hidden Glory? they ſaw through the Vail of his fleſh, and beheld him as the only begotten of the Father, full of Grace and Truth,

Now in this Body he finiſhed the Work which his Father gave him to do, he fulfilled all Righteouſneſs (the Righteouſneſs of the Letter, the Righteouſneſs of the Spirit) that he might bring *his* through the Righteouſneſs of the Law, or Letter, into the Righteouſneſs of the Spirit and Power, into the Righteouſneſs of the New Life; and here that Scripture is read and fulfilled, *I through the Law am dead to the Law, that I might live to* God. So his whole Life was a doing the will of the Father, which ſent him.

When he was but twelve years old, he diſputed with the Doctors and teachers of the Law, hearing and asking them Queſtions, (diſcovering the pure Wiſdom of the Father which dwelt in him) becauſe it was his Fathers buſineſs, which he was to be about, as he told his Mother, *Luke.* 2. 49. And when the Lord led him into the Wilderneſs to be tryed, he went and was Tempted, that he might fight the Battle againſt his great Adverſary. And when the Spirit of the Lord was upon him, moving him to Preach the Goſpel, he Preached the Goſpel in the Spirit and Power of the Father, and went about doing good, and healing all that were oppreſſed of the Devil, as his Fathers Spirit led and guided him: for he did nothing of himſelf, or in his own Will, or for himſelf: but all in the Will and Time of the Father.

Mine hour is not yet come, ſaid he to his Mother, when ſhe was haſty to have him do that Miracle of turning Water into Wine, *John.* 2. 4. And ſo when his Brethren urged him to go up to the feaſt, *John.* 7. 3, 4. *My time*, ſaid he *is not yet come: your time is alwayes ready, ver.* 5.

Thus he did alwayes pleaſe his Father, and ſeek the honour of him that ſent him, and was Obedient unto Death, even the Death of the Croſs, being willing to drink of the Cup, which his Father gave him to drink: and ſo, having finiſhed his work, he returned from whence he came, and ſate down at the right hand of the Majeſty on high, being exalted above all Principalities and Powers, and Dominions, both in this world, and in that which is to come.

Thirdly, Now the Third Appearance of Chriſt, which theſe two outward Appearances made way for, was his appearance *in Spirit*, even his Pure, *Inward, Heavenly* Appearance in the Hearts of his Children. This he bids his Diſciples wait for; telling them, *that he would not leave them Comfortleſs, but would come again to them.* They had had the Appearance of the Bridegroome in the fleſh: and he was to go away. It could not be helped; it was neceſſary for them, that he ſhouid go away: but (ſaith he) *I will come again.* The ſame Power and Preſence that is now with you in a Body of Fleſh, ſhall viſit you in Spirit, and ſo abide with you for ever: For he that is now with you ſhall be in you; Till that time ye ſhall have Sorrow, and be like a travelling Woman, but the World in the mean time ſhall rejoyce: *but I will ſee you again, and your Heart ſhall re-*

joyce, and your joy no man takes from you. And was it not ſo? Did not Chriſt ſend the Spirit, the Comforter? did he not come in the Spirit and Power of the moſt high, to be with them alwaies to the *end of the World?* Did he not bid them, *ſtay and wait at Jeruſalem*, for that Appearance of him in his Spirit; and not go about his work and meſſage, till he came in the Power and Authority of his Father, to go along with them? And did not their Hearts rejoyce, when he came, with joy unſpeakable, and full of Glory? had they not then the Joy and Peace, which paſſed all the underſtanding of man? which *joy and Peace none could take from them*? which Joy they were not Promiſed, that they ſhould receive, till he came, and ſaw them again. Yea truly, in the Kingdom, Spirit and Power of our *Lord Jeſus Chriſt*, there is a *ſeeing eye to eye*; yea it was ſo, in ſome meaſure, with ſome Pretious ones, in the dayes of old, which that Promiſe, *Pſal.* 32. 8. *(I will guide thee with mine eye)* intimates; for the eye of the Soul muſt be upon Gods Eye, and obſerve the Motion thereof, if it be guided thereby.

And truly, this Adminiſtration of the Spirit and Power of the Goſpel, is exceeding Glorious; and they that come into it, come into the Glory and Heavenly Dominion, and Authority of the Lord Jeſus Chriſt (and ſo are made Kings by him, and wear Crowns in his Preſence, though they ſtill caſt them at his feet) and are changed from Glory to Glory: and behold as in a Mirror, the Glory of the Lord, which none can do, but with the eye which is in ſome meaſure changed and Glorified.

Now, this Diſpenſation (of the Goſpel, Spirit, and Power) began in the Apoſtles dayes; and the Church was exceeding chaſt, pure, and beautifull then, without ſpot or wrinkle; though there were ſome crept into the outward Court, which were ſpots among them, but that did not Marr the beauty of the reſt; but they could bring Victory and Dominion to him, that ſate on the Throne, and witneſſed that Salvation and Strength, and the Kingdom of our God, and the Power of his Chriſt was come. For the Man-Child was born, and was among them; and the Glorious Woman, (the Church, the Spouſe of Chriſt) *Was clothed with the Sun*, &c. And had both her Husband (her Lord and Head) and the Man-Child, (the pure Birth of Life) with her. But there was a falling away after this, and a thick dark Night, and a very great and Univerſal Apoſtacy from the Spirit and Power of the Apoſtles; many departing out of the Fear, into the High mindedneſs, and not keeping their ſtanding in the Faith and Love, and Obedience of the Truth, but holding a form of Godlineſs out of the Power.

But God, in his tender Mercies, determined to ſend an Angel to Preach his everlaſting Goſpel again; and in due time ſo did, as is expreſſed, *Revel.* 14. 6, 7. (Mark, None could Preach the everlaſting Goſpel after the Apoſtacy, by any Ordination, or ſucceſſion of miniſtry left amongſt Men; but there muſt be a new receiving of the Goſpel, by a new Meſſage and Commiſſion from on High:) And God likewiſe ſent forth his Spirit of Judgment and Burning, to Conſume the Whore (the falſe Church) which was grown very great, ſitting over Peoples, Multitudes, Nations and Tongues; and to bring the true Church out of the Wilderneſs, into the injoyment of her Beauty and Glory again. And when ſhe comes again, ſhe comes as a morning without clouds; without any Vail, without any outward Types, or Shadows of the Glory to be revealed, even in the pure and Heavenly Glory it ſelf.

He that hath a true eye, let him read this; and he that hath an heart opened by the Lord, let him acknowledge it: For the Name of the Lord Jeſus Chriſt, is exalted, and the knees of his redeemed ones bow to him, and acknowledge him the only Anointed one, the only Lord and King over all, to the Glory of God the Father, *Amen.*

Concerning

XII.

Concerning Mount Sinai, *and Mount* Sion.

WAs not *Sinai*, the Mount that might be touched, an earthly Mount, from whence was the Miniſtration of the Law outward, or in the Letter, which gendred to Bondage, Condemnation and Death? Doth not the Apoſtle *Peter*, ſay concerning the law, as ſo adminiſtred, *That it was a Yoak too heavy for them, or their Fathers to bear?* Acts. 15. 10.

Is not the Goſpel *Sion*, A Spiritual mount, an Heavenly mount, a mount that cannot be touched by humane ſenſes? a Mount from whence is the Miniſtration of the ſpirit, the miniſtration of liberty, the miniſtration of life, the miniſtration of the Glory that excelleth? Is it not the holy mountain, whereon the holy City (the *new Jeruſalem)* is built, and where the King of Righteouſneſs rules in Righteouſneſs and Peace, over all his ſubjects? where he makes to them the feaſt of fat things, and of wines on the Lees well refreſhed? where *he* and *his* ſup together; eating and drinking the bread and wine of the Kingdom, even the living bread, and the fruit of the living Vine?

Is not the whole miniſtration of Life, from the beginning to the end, from mount *Sion?* Is it, any of it, from mount *Sinai*?

Is not *Sion* to be redeemed with Judgment, and her converts with Righteouſneſs? Doth either the judgment, or the Righteouſneſs, wherewith *Sion*, and her converts are to be redeemed, come from mount *Sinai*? Do they not both come ſtom mount *Sion*?

Out of *Sion ſhall go forth the Law, and the word of the Lord from* Jeruſalem, *Iſa.* 2. He that underſtandeth this ſcripture knoweth the Goſpel ſtate.

Ye are not come, (ſaid the Apoſtle) *to the Mount that might be touched, and that burned with Fire; nor unto blackneſs, and darkneſs, and Tempeſt, and the ſound of a Trumpet, and the voice of Words,* &c. *but ye are come to mount* Sion, *and unto the City of the Living* God, *the Heavenly* Jeruſalem. &c. Heb. 12.

Now they that are come thither, they witneſs the Law of the ſpirit of life in Chriſt Jeſus, which maketh free from the Law of Sin and death, and the pure word of eternal Life iſſuing thence, even from that *Sion*, and *Jeruſalem.*

Mind that Scripture, *Gal.* 4. 25, 26. *For this* Agar *is mount* Sinai *in* Arabia, *and anſwereth to* Jeruſalem; *which now is and is in bondage with her Children: but* Jeruſalem *which is above, is free, which is the Mother of us all?*

We read, *Revel.* 11. 19. *that the Temple of God was opened in Heaven; and there was ſeen in his Temple the* Ark *of his Teſtament; and there were Lightnings and Voices, and Thunderings, and an Earthquake, and great Hail.* Whence did thoſe Lightnings, Voices, Thunderings, &c. iſſue? out of *Sinai*, or out of *Sion*; Doth not the Lyon of the tribe of *Judah* roar out of *Sion*, againſt his Enemies, and ſhoot the arrows of his Judgments from thence? and if he judge his Enemies from thence, doth he not judge his People from thence alſo? Is not his fire in *Sion*, and his furnace in *Jeruſalem?* and doth not the ſpirit of judgment, and burning (by which he waſheth and purgeth away the blood and filth of the Daughter of *Sion*) Iſſue forth from thence? O, that men had a true and ſpiritual underſtanding of theſe things, and were taught of God to know and diſtinguiſh concerning the things of his Kingdom.

XIII.

Of the Signification of Mount Sinai, *and Mount* Sion.

MOunt *Sinai* was that Mount of earth, which the voice and preſence of the Lord ſhook, at the Miniſtration of the Law outward.

Now, there is an inward earth, which is to be ſhaken alſo, even the Nature which tranſgreſſed, the Nature which was ſubject to Sin, and under the Curſe, the

the earth which brings forth Briars and Thornes. Into the earth, the Plough of the Lord is to go, to break it up, and overturn it, that there may be a new earth formed, fit to receive the heavenly ſeed; out of which it may ſpring, and bring forth fruit to *God*: yea, not only the Earth, but alſo the Heavens are to be ſhaken, yea, and removed too; though the ſhaking of Mount *Sinai* did not ſignifie that, but only the ſhaking of the earth. *But yet once more* (ſaith the Lord) *I ſhake not Earth only, but alſo Heaven*: which ſignifieth, the removing of thoſe things, that may be ſhaken; that thoſe things which cannot be ſhaken, may remain.

There is that which is changeable, and there is that which is unchangeable: the old Earth and the old Heavens are changeable; the new Heavens and the new Earth are unchangeable. There is a changeable mind, a changeable ſpirit, a changeabe nature, a changeable will, a changeable wiſdom, a changeable reaſon and underſtanding (which one while goeth this way, and another while that way) a changeable knowledge of God: which man learns not of the Spirit of the Lord, but after a traditional way, and by the ſearch of his own hunting mind, and drinks into that part which is old and earthly. There is mans kindling a fire there, a beating out ſparks there, with which he compaſſeth about and warmeth himſelf, getting unto himſelf Peace and Joy, Hope and Confidence, *&c.* But when the Lord appears and his voice is heard (when he ariſeth to ſhake terribly the earth, yea and the Heavens alſo) all theſe will be ſhaken, and fall like untimely Figgs at the ruſhing of a mighty wind and terrible tempeſt.

For the day of the Lord, the day of his pure appearance, the day of the brightneſs of his riſing will be upon all that is high and lofty, upon all that is proud and lifted up above the pure Seed. Every Cedar of *Lebanon*, and Oake of *Baſhan*, that is high and lifted up; every high Mountain and Hills that are lifted up, every high Tower and fenced Wall, every ſhip *of Tarſhiſh* and pleaſant picture, *&c.* Shall all feel the terror of his Majeſty: and that alone which is of the pure ſeed, gathered into the ſeed, and changed into the nature of the ſeed, that alone ſhall ſtand Nothing elſe ſhall be able to dwell with the devouring fire and everlaſting burnings: So that it may be very well ſaid, *Who may abide the day of his coming? and who ſhall ſtand when he appeareth?* For he is like a refiners fire, and like fullers ſope: and he cometh with his Fan in his hand, to fan away the chaff; and ſhall ſit as a Refiner and purifier of Silver, to purifie the Sons of *Levi*, and purge them as Gold and Silver, that they may offer unto the Lord an offering in Righteouſneſs, Pleaſant to the Lord; which none can do, but thoſe that are purified by him.

And happy will they be, whoſe Religion and Worſhip in that day, will ſtand the Tryal and bear the fire. And, Oh bleſſed for ever be the *Lord*, who is come near to Judgment, and is a ſwift Witneſs againſt all deceit and unrighteouſneſs; but a Juſtifier of them, whoſe conſciences he hath ſprinkled with the blood of *Jeſus*.

But now, as the *Lord* taketh away the Old; ſo he bringeth in the New: As he removeth the Old Earth, and the Old Heavens, wherein dwelt Unrighteouſneſs; ſo he formeth and bringeth forth the New Heavens, and the New Earth, wherein dwels Righteouſneſs.

And here the Kingdom is known and received, which can never be ſhaken: Here is the Mount *Sion*, which ſhall never be removed; and the *Jeruſalem*, one of whoſe ſtakes or cords ſhall never be plucked up, nor broken. Here is the City which hath everlaſting Foundations, whoſe Builder and Maker is God.

Bleſſed are they that are come hither, and dwell here; who are not come to the Mount that may be touched and ſhaken, and removed, (read inwardly:) but to the holy Mount of God, and whereon all the Buildings of Life are raiſed, and whereon they ſtand firm for ever.

And all that are herein built up, and eſtabliſhed, can truly ſay, and ſing in ſpirit; *Bleſſed be the* Lord God *of* Iſrael; *and bleſſed by him ſhall be the Habitation of Juſtice, and Mountain of Holineſs, from this time forth for evermore.* For *Jeruſalem* is now become a quiet Habitation, and the King of Glory reigneth therein: for the Lord of Hoſts who hath created the New Heavens, and the New Earth, hath created

created *Jeruſalem* a Rejoycing, and her People a Joy; and they ſhall be glad and rejoyce, and bleſs themſelves in him, for ever and ever. *Amen, Amen.*

XVI.

Concerning the Temple, and Sacrifices under the Goſpel.

God's Temple, under the Goſpel, is the Light of his Son, the Spirit of his Son; and thoſe ſouls which are renewed, and built up an Habitation for him, in the ſpirit of his Son; and thoſe bodies, in which renewed minds and ſpirits dwell. *God* is Light, and he dwelleth in Light: *God* is Spirit, and his building is holy and ſpiritual; for he dwelleth in nothing that is dark, or corrupt, or unclean.

And that which is Sacrificed or offered up to *God*, muſt be clean and pure. No unclean thought, no unclean deſire, nothing that is earthly, or fleſhly, or ſelfiſh, muſt be offered up to *God*; but the pure breathings of his own ſpirit: For whatſoever is of him, and comes from him, is accepted with him; but whatever man can invent, or form, or offer up of his own, or of himſelf (though it be never ſo glorious and taking in mans eye, yet) it is but Abomination in the Sight of the Lord.

Thus all the Sacrifices of the *Gentiles* (or Heatheniſh Nature) are rejected: thus all the Sacrifices of the *Jews* outward (or of the profeſſing mind and nature, without the true Life) are rejected alſo.

Wherewith ſhall I come before the Lord (ſaid the Prophet of the Lord of Old,) *and bow my ſelf before the High God? Shall I come before him with Burnt-Offerings; with Calves of a Year Old? Will the Lord be pleaſed with Thouſands of Rams, with ten thouſands of Rivers of Oyl? Shall I give my firſt-born for my tranſgreſſion, the Fruit of my Body, for the Sin of my Soul?* Mic. 6. 6, 7.

What ſaith the Anſwer of *God*? No, no: This is not the way to come to Pardon of Sin, or to acceptance with the Lord: But come to that, which teacheth what is good, and what the *Lord requires of thee, O man; which is to do Juſtly, and to love Mercy, and to walk Humbly with the Lord*: Come thither in the teachings of *God*'s Spirit, and worſhip there, and there thou ſhalt witneſs Forgiveneſs of ſins, and acceptance with the Lord, *Mic.* 6. 7, 8. and *Iſa.* 1. 16, 17, 18. For it was not offering Sacrifices of old (appointed under the Law) that would do the thing, nor mens pleading the Sacrifice of *Chriſt* under the Goſpel: But coming to that Spirit, which teacheth holyneſs, and being ſubject to that ſpirit, and offering in that Spirit, (to the Father) what proceeds there-from. So that his building in the ſpirit, is the only Temple, and the Sacrifices or Offerings in the Spirit, are the only Offerings of the *New Teſtament*.

And here, every Groan, or Sigh towards the *Lord*, after that which is pure, every Supplication in the Spirit, every acknowledgement of the Goodneſs of the *Lord*, in a true and pure ſenſe, are of a ſweet ſavour in the Noſtrils of the *Lord*: Yea, uſing Hoſpitality, relieving the Poor, or doing any thing that is good, from the good and holy root, are Sacrifices acceptable to the *Lord*. Read theſe Scriptures following, (and if the Lord open thine eyes, thou mayeſt thereby come to ſee, both what the Temple and Sacrifices are) 1 *Cor.* 3. 16. and 2 *Cor.* 6. 16. *Iſa.* 5. 7, 15. *Epheſ.* 2. 21, 22. *Heb.* 3. 6. *Rev.* 21. 22. *Joh.* 4. 23. *Pſal.* 90. 1. Theſe places foregoing are for the Temple: Then for the Sacrifices, *Pſal.* 50. 14, 15. and 51. 16, 17. and 141. 2. *Mal.* 1. 11. *Heb.* 10. 8, 9. *Rom.* 12. 1. 1 *Cor.* 6. 19, 20. 1 *Pet.* 2. 5. *Heb.* 13. 15. *Philip.* 4. 18.

XV.

Some Queſtions concerning the Light of Chriſt's *Spirit anſwered, according to the Teſtimony of the Scriptures of Truth, and according to Experience.*

Queſt. 1. *WHat is the Meſſage, which Chriſt ſent his Apoſtles to declare; whom he ſent to preach the Goſpel.*

Anſw. This is the Meſſage, which they heard of him, and which they declared unto others; *That* God *is Light, and in him is no Darkneſs at all.*

Queſt. 2. *What was* Chriſt's *Intent, in ſending them with this Meſſage? And for what end were they to declare it to others?*

Anſw. For the opening of Mens Eyes and Hearts, that Men might come to a Sight and Senſe of the Darkneſs, and to a Sight and Senſe of the Light; and might be turned from Darkneſs to Light, (and ſo from *Satan*'s Power, to *God*,) and might come out of the one, into the other (that is, out of the Darkneſs, into the Light) and ſo might walk in the Light, as *God* is in the Light.

Queſt. 3. *What is the Danger of Abiding in darkneſs?*

Anſw. In the Darkneſs is Sin, Death, Condemnation, and Deſtruction of the Soul, and Separation from *God* and *Chriſt* for ever.

Queſt. 4. *What is the Benefit of being turned to the Light, and of coming into the Light, and walking in the Light, as God is in the Light?*

Anſw. The Benefits are great and many; three whereof I may now mention, which comprehend and contain in them many more.

Firſt, In the Light, Remiſſion of Sins is received; For there is the Blood of Sprinkling, wherewith thoſe are ſprinkled that come thither: and indeed none can walk and abide there, but they come to witneſs the Blood of *Jeſus Chriſt*, *God*'s Son, cleanſing them from all Sin; and true, real cleanſing, is no where elſe witneſſed.

Secondly, They have Fellowſhip with the Father, and the Son, and come alſo into Fellowſhip with the Saints in Light: which are great Myſteries, and none knows what they mean, but ſuch as are in that Holy Fellowſhip.

Thirdly, They there receive the Earneſt of the Everlaſting Inheritance, and the Sealing up by *God*'s Holy Spirit, unto the Day of full Redemption.

Queſt. 5. *Where is the Darkneſs, which men are to be turned from?*

Anſw. It is Within, chiefly Within; there is Satans Kingdom; there is the Houſe, which the *Strong Man armed* keepeth, where his Goods are in Peace, till a *Stronger* than he commeth to trouble, and diſpoſſeſs him.

Queſt. 6. *How, or where is the Light to be met with, which Man is to be turned to?*

Anſw. It appears Within alſo; it ſhines in the darkneſs: For thither *Chriſt* (the Stronger) comes, with the Light of his Spirit, to overcome, and diſpoſſeſs the Strong Man of his Houſe, and Kingdom.

Queſt. 7. *When doth the Light of* Chriſt's *Spirit ſhine in the Darkneſs of Man's Heart?*

Anſw. When, and as *God* pleaſeth. For the Light is his, and he cauſeth it to ſhine (in the Hearts of the Sons and Daughters of Men) according to his Pleaſure: And therefore men are to wait for the ſhining of this Pure, Heavenly Light in their hearts, that with it the Darkneſs may be reſiſted, overcome, and ſubdued in them, and ſcattered and diſpelled from them, and their Hearts filled with the Light and Power of Life.

Queſt. 8. *How may a Man perceive, or know the Light, when it ſhines?*

Anſw. By its ſhining: For Light (both outward and inward) manifeſts both it ſelf, and other things by its own ſhining. And as there is no diſcerning the things of this World, but by the Light of the World: So there is no diſcerning the things of the other World, but by the Light of the other World; That is, there is no diſcerning Spiritual Things, but by the Light of the Spirit of our *Lord Jeſus Chriſt*, which

which *God* cauſeth to ſhine in the Heart; which Light ſearcheth the Heart and tryeth the Reins, and diſcovereth the moſt hidden things there.

Object. *But the Heart is deceitful above all things, and* Satan *can transform himſelf into the Likeneſs of an Angel of Light; ſo that he ſhines inwardly too, by his feigned appearances: how then may I know the ſhinings of the true Light of* Chriſt's *Spirit in my Heart, from his falſe Shinings and Transformings?*

Anſw. *God* hath a Witneſs in Mens Conſciences: For, as *God* hath not left himſelf without Witneſs outwardly, but all his Works teſtifie of him (his Works of Goodneſs, Love, Mercy, Power, *&c.* Teſtifie of his Goodneſs, Love, Mercy, Power, *&c.*) So he hath not left himſelf without Witneſs, inwardly; but there is ſomewhat in Men to teſtifie of *God* and for *God*, and againſt his Enemy, and all deceitful appearances: Which Witneſs alwaies ſpeaketh faithfully, and teſtifieth Truth.

Therefore, He that cometh to diſcern that, and mind that, ſhall find that near him, which will alwayes Witneſs for *God* upon every occaſion, and againſt all the appearances and devices of the Enemy.

Now, no Man can come to diſcern or diſtinguiſh in Caſes of this Nature, but as that which is of *God*, and *for God*, gives the Judgment in him; and he that judgeth thus, ſhall never judge according to the Shews and Appearances of things; but ſhall ſtill judge the true and righteous Judgment.

Queſt. 9. *What is the Nature and Properties of the Light of Chriſt's Spirit, and What will it do in the Hearts of thoſe that turn to it, receive it, and walk in it?*

Anſw. It hath a moſt excellent Nature and Properties, and it will work wonderfully, in the hearts of thoſe, that receive it, and walk in it towards the redeeming and ſaving them from Sin, and the Powers of Darkneſs: So that, following this Light, and abiding and walking in it, they cannot be overcome by the Enemy of their Souls, but muſt needs conquer and overcome him. To inſtance in ſome,

Firſt, It hath an inlightening or manifeſting Property. It will diſcover all that is of *God*, and likewiſe all that is againſt him; It will diſcover the very Myſtery of Death, and the moſt ſubtile Workings of the Enemy in the Myſtery of Darkneſs, and Deceivableneſs of Unrighteouſneſs: And it will diſcover the Myſtery of Life, and the Myſtery of the Way of Holineſs. So that not only the Precepts of Holineſs, but the Way of the Precepts, the Way of Obeying the holy Will and Spirit of *God* in every thing, is here learned.

Secondly, It hath an awakening Property. This Light will not let a man ſleep in ſin, or grow heavy and dull, (if he hearken to it) but it awakens him that ſleeps: And whoever is truly awakned at any time, is awakened by this Light; by the ſhining thereof in his Heart, by the Manifeſtation of *God* to his Spirit by it. This teſtimony *Paul* gives, *Epheſ.* 5. 13, 14. *Whatſoever doth make manifeſt is Light.* Wherefore, he ſaith; *Awake thou that ſleepeſt*, &c.

Thirdly, It hath a quickening Property: For it is the Light of Life, the Light of *Chriſt*'s Spirit, which is living and powerful: and it hath Life and Power in it, and quickeneth and raiſeth the man, to whom it reacheth, and giveth him Ability to ariſe from the Dead.

Fourthly, It hath a Cleanſing, a Sanctifying, a Purifying Property. O how clean it makes within. The Light is pure, and it maketh pure. All the Defilement and Corruption, is in the Darkneſs: None of it is in the Light; but the Light purgeth it away, where it findeth Entertainment.

Fifthly, It hath an uniting, and ſeparating Property. It unites to *God*, it unites to that which is pure; and it ſeparates from Sin, *Satan*, Darkneſs, and whatever is impure.

Sixthly, It hath a preſerving Nature and Property. It preſerves the man in whom it dwels, and where it hath power, and rules, it keeps out the darkneſs; ſo that darkneſs cannot break in, where it hath place, and is kept to: Nor can the mind break

out from the *Lord*, which keeps in the ſenſe, ſavour and ſeaſoning of the Light of his Spirit.

Indeed time would fail me, to ſpeak of the excellent Nature, Vertues and Properties thereof: But, come taſt and ſee, how ſweet the Light is, and what a pleaſant thing it is to behold the ſhinings of this *Son*.

Queſt. 10. *Doth God viſit all Men with this Light?*

Anſw. Yes, As *God* loveth all Men, and would have all men ſaved; ſo he viſiteth all men (more or leſs) with that which is able to diſcover the darkneſs to them, and to ſave them therefrom.

Queſt. 11. *What is the Reaſon then, that all Men are not ſaved by it?*

Anſw. Becauſe they do not receive it, and joyn to it againſt the darkneſs; but joyn to the darkneſs, and hearken to the Wiſdom and Reaſonings thereof againſt the appearances and diſcoveries of the Light.

Queſt. 12. *How comes it that Men do ſo?*

Anſw. From their Love to the Darkneſs, and to the Deeds of Darkneſs; which they know, they ſhould not love; becauſe they have ſomewhat near them, which often ſhews them the evil, both of the Darkneſs that is in them, and of the Deeds that come from it. So that, this is the Condemnation, that men love the Darkneſs, cleave to the Darkneſs, and follow the Darkneſs; but hate theLight, and turn from the Light, which in the Love, and Mercy of *God* follows them, to bring them out of Love with the Darkneſs, and to bring them into the ſenſe of, and Fellowſhip with him in the Light.

Queſt. 13. *How come ſome to love the Light?*

Anſw. God affordes a Capacity therein to all, and *God is Love*; and from the Flowings of his Love, and aboundings of his Mercy to all, are Men begotten to him; and the Obedient are kept by him in Subjection to that, which many Reſiſting the ſtrivings of his Spirit with them, are finally given up to hardneſs of heart, who turn from, and hate the Light. So that to God, and his Grace is to be Attributed the Salvation of all that are ſaved; and to man, his own Deſtruction, and periſhing from the Way of Life, notwithſtanding the tender Viſitations of *God*, to recover and reconcile Man to himſelf, through the blood of his *Son*.

Queſt. 14. *Againſt whom do they rebel, that rebel againſt the Light?*

Anſw. They rebel againſt *Chriſt*, from whom the Light comes; and Will *Chriſt* ſave ſuch as rebel againſt him? O that Men did aright conſider this thing: For it is a greater matter to know, and be ſubject to the Light of *Chriſt*'s Spirit, as it ſhines from him in the Heart, then men are aware of: Now that which diſcovers the hidden things of darkneſs in the heart, and reproves for it, is the Light of *Chriſt*'s Spirit, and not another. O that all that deſire to know what, and where the true Light is, did underſtand ſo!

Queſt. 15. *What do they miſs of, who do not know, nor heed the Light of Chriſt's Spirit, nor mind the reproofs thereof in their hearts; but look on it, as inferior in kind and nature, to what it is?*

Anſw. They miſs of many great and precious priviledges, which they that know it, and have received it, and ſo walk in it, and are ſubject to it, do experience, and are acquainted with.

Firſt, They miſs of knowing the wayes of it: For, in this Light, there are Wayes or Paths of Holineſs, Paths of Life, Paths of Righteouſneſs, Paths of Peace, Paths of Joy, Paths of Refreſhment, and Conſolation; wherein all theſe things are daily met with, by thoſe that walk there; which they that know not the Light, (or rebel againſt the Light) are not acquainted with. See *Job* 24. 13.

Secondly, They miſs of the lighting of their Candle by it: For *God* lights his Candle in the Heart by this Light, and by no other thing; ſo that, in this his Light, they whoſe Candle is lighted by him, See Light.

David had experience of this, and from that experience ſpake; *Thou wilt light my Candle; the Lord my God, will enlighten my Darkneſs*, Pſal. 18. 28. And *Job* had experience of this alſo, as thoſe words of his plainly ſignifie, *Job* 29. 2, *&c.* where he ſaith; *O that I were, as in the dayes paſt, when his Candle ſhined upon my Head, and by his Light I walked through Darkneſs.* And all the Children of *God*, who

who in this day wait for the ſhinings of the Light of his Spirit in their hearts, and are ſubject to him therein, they experience the ſame, and know the Word of Life (which is nigh in the Mouth and Heart) to be *a Lanthorn to the Feet, and a Light to the Paths* of the loweſt and meaneſt here.

Thirdly, They miſs of ſending forth, or Revelation of that from God, which leads to his holy Hill, and to his Tabernacles, which *David* experienced, and deſired more of, *Pſal.* 43. 3. For, *Who ſhall dwell in* God's *holy Hill, or abide in his Tabernacle?* Pſal. 15. 1. *He that walketh uprightly, and worketh Righteouſneſs, and ſpeaketh the Truth in his heart*, &c. *he ſhall never be moved, ver.* 2. to the end, & *Iſa.* 33. 15. *&c.* But how ſhall any come thither? Surely by *God*'s Light and Truth ſent forth from his Spirit into their Spirits; this is the way of aſcending thither in all Ages and Generations.

Fourthly, They ſlight that meaſure of Light given them, and deſpiſe the day of ſmall things; and therefore miſs of the pouring forth of *God*'s Spirit upon them, which is plentifully poured forth upon the Sons and Daughters of the ſpiritual and heavenly *Jeruſalem*, in this day of *Gods* viſiting the Earth again, after the Apoſtacy; bleſſed be the Name of the Lord. And how comes it to be poured forth upon them? How comes wiſdom to pour out her ſpirit unto them? Why, they hearken to her reproofs, turning thereat, and forſaking that which they are reproved for, and ſo come into Wiſdom, Fear: and then Wiſdom opens her ſecrets, and pours out her Spirit, and makes known her words to thoſe that are ſubject to her reproofs and learn her *Fear*, which is the *Fear* of the New Covenant. See *Prov.* 1. 23. He that receiveth the convincer of Sin, and followeth his leadings, out of the ſins he is convinced of (and into the paths of Righteouſneſs and holyneſs, into which he is the leader) cannot miſs of the Comforter, or of his Comforts; for he is one and the ſame with the Convincer, or Reprover.

XVI.

The Way to know one's Election, *and to be fully aſſured of it: As alſo, concerning* Election *it ſelf.*

David ſaith, *The Lord hath ſet apart him that is godly for himſelf*, Pſal. 4. This is *God*'s choice. *God* is the great Potter, who formeth Veſſels upon the Wheel of his power: ſome to honour, ſome to diſhonour; but not before they were. Some he melteth and tendereth for ſalvation, who hearken to his voice: others he hardeneth and giveth up for deſtruction, who rebel againſt his ſpirit. O, how ſhould all fear before him, who hath power over them, as the Potter over the Clay, that they ſhould reverence and obey him, leſt his power break them to pieces!

Now this is moſt certain: The holy man, the righteous man, the godly man, he that is renewed in the ſpirit of his mind; this is a Veſſel of Honour, fitted and choſen by *God* unto honour: but he that is corrupt, dead, filthy, polluted, *&c.* This is the Veſſel, which *God* rejects. For the Righteous *God* loveth Righteouſneſs for ever, and the holy *God* loveth holineſs for ever; and he that is holy and righteous, is of him, and choſen by him: But all that is unholy and unrighteous, is of another nature and ſpirit; and ſo rejected, and caſt out by his pure nature and ſpirit.

Therefore, every one that would be accepted of the Lord and witneſs his Choice, is to mind that, and be ſubject to that, whereby God fitteth Veſſels for himſelf; which is the holy Spirit, Nature, and Life of his Son, wherein every man is accepted (as he is called thither, gathered thither, and found there) and none Rejected: But out of this every man is Rejected, but none Accepted; *For* God *is no Reſpecter of Perſons.*

He carrieth himſelf equally to every Jew, under the old Covenant: And he carrieth himſelf equally towards all, who obey the Call of his ſpirit, into the new and living Covenant: ſo that the Truth ſtandeth for ever, that in every Nation, Tongue and People, he that feareth God, and worketh Righteouſneſs is accepted of him, and none elſe. And this is the great mercy and tender love of God to all Men, that

which bringeth into his Fear, and teacheth and enableth to work Righteouſneſs, is near every man, which is the word of *Faith*, the word of Life, the word of Power, the word of Reconciliation: So that no man need go far to ſeek out Salvation; for Chriſt the Saviour and Salvation of God is nigh to every man, in the Light of that Holy Spirit of Truth, wherewith God viſiteth Mankind, and wherein he ſpeaketh Peace and Reconciliation, both to them that are nigh, and to them that are afar off, as they hear the Voice of the Spirit of the Lord Jeſus Chriſt, and learn ſubjection to it.

Give all diligence to make your *Calling and Election ſure*, ſaid the Apoſtle *Peter*, 2 *Pet.* 1. 10. How ſhall we do that, may ſome ſay? *Why, give all diligence to add to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godlineſs, and to Godlineſs Brotherly-kindneſs, and to Brotherly-kindneſs Love. For if theſe things be in you and Abound, ye cannot be barren in the knowledge of Chriſt, but muſt needs be Fruitful.* Well, but what then? What if they be Fruitful? Why, if they be Fruitful, then (to be ſure) they are Choſen Branches: For God caſts off none, but that which is Dry, Barren, Dead, and Unfruitful. Feel Life, which is active and bears Fruit, thou feeleſt the Choice of God, thou anſwereſt the end of thy Call, &c. and herein as thou comeſt to ſettlement and eſtabliſhment, thou wilt find thy *Calling and Election* made ſure to thee, and an entrance miniſtered to thee abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt. For Chriſt hath the Key of the Kingdom: and ſhutteth out no ſuch as theſe, but giveth them further Admittance day by day. And ſo by this means, thou wilt witneſs Tranſlation further and further out of the Kingdom of Darkneſs, into the Kingdom of Gods dear Son, and an Inheritance and Poſſeſſion of Life and Glory in meaſure, which will be an earneſt to thee of the full Inheritance in due time, and a Seal upon thy Heart unto the day of full Redemption. Yea, thou may'ſt then alſo come to ſee, how thou waſt Loved and Choſen in Chriſt *before the Foundation of the World*, through Obedience unto, and Sanctification of the Spirit, manifeſted in time, 2 *Theſ.* 2 13. (For known unto God are all his Works from the Beginning, before ever any of them were wrought:) If thou feel that which cometh forth from the Lord to call, and gather to him, and to renew and Sanctify, and make fit for him, and to make thee fruitful (from the Holy Root and Power of Life) in that which is good; this is enough for thee, and thy ſoul is ſafe and bleſſed here: for here thou knoweſt that, and art in that bleſſed ſeed of Promiſe, into which all that are gathered, and abide, are bleſſed in and with it.

Now, as concerning Election it ſelf, obſerve this; that it is in Chriſt, and not out of him. For it was the intent of God to Honour his Son, even as his Son Honoured him: and this was the Honour which God gave him, *That he ſhould be his Salvation to the ends of the Earth: that whoſoever believed on Him ſhould not Periſh, but have Everlaſting Life*; That he ſhould be the way for all Mankind to come to the Father, through Faith in him; *that as in* Adam *all died, ſo in Chriſt all might be made alive*; and as in *Adam* all Men were ſhut up in Death and Condemnation, ſo the free Gift might come upon all, and the way of Life and Redemption be opened to all, in Him

Mind the Figure, the Brazen-ſerpent, which was not lifted up, that a certain Number might be Healed, and no more; but that every one that was Wounded, every one that was ſtung with Serpents, might look up, and be Healed.

So was *Chriſt* lifted up, that every Sinner that was ſtung with Sin, and the Serpent, might look up to the Phyſitian of Souls, and receive Vertue and Healing from him; according to that precious Scripture; *Look unto me, and be ye Saved, All the Ends of the Earth: And, Whoever is a Thirſt, let him come, and whoever will, let him come, and Drink of the Water of Life freely.* Yea, *God* ſtands ready, by his holy Spirit, and quickning Power, which is near Men, to kindle the true Thirſt in them, and to make them truly willing. To open it yet further;

There is *Predeſtination, Election, Calling, Juſtifying, Glorifying: Predeſtination* unto

unto Holiness, *Election* in that which is Holy, *Calling* out of Darkness into Light, *Justifying* and *Glorifying* in the Light, *Through the renewing, and Sanctification of the Spirit.* All these God ordereth, and manageth according to his good Will, and according as he hath purposed in himself; although he be not the Decreer, nor Author of Sin, or Rebellion against himself, which is the cause of the Creatures Condemnation.

Thus all things are as present with God, before they were; for God did foreknow *Adam's* Fall (though he was not therefore the Author of it) before it came to pass; and he fore-knew how his Power, and Love, and Mercy should work towards Men, and for Men, in, and through *Christ*; and how far he would visit Men therewith, and how far Men would resist and strive against his Holy, and Good Spirit; and he determined how long his Spirit should strive with Nations, and Persons: for with some, he would long wait to be Gracious, with others he would be quicker, and more severe, according to their Provocations.

Now, his Love, his Mercy, his Power, his Good Spirit are his own; and he may shew forth the Operations of them towards Men, according to his Pleasure: And who may say unto him, *What dost thou?* May he not do with his own what he pleaseth (who is *Good and Righteous in all his Wayes?*) And because he may shew Mercy as long as he will, and Harden as soon as he will (as he sees Cause.) May it not be truly said; *That he hath Mercy, on whom he will have Mercy; and whom he will, he hardeneth?* But, that he hardeneth any, without first giving them a Day of Mercy, and Visitations of Mercy, following them with Mercy, and forbearing them in Mercy, and so by the Riches of his Goodness, Forbearance, and long Suffering, leading them to Repentance, that they might escape his Wrath, and the Dread of his powerful Vengeance, because of Sin: I say, that God hardens any, before he hath dealt thus with them, from a *Meer Will* in himself; because he would Destroy the most, and far greatest part of Men: This the Scriptures no where testify to, but abundantly testify against: For, How long did God strive with the Old World even to have Saved them, whom afterwards he did Destroy? And, How did he strive with that People of the *Jews*, (yea, and with other Nations also, though they might seem cast off?) *As I Live, saith the* Lord, (and he speaketh his Heart) *I desire not the Death of the Wicked; but rather that they might return and Live.* I am not the Destroyer, I am the Saviour; and *My Delight is not to Destroy, but to Save. O Israel! thy Destruction is of thy self; but in Me is thy Help:* And no Man's Blood will lye at God's Door, but at his Own.

Therefore, as God hath prepared a Saviour; so there is no want of Love, or Mercy, or Power on his part to draw Men to the Saviour; but this is the Condemnation, that Men harden themselves against the drawings of his Spirit, and against the Operation of his holy Light and Power, when it appeareth, and is willing to work in and upon their hearts. This is not the condemnation of Men: that Light doth not shine in their hearts; but that they love the darkness, more then the light which appears and shines in them, and is there witnessing against a drawing from the darkness. And so when it shall at last be made manifest, how Light hath appeared to all Men, and Gods Spirit therein, and thereby striven with all men and how they have refused, and would not be turned from their darkness to the light of the *Lord*: every mouth will be stopped before him, and all men that perish, justly condemned, for refusing and neglecting so great *Salvation*: for the light of the Sun of God's everlasting day, and the sound of his Spirit of life, visiting dark man, reacheth throughout all the Earth, and his voice, and words to the ends of the World.

XVII. *Some*

XVII.

Some Obſervations concerning the Prieſt Hood of Chriſt, from ſeveral Paſſages in the Epiſtle to the Hebrews

Obſ. 1. WHo is the Apoſtle, and High Prieſt of our Profeſſion? It is Jeſus Chriſt, the Son of God, whom God hath appointed Heir of all things, by whom he made the Worlds; and who is the expreſs Image of his Fathers ſubſtance, *&c.* *Heb.* 1. and *Chap.* 3. 1.

Obſ. 2. Why this High Prieſt was to ſuffer Death? which was, that he might taſt Death for every man, and ſo, through ſuffering become a Perfect Saviour, or Perfect Captain of Salvation, to all the Sons, that were to be brought by him to Glory, *Chap.* 2. 9, 10.

Obſ. 3. Why he partooke of Fleſh and Blood? one reaſon whereof was; becauſe the Children (and that therein he might ſhew them an example of Righteouſneſs, that he might condemn himſelf in the Fleſh) were partakers of Fleſh and Blood; for that was the very Ground or Reaſon, that he took part of the ſame. Another Reaſon was that, which was mentioned before; that he might taſt Death, and through Death deſtroy him, who had the Power of Death, and ſo break open the Priſon doors, and deliver thoſe who were Captives under him; *Chap.* 2. 14, 15.

Obſ. 4. Why he was tempted, and why in all things it behoved him to be made like unto his Brethren? which was, *that he might be a Merciful and Faithful High Prieſt, in things pertaining to God, to make Reconciliation for the ſins of the People:* For his own ſuffering under Temptations (even the ſenſe thereof) renders him Merciful, Tender, Faithful, and ready to help and ſuccour *his* in all their Temptations *Chap.* 2. 17, 18.

Mark, Chriſt was not only to Die, and ſo offer up a Sacrifice of Attonement; but he was alſo to make Reconciliation by it ever afterwards for his Children, (in caſe of tranſgreſſion) when ever occaſion ſhould be. So ſaith *John*, *If any man ſin, we have an Advocate with the Father,* (to plead for the forgiving and blotting out of the Sin) *and he is the Propitiation (or Reconciliation) for our Sins*; as the old tranſlation renders it, 1 *John.* 2. 1, 2.

Obſ. 5. Chriſt, our Apoſtle, and High-Prieſt, is as Faithful over all his houſe, as *Moſes* was over his. There is not one of the Children, not one of his family, but he will teach: not one Soul belonging to him, but he will ſuccour, being tempted; nor any one, but he will be an Advocate, and Reconciliation for (in caſe of Sin) in, and according to the way that God hath appointed, *Heb.* 3. 2.

Obſ. 6. Who are Chriſt's Houſe? over whom is he, an Apoſtle, and High-Prieſt? It is over his own houſe, whoſe houſe are all ſuch as are called by him, if they receive and hold faſt that which gives a Right to him, and intereſt in him, *Chap.* 3. 6, and *ver.* 14. For as under the Law, the High-Prieſt was Prieſt only over the outward *Iſrael*, the *Jews* Natural; ſo under the Goſpel Chriſt is appointed of God High-Prieſt over the inward *Jews*, the *Jews* ſpiritual.

Obſ. 7. How this Apoſtle, or High-Prieſt of our profeſſion, doth work in the hearts of his family, or houſhold? which is by the word of Life, by the Word of his own eternal power, which pierceth deep, and divideth between ſoul and ſpirit, joynts and marrow, diſcerning and judging every thought and intent, and bringing every high reaſoning, and imagination into captivity, that the Heart, Soul, Mind and Spirit, with all the thoughts and intents thereof, may become ſubject to his Spirit and Power, *Chap.* 4. 12.

Obſ. 8.

Obſer. 8. What an Advantage we have by having ſuch an High-Prieſt (as was tempted like us, and touched with the ſenſe of our infirmities) of coming boldly to the Throne of Grace, that we may obtain Mercy, and find grace to help in time of need. For he who experimentally knew, what the weakneſs of our fleſh is, and what it was to be tempted therein, and how needful and ſeaſonable help from his Father then was; ſurely he cannot but be ready to give out, and multiply Grace and Mercy to his in the time of their need, *chap.* 4. 15, 16.

Obſer. 9. How *Chriſt* came to be an High-Prieſt, which was not by his own taking the honour to himſelf, but by Gods glorifying him with the Call thereto; 5. 4, 5.

Obſer. 10. How God fitted Chriſt, and made him a perfect High-Prieſt? which was by preparing for him a body of fleſh, and exerciſing him in the dayes of his fleſh, with many tryals and temptations, and at laſt with a bitter Baptiſm, and Cup of Death, in which he felt, and bare the griefs and ſorrows of his People, and cryed mightily to his Father, and was heard in that he feared: And ſo having himſelf perfectly learned Obedience to his Father, he knows how to become the Author of eternal Salvation to all that obey him. For Chriſt, who was heard and ſaved from Death in his Obedience to his Father, is appoynted to be the Leader, and Saviour of his People, to ſave and redeem them in their Obedience unto him, the Leader into, and in the Way and paths of Life, *chap.* 5. 7, 8, 9.

Obſer. 11. Where Chriſt mediates for his People? which is within the Vail, in the heavenly place, in the holieſt of all, where the Author of our Hope reacheth to him, and faſteneth upon him, and there remains ſure and ſtedfaſt: ſo that, we are ſtaid upon him, the Rock of Life and Power, againſt all the ſtorms and tempeſts of the Powers of Darkneſs, both inward and outward, *chap.* 6. 19, 20.

Obſer. 12. After what Order *Chriſt* was made an High-Prieſt? which was, after the Order of *Melchizedeck*, who was King of Righteouſneſs, and King of Peace: even after an Holy and Heavenly Order. Not after the Order of the earthly Prieſt-Hood, the High-Prieſts whereof were taken from amongſt Men: but after his Order, who was made mention of without Father, without Mother, without Deſcent, (for who can declare his Generation?) without beginning of Dayes, or end of Life, *chap.* 7. 1, 2, 3, and 15.

Obſer. 13. That this Prieſt put an end to, and changed the Laws of the other, earthly, ſhadowy Prieſt-Hood of *Levi*, by which, Perfection was not; that he might bring in that Prieſt-Hood of his own, by which, perfection was to be; *chap.* 7. *ver.* 11, *&c.*

Obſer. 14. How Chriſt was made Prieſt after a different manner from the Prieſts of the Law: For they were made Prieſts after the Law of a carnall Commandment; but Chriſt was not made Prieſt ſo, but after the power of an endleſs Life, *Chap.* 7. 16.

Obſer. 15. That the work of Chriſt's Prieſthood continueth untill it be finiſhed; that is, till this high Prieſt hath ſaved all whom he is to ſave which is thus: As in all ages the Father draweth ſouls to him, ſo he is to ſave them; to deſtroy their Enemies, to blot out their ſins, to break down what ſtands between God and them, and ſo to bring them into the true oneneſs; for God will never be reconciled to his enemy, the Devil, nor to man while in union with him, *Chap.* 7. 24, 25.

Obſer. 16. That this High-Prieſt needeth not to offer many Sacrifices to attone by, as the Prieſts under the Law needed to do often: for he was a perfect Prieſt,

and

and offered up one perfect, spotless Sacrifice, and is a propitiation for the sins of the whole World, *Chap.* 7. 27, 28.

Obs. 17. What Sanctuary is Christ the high Priest and Minister of? which is of that Sanctuary and true Tabernacle, which the Lord pitcheth and not man, *Chap.* 8. 2.

Obs. 18. What he hath to offer: for every high Priest was ordained to offer both Gifts and Sacrifices? He hath the heavenly Gifts and Sacrifices to offer; even all the gifts and spiritual Sacrifices that are revived and brought forth by him in the holy Place, even in his Temple or Spiritual House within the Vail; he is to offer them all up to his Father, *ver.* 3, &c.

Obs. 19. What Covenant he is Mediator of? even a better Covenant than the Priests under the Law were Mediators of, which is established upon better promises; a Covenant, wherein there is no Defectiveness or imperfection, wherein all shall certainly be redeemed and saved by him, who come to him in the drawing of the Father and abide with him: For in such, *God* will put his Laws into their minds, and write them in their Hearts, and *will be their God, and they shall be his People*; and will so teach them, that they shall need no other teacher; but shall all know him from the least to the greatest; For as men come into this Covenant, God will be merciful to their Unrighteousness, and their Sins, and their Iniquities will he remember no more, *ver.* 6. to the end.

Obs. 20. That *Christ* is not an High-Priest of the figures of things, but of the good things themselves (which came in the time of reformation) even of the perfect Covenant, the perfect Tabernacle, and of the Worship and Service in Spirit and Truth: where the perfect Refiner (by his Spirit of Judgment and Burning) purifieth the Sons of *Levi*, that they may offer to God an offering in Righteousness, *chap.* 9. 9, 10, 11. and *Mal.* 3. 3.

So that, there is a different state witnessed, by the People of God, in this Covenant, from what was witnessed by the *Jews* in the other Covenant: For what was amiss *there*, is reformed *here* by the Spirit and Power of our God, in all those that abide and walk in this Covenant: who live in the Spirit, and walk in the Spirit and do not fulfil the Lusts of the Flesh, which grive and provoke God's holy Spirit.

Obs. 21. How *Christ* came to obtain Eternal Redemption for all his? which was by his Blood. For as the High Priest under the Law, entered into the Holy Place of that Tabernacle *made with hands*, by the Blood of Goates and Calves, and so obtained Remission for the sins of that outward People the *Jews*: So Christ entered into the truly holy Place, into the greater and more perfect *Tabernacle*, and there by his Blood obtained remission, for all that should receive Repentance from him, and believe in him; *ver* 11. 12.

Obs. 22. How Christ purifieth, purgeth, and sanctifieth the people with his Blood? which is, by sprinkling it upon them. For under the Law, in that outward Covenant, the unclean were sprinkled with the Blood of the Sacrifice, that they might be Sanctified to the purifying of the flesh: And under the Gospel, in this inward Covenant, believers are sprinkled with the Blood of the Lamb, that their Consciences might be purged from dead Works, to serve the Living God, as his cleansed, holy, renewed People? *ver.* 13, 14.

Obs. 23. For what cause Christ was Mediator of the new Testament? which was, that by meanes of Death, for the Redemption of the Transgressions under the first Testament, they which are called might receive the promise of Eternal Inheritance, *ver.* 15. For God hath made Christ a Propitiation for all men, both *Jews*, and *Gentiles*, that through Faith in his Blood, his Righteousness might be declared for the remission of Sins, that are past, through the forbearance of God,

that

that he might be Juſt, and a Juſtifier of him, who is of the Faith of Jeſus, *Rom.* 3. 15, 16. So that they that were under the firſt Covenant, hearkening unto him, and believing in him, were Juſtified from all things; from which they could not be Juſtified by the Law of *Moſes*, *Acts.* 13. 39.

Obſ. 24 The neceſſity of Chriſts Death, which was, becauſe he was to make way by his own Blood into the Holyeſt, to appear before God for us; and to ſprinkle the Heavenly things with the Blood of a Sacrifice, of an higher and better Nature than the Blood of Bulls and Goats was: for that was the Blood of the Covenant, which was to paſs away, but he was to ſprinkle *his*, with the Blood of the everlaſting Covenant; And by this his Death and Blood, (ſprinkled upon the Hearts of his) his Covenant, comes to be of force, *ver.* 16. to 25, and *Chap.* 13. 20, 21.

Obſ. 25. That this High-Prieſt need not often Offer Sacrifices, to put away Sin, as the Prieſts of the Law did; becauſe this one Offering is ſufficient, and the Blood thereof ſprinkled upon the Conſcience, is able to purge away Dead works, wherever it is ſprinkled. There needeth not any other Offering, nor any other Blood to do it: but all that is now further needed, or to be expected by *his*, is his appearing the *ſecond* time, without Sin unto Salvation, in the pure Vertue, Power, and Life of his own Spirit, *ver.* 25. to the end.

Obſ. 26. What it was, that was the thing of great Value with the Father, in Chriſt giving up himſelf to Death? It was his Obedience. He did Obey his Father in all things, not doing his own Will, but the Will of him that ſent him. *He was obedient to Death, even the Death of the Croſs*: and ſo, as by one mans Diſobedience, Death came upon all; ſo by the Obedience of *one*, the free gift came upon all; which free gift is unto Life: for Life comes upon all, that come to him, and believe in him, through the free gift, which is freely tendred to, and come upon all; *Chap.* 10. 7. *Rom.* 5.

Obſ. 27. That God took away Sacrifices, and burnt Offerings, which were appointed by the Old Covenant, that he might eſtabliſh this Obedience among all his Children. *Chriſt* lead the way, and all are to follow him in the New Obedience, and to walk in newneſs of Spirit before the *Lord*, *ver.* 9.

Obſer. 28. That we are Sanctified by the ſame Will, by which Chriſt was ſanctified, or ſanctifieth himſelf. In ſubjection to the ſame Will, which the Head obeyed (even in denying themſelves, taking up the Croſs to their own Wills, and ſubmitting to God's) are the members ſanctified. The Spirit of God works them into Holineſs by this Will of God, and through the offering of the Body of *Jeſus Chriſt* once, *ver.* 10. and *Joh.* 17. 19.

So mark: There's the Will of *God*, the offering up the Body of *Jeſus*, the pouring out the Spirit of Grace, the New Covenant, and Faith in Chriſt, &c. All theſe tend to work out one and the ſame thing, and they all concur thereto, in their ſeveral Orders and Places.

Obſer. 29. That as this High Prieſt ſanctifies Men, ſo he perfects them, and when they are fully ſactified, then they are forever perfected: But till then, *Chriſt* the High-Prieſt of our Profeſſion, hath ſomewhat to do upon them towards the perfecting of them, that he may preſent them ſpotleſs, and blameleſs to his Father *ver.* 14, 15.

Obſer. 30. How the Apoſtle proves, *That by this one offering, Chriſt hath for ever perfected them that are ſanctified.* He proves it thus: By this offering the Covenant is eſtabliſhed, wherein is the putting and writing Gods Law in the heart and mind, the remiſſion of ſins.

So, come into this Covenant, come under this High-Prieſt; there is no more remembring of ſin there, but perfect forgiveneſs through this one offering, and ſo no

more need of any more Sacrificing or Offering for Sins to such, *ver.* 15, *to* 19. For *he shall sprinkle many Nations with the Blood of this one Offering, Isa.* 52. 15.

Obser. 31. *The great priviledge of those, who do indeed believe in Christ, and are sprinkled with the blood, and how they are to improve and make use of that Priviledge.*

First, They have Liberty, Confidence, or Boldness to enter into the holyest by the Blood of *Jesus*, *ver.* 19. What is more holy, then *God's* Spirit? Is not that the most holy place? Why, there *they* are to worship; for they that worship the Father in the New Covenant, or according to the New Covenant, must worship him in the Spirit, and in the Truth; yea, and must also live in the Spirit, and walk in the Spirit, which is the place of everlasting Rest, and Land of the living.

Secondly, Take notice how they come into the holyest, which is by the new and living way, which *Christ* hath prepared, or consecrated through his Flesh, *ver.* 20.

Thirdly, They have an high Priest there over the House of God, who appears before God in the Holiest, and stands ready there to perform all the Offices of Priest-Hood for his household, *ver.* 21.

Fourthly, There is an orderly Way of drawing nigh to God, and worshiping him in the Holyest? there is a certain manner, after which Believers are to approach, and draw nigh to God; which is, 1. With a true Heart. 2. In fullness of Faith, or in full Assurance of Faith; not waveringly, but as those that are called of God, and shall be helped by him, and accepted of him through their High-Priest. 3. In Purity of Conscience and Conversation, having their Hearts sprinkled from an evil Conscience, and their Bodies washed with pure Water, *ver.* 22, 23. and *Psal.* 26. 6. *Christ came by Water and Blood:* So here's both the Water, and the Blood, according to the *Figures* thereof, under the Law.

Obser. 32. Whither they came in the Apostles Days, who knew Christ as their High-Priest, and Mediator, and who partook of the Blood of Sprinkling? They came to spiritual Mount *Sion*, and to the City of the Living God, the Heavenly *Jerusalem*, *Heb.* 12. 22.

Observe likewise, where they walked, who felt the Vertue of *Christ's* Blood cleansing them; which was *in the Light, as God is in the Light*, 1 John 1. 7.

Now, what Light is that which the Redeemed are to walk in? Is it not the Light of the Lambs City, the new *Jerusalem?* Is it not the Light thereof, that the Nations of them that are Saved must walk in? *Rev.* 21. 24. Yea, this Light, this City, and the holy Waters of the Sanctuary, which flow and stream from the River of Life there, were in measure known and experienced in the Days of old, which *David* prayed for, and experienced a sense of, *Psal.* 43. 3. and 46. 4. Yea, he knew also the Blood of the Everlasting Covenant, praying and waiting to be sprinkled and cleansed therewith, *Psal.* 51. 6. For he looked through the outward Figure, to what his Soul needed to Purge, and wash it inwardly: which outward Hysop, or outward Water of Purification (he knew) would not do; For he that saw through the Outward Sacrifices to the inward, could not chuse, but see through these also.

But that Power, Vertue, and Life of Gods Spirit, which could *create a clean Heart, and renue a right Spirit in him*, and bring him into Gods Presence, where he might feel the upholdings of his free Spirit, and partake of the Joy of Gods Salvation, and deliverance from that which had defiled him; this was it he prayed for; knowing assuredly, he should here meet with the true Hysop, and Water of Life, and Blood of the Covenant, which purgeth the heart and conscience from dead works and maketh it whiter than the Snow in God's sight, *ver.* 10, 11, 12. For he that delighted not in sacrifice, nor burnt-offerings neither could he delight in Hysop, or Water or blood, outward or natural; but in that which melteth the heart and purifieth the conscience from that which is dead and unclean, in that is Gods delight; and in that which is melted, broken, and purified by it, *ver.* 16. 17.

Obs-

Obſ. Laſtly, That there is a ſin unto death, a kind of ſinning for which there is no Sacrifice (but a certain fearful looking for of Judgment and *Fiery* Indignation, to deſtroy and devour the Adverſaries, *ver.* 26, 27.) which is a wilful deſpiſing this Covenant; which he that doth muſt die without mercy; as he that deſpiſed *Moſes*'s Law did: *ver.* 28, 29. For the Lord will revenge this ſin, whereſoever he finds it: and ſuch ſhall know, that it is a *fearful thing to fall into the hands of the living God*, when he comes to Judge them, *ver.* 30, 31.

XVIII.

A Brief Relation of the Eſtate or Condition the Lord *found many of us in, when he came to viſit us, and make known to us the bleſſed Miniſtration of his Spirit and Power, and of ſome of his dealings with us, in inſtructing and nurturing us up therein; with a few words of Exhortation.*

THere are Chambers of Imagery in many people, and ſtrong Holds, and reaſonings, and Imaginations, and high thoughts, exalted above the pure ſeed and meaſure of Life in their hearts. For every true Chriſtian (every true Believer) hath received ſomewhat of *Chriſt*'s Spirit, ſome proportion of Grace and Truth from the fulneſs of Chriſt, which is as Leaven and Salt, to leaven the heart, and ſeaſon the mind, and ſpirit with.

But all do not diſtinctly know this, nor are all that do know it, ſubject to it; ſo that this doth not lead, and command, and rule in all: but there is ſomewhat which holds Captive, and the Enemy of the Soul hath the Rule and Dominion in many Mens Spirits, profeſſing godlineſs: whereby the ſeed is kept under in them, and their ſouls kept back from that redemption and deliverance, which they ſhould partake of in, and with the ſeed. So many talk of the Goſpel, (and ſpeak great words of Chriſt, and Redemption by him) who know not *Immortality brought to Light*, nor the Dead raiſed by it, to live to God and praiſe his Name.

Now in theſe Chambers of Imagery, in theſe ſtrong Holds, there are many pleaſant Pictures, many Images of the Heavenly things, which men form in their minds, from their own apprehendings, and conceivings upon the Scriptures. For men reading the Scriptures, not in the Life, Spirit, and Power which gave them Faith; but with that which is Natural, they come not to the True, Pure, Heavenly, Living Knowledge; but only obtain a Natural Knowledge, according to which they Believe and Worſhip; and ſo, fall down before, and according to the apprehenſions, and imaginations of their own minds: and ſo, one believes and Worſhips one way, another Believes and Worſhips another way. And truly, here men worſhip they know not what; but they that are the true *Jews*, know what they worſhip; for Salvation is of the true *Jews*, who worſhip neither at this Mountain, nor at the other Mountain; but only in Spirit, and in Truth, even in the Life and Power of our Lord Jeſus Chriſt.

Thus it is with all men in their ſeveral profeſſions of Religion in the Darkneſs, in the Apoſtacy from the true Life and Power, which all ſorts have erred, and wandered from, but few have returned to: Ah! few have found the Pearl of Price, which hath been long loſt; but have contented themſelves with a litteral Relation and Knowledge concerning the Pearl, without knowing and Poſſeſſing the Pearl it ſelf. Yea indeed, this was the ſtate of darkneſs the Lord found us all in, when he came to viſit us: For the ſtrong man armed, had his ſtrong Holds in us, whereby he held us in the Bands of Death, and kept us captive and free from that righteous Life, and Power, which we thirſted after. But when the ſtronger then he came, he battered his ſtrength, he aſſaulted and took his ſtrong-Holds; he brake all his Reaſonings, Knowledge, Wiſdom, and Subtilty, wherein he truſted, and made ſpoil of his Goods, and delivered the Captives from under his hand.

For indeed, when the Mighty day of the Lord came upon us, and his pure

Heavenly Light ſhone in our hearts, God ſearched *Jeruſalem* as with Candles diſcovering the moſt hidden things of *Eſau's* Nature inwardly; and then all the Knowledge and Wiſdom, all the underſtanding and experiences, which were treaſured up in us out of the pure Life, out of the Truth, which lives and abides, they were found Dead, and condemned as Dead in us, and to caſt forth, as the treaſures of *Egypt* and *Babylon*, and thrown to the *Batts* and *Moles*; who either creep up and down in the earthly Nature, or ſoar aloft in the dark Dreams and Imaginations of the Night of Darkneſs and Apoſtacy.

For when the true Light ſhines, it diſcovers what the Day is, and what the Night is; and the things which are of the Day, and the things alſo which are of the Night.

Now, when the Lord thus appeared unto us, and cauſed the Light of his Son to ſhine in us, many of us quickly came out of *Egypt*, turning our backs upon the Darkneſs; and went willingly into the Wilderneſs, to travel along with the Lord, and to be exerciſed and fitted there for the good Land, the Land of the redeemed, the Land of the Living, the Land which flows with Milk and Honey (which is Pure and Heavenly food) whither they that come, find the excellent Vine, which bears the Heavenly grapes, of which is the Wine of the Kingdom, and the true Olive, which yields ſweet Oyl, and Houſes which they built not; wherein are many Manſions, of Reſt, and pure Glory, and Vineyards, which they planted not, wherein the Living plants grow, and ſpring up in the preſence of the Lord; who dwells among his, and walks in the Gardens, and holy Plantations.

But there were others, who were loath to come out of *Egypt*, or to forſake the Idols, and way of worſhip in *Egypt* and *Babylon*, whom the Enemy long held Captive in their thoughts and reaſonings, and in the diſputings of their Minds.

Now, theſe ſuffered much, and felt many of their ſtrokes and dreadful Judgments of the Lord, poured out upon that Spirit in them, which held them Captive, and upon them for their hearknings and joynings to the ſubtil Twinings and Entangling reaſonings, and ſuggeſtions of that Spirit. For the Enemy uſeth all his ſtrength and ſubtilty, to the utmoſt, to hold his Captives in ſubjection to him, and under his Power, as long as ever he can. He keeps every Hold, he ſtrengthens every reaſoning, and every thought, and imagination of the Mind againſt Gods Call, againſt the appearances of his Spirit in the Heart. *Do not go yet, (ſaith the Enemy) thy way is not yet plain before thee, thy Light is not yet clear enough; the Reaſon or Conſideration which is objected, is not yet fully anſwered. Thou art to try all things; but there is this, or that, or the other Conſideration, which thou haſt not yet tryed, or conſidered of fully, and Satisfactorily to thy own Heart.*

Thus many pure drawings of the Father, (in which their was Light ſufficient for the Soul to follow) have been loſt, and the Soul thereby hath miſſed of the Hand, which was put forth (in the tender Love of the Lord) to help, and ſave it.

Queſt, But ſome may ſay; *What have ye learned of the Lord more than we, or more than ye knew before, when ye walked among us, and practiſed the Ordinances, which we practiſe? Have not we good directions from the Scriptures? Do not we practiſe them? and is not the Spirit of God in the Scriptures? are they not joyned together: and ſo, having the Scriptures, we have the Spirit of* God *too?*

Anſw. It is not in my heart to enter into diſpute now, though I am ſenſible of the darkneſs, from whence this *Objection* ariſeth: And Oh! that it were removed from their Hearts in whom it is; for truly, we our ſelves were once there, and when we were there, we knew not the Scriptures aright, as we ought to know, nor the Power of God. But to anſwer plainly and directly to the thing it ſelf.

There are *three* things I ſhall mention (beſides many others, which might be mentioned) which the Lord hath taught us, ſince his Spirit and Power hath appeared to us, and led us out of the Darkneſs, towards, and into the Land of Light: which are theſe. He hath taught us to Believe, he hath taught us to Obey,

Obey, and he hath taught us to Pray to him in the Name of his Son.

Object. *Why, Did ye never learn theſe before?*

Anſw. No, not ſo as the *Lord* hath now taught us. There was indeed, ſome true Faith from the true Seed in us, and ſome true Obedience, and ſome pure Breathings to the Father, in the dayes of our former Profeſſion: But we knew not the Root from whence they came, ſo as to turn to it, and abide in it; and ſo the holy Deſires, and true Senſe in us, were often made a Prey of, and we ſtill in Want and Penury in a ſtrange Land, and could not enjoy (Poſſeſs or retain) what was freely given us of our God, and Father in Chriſt: but ſtill a fleſhly Wiſdom, a fleſhly Comprehenſion, a fleſhly Nature, Mind and Knowledge (which in that day went with us for Spiritual, as well as it doth ſo with others now) pecked up over it; and ſo *Hagar*, was in the Houſe, and would be Miſtreſs there; but was not caſt out with her Seed: Oh, who can read, and truly underſtand this! But when the Lord turned us to the Light of his Spirit, and by the Light and Power of his Spirit, brake the bonds and chains of darkneſs in us; then we would believe in him who appeared, and (in the Strength and Vertue received from him) we could obey him, yielding our Members Inſtruments of Righteouſneſs to do his Will; and in the Spirit of the Son (which we then received in the Faith, even the Heavenly Spirit, the moſt excellent Spirit) we could pray to the Father; Firſt, ſighing and groaning before him, afterwards pouring out our Requeſts and Supplications to him, with giving of thanks.

Queſt. *How did the Lord teach you to believe? or what did he teach you to believe now, more than before?*

Anſw. It is written in the Prophets, *all thy Children ſhall be taught of the Lord*; and in the new Covenant it is promiſed, *They ſhall all know me, from the leaſt to the greateſt.*

Now, as we were brought by the Lord into the Light of this Covenant, we were taught thus to know him, and to believe in him, and his *Son*, as thus made known. So that we knew the Father revealing the Son, and the Son revealing the Father; and our Hearts were drawn to believe in both, as they were both revealed in us, and to us, and the revealing was in the ſpirit of both, in the Light of both, in the Life of both, in the Power of both; which Spirit, which Light, which Life, which Power is one; ſo that, he that indeed knows the Son, knows the Father alſo; and he that indeed knows the Father, knows the Son alſo.

Very deep and weighty was that anſwer of *Chriſt* to *Philip*, when *Philip* ſaid; *ſhew us the Father, and it ſufficeth. Haſt thou not ſeen me*, Philip, *ſaid Chriſt*; *how is it that thou ſayeſt, Shew us the Father? he that hath ſeen me, hath ſeen the Father alſo.* Are they not one Nature, one Wiſdom, one Power, one pure Eternal Being? Can the *one* poſſibly be ſeen, and not the *other*? though they may be diſtinguiſhed in manifeſtation in the Hearts, where they are received: Is it poſſible, they ſhould be divided, and ſeparated the one from the other?

Thoſe that thus apprehend, plainly manifeſt, that they never received the true Knowledge of the Father and Son: but have only Notions, and Apprehenſions of Man's Wiſdom concerning them.

So, now to us, there is but one *God* and Father, *Of whom are all things, and we in him*; and, *One Lord Jeſus Chriſt, by whom are all Things, and we by him*; and but one Spirit and Power of Life, which we have received of the Son and Father, through which we Believe, and lay hold on the pure Eternal Power, and Strength of the Almighty, which redeems and ſaves the Soul; and ſo believing on him, who raiſed up our Lord *Jeſus Chriſt* from the Dead, here we meet with Juſtification, and are at Peace with our *God*, laying hold on his Strength, and Being held by it.

And ſo here, in the New Covenant, under the Teachings of God's Spirit, we witneſs that Scripture fulfilled in our Hearts, *Iſa.* 27. 4, 5.

Queſt. *How did the* Lord *Teach you to Obey? ye do not obey the Ten Commandements; ye neither Learned, nor Teach them: But all that ye Obey, is all Light and Spirit within, which may be a Spirit of Deluſion, for ought we know; and we believe it is ſo, becauſe we do not find it agreeing with the Scriptures, nor you in the Pra-*

ctice

Exercise of the Ordinances of Christ, *according to the Scriptures.*

Answ. That Harsh Spirit which in this manner objecteth, is not very fit, nor likely to receive or embrace Information, from the meek and tender Spirit of the Lamb: but there are some, who are broken and tendred, and fit to receive Impression and Information from the Holy Spirit, and Power of our *God*; and to them, and for their sakes are my *Answers* given forth, and directed. So, for their sakes I shall proceed in Plainness, and Evidence of Truth, Answering, as the Lord shall open my Heart.

Truly, the Lord hath taught us Obedience, so, as we never learned before, putting his Laws into our Minds, and Writing them in our Hearts, and giving us his good Spirit to dwell in us, to quicken and help us to obey, and perform his Holy Laws. And those Two Commandements, (on which the whole Law and Prophets hang) to wit, *To Love* God *with all our Hearts*, and *Our Neighbours as our selves*, as Taught by *Moses* and *Christ*; yea, the very Substance of the Law written in Tables of Stone, he hath inwardly Written in our Hearts, and Taught us to Observe, and Obey: So that, we have no other *God*, but *Him*, who brought us out of Spiritual *Egypt*, by his out-stretched Arm, and Holy Power, revealed inwardly for us, as it was outwardly for that People of the *Jews*, whom *God* redeemed out of outward *Egypt*.

Indeed before, other Lords had Rule over us, and somewhat still got between us, and our *God*; so that, when we were without the Limits of the pure Power, we were Idolaters in *God*'s Sight, though we then knew it not; But now, we make mention of the *Lord*'s Name only.

So, the *Lord* hath Taught us not to make any Image, or Likeness of his Appearance, or of the Heavenly Things: not to form any thing in our Minds from the Scriptures; But to wait on *God*, to know his Truths revealed in their own pure Nature.

The *Lord* hath likewise Taught us to Sanctify his Name, which he hath made known to us, and not to take it in vain; but to reverence his Holy Power and Spirit, in every degree of its Appearance: For the Name of our God is Living, and is only Sanctified, and not taken in vain by those that are Living.

Also, the *Lord* hath Taught us to observe, and keep his holy *Sabbath*, and Day of Rest, (even the Day of the Gospel-Rest; for that is the *Sabbath* now) not doing our own Works, or thinking our own Thoughts, or kindling a Fire of our selves, on his Holy-Day; but ceasing from our own Willing and Running, and from all the Works of the Flesh, and waiting to feel him Work in us, both *to Will, and to Do of his good Pleasure:* Which Works in the Spirit, (Works of Faith, of Love, of Mercy, *&c.*) Break not the Gospel-Rest, or *Sabbath*.

And having thus learned the Duties of the First Table (the *Lord* having Circumcised our Hearts, to *Love the* Lord *our* God, *with all our Hearts*, and to Exalt Him, his Spirit, his Nature, his Will, his Name, his Day in us) the Duties of the Second Table are ealy, and natural to us, and we cannot but *Do to others, as we would be done unto*; and so Love, and Honour all Men in the *Lord*, as the *Lord* Teacheth us from the True and Holy Ballance. Therefore, we cannot *Kill*, or *Commit Adultery*, or *Steal*, or *Bear False Witness*, or *Covet any thing that is our Neighbours*.

Then, for the Laws and Ordinances of the *New Testament*; The Ministration of the Gospel, is a Ministration of Spirit and Power: even of the *Light* of the Everlasting Day, which the true Ministry was sent to turn Mens Minds from the *Darkness* to.

And here we see, what was taught and required before the Apostacy, while the Church was in its First Glory; and what was permitted, and practised by Permission: which were such kind of Things, as were not of the Nature of the Kingdom, not of the Nature of the Light of the Gospel-Day; but of a Lower Nature, of an Outward Nature, of an Earthly (Elementary) Nature, which were to be shaken in due time, that that which could not be shaken (which they signified of, and represented) might remain, and be Established in the Spiritual and Heavenly *Jerusalem* (which is the *Jerusalem* of the Gospel) without any such thing

thing as could be ſhaken; as is Teſtified, *Heb.* 12. 22. to the end: And we underſtand alſo from *God*'s Spirit, and from the Scriptures of Truth, that all ſuch kind of things were part of, or belonging to the Outward Court; which was ſhaken, and given to the *Gentiles*, when *God*'s Spirit meaſured what he would have abide with his True, Inward, Spiritual *Jews*; and what he would leave to the Profeſſing World, who in Mind, Nature, and Spirit, and in *God*'s Account alſo, are but *Gentiles*.

Queſt. *How did* God *teach you to Pray? Surely, ye never learned the* Lord's *Prayer*; *for ye do not practiſe that among you.*

Anſw. As *God* brought us into a ſenſible Condition, ſo we came to feel our Wants, and the Need of our Souls, Inwardly and Spiritually.

Now, waiting on the *Lord*, in this Sence, when we meet together, and when we are alone alſo, the *Lord* Breatheth upon us, and kindleth in us fervent Deſires and Longings of Soul after that which is Pure, and to be Delivered from that which is Impure, and that we might be Ingraffed more and more into *Chriſt*; and that Judgment, and Condemnation might paſs upon all, that is not of *God* in us, and that our Hearts might be ſo united to the *Lord*, as that we might Fear his Name fully. For we feel and obſerve, that all our Life and Strength flows from the Union of our Souls, with the *Lord*; and therefore, above all things, we cry for that, and for Separation from that Spirit, which Captivateth into the Things of the Earth, and in the Earthly Mind, and Nature.

So, we watch unto Prayer, and watch for help from *God* in our calling upon him; and are deeply ſenſible, that we have need both of Watching and Praying continually, the Enemy is ſo near, and the Soul's Snares and Dangers ſo many.

And truely, *Chriſt* our *Lord*, and Maſter, who taught his Diſciples to Pray formerly, hath taught us alſo to Pray that very Prayer; though not to ſay the Words outwardly in the Will of Men, or in our own Will; that he hath taught our Hearts to Breath after the ſame things, even that the Name of our Heavenly Father might be *Hallowed* or *Sanctified* more and more, among all that call upon his Name in Truth, and eſpecially in our own Hearts; and that his *Kingdom* might come more and more, that he might Reign more in Men's Spirits, and the Kingdom of *Sin* and *Satan* be thrown down; and that his *Will* might *be done*, even in our *Earth*, *as it is done in the Heavenly* Places, where all the Hoſts of *God* obey him; and that we might have every day a Proportion of the *Heavenly Bread*, whereby our Souls may Live to him; and Convenient Food and Proviſion outward alſo, according as he ſeeth Good, who careth for us.

Now, as we are kept in the Light, and watch to the Light which diſcovers things, we ſee what we are kept out of; and what we at any time are intangled in, and ſo *treſpaſs* againſt the Lord: and then we are taught to beg Pardon, and to wait where Pardon is to be received, through our Advocate, even as God hath taught us to *Forgive*.

Yet this doth not imbolden any of the little Ones to Sin; but they pray *that they may be led* (or fall) *into Temptation*; but may Witneſs deliverance from the *Evil*, which the Enemy watcheth to betray, and inſnare them with. And theſe Cries are put up to him, who is ready to hear, and who can anſwer and fulfill the deſires of them, that love and fear him: and indeed not only ſo, but they are alſo put up in Faith, that in the Way of God, the Soul ſhall obtain and receive what it Prayeth and Waiteth for.

Now, we witneſs this to be *true Religion*, *and undefiled before God*; and we are ſenſible, that the Lord hath taught us this, and is with us in our Faith, which he hath given us, in our Obedience, in our Praying to him in the Name of his Son, in our watching, in our waiting, in the ſilence of our Spirits, before his Mighty and Glorious Majeſty.

O that ye all knew our God, and his Chriſt, in the ſame Covenant, and Power of Life, wherein it hath pleaſed him to make himſelf manifeſt to us! Oh, awake, awake out of your Dreames, come out of the night of Sin and Darkneſs, into the Light of the day.

Be

Be not offended, that I call them *Dreames of the Night*, ; for they are no better before the Light of the day. O be not contented with Dreames concerning God, with Dreames concerning Fellowſhip, with *him*, and the Saints in Light, with Dreames concerning Remiſſion, concerning Juſtification, concerning Peace, concerning Sanctification, concerning the Help of God's Spirit in Prayer, *&c.*

All friends; dear friends (for ye, in whom there is any true breathings after the Lord, are ſo to me) Oh! let go the Dead for the Living; away with Dead Knowledge, Dead Faith, Dead Hope, Dead Prayers, Dead underſtanding of the Scriptures, Dead ſtrivings after Holineſs, which ſhall never obtain, but ye be ſtill bowed down, under Corruption, when at any time truly ſenſible, notwithſtanding all theſe: (truly groaning and complaining is your beſt State here; for your Peace here is wrong:) and come to feel that raiſed in you, in the true, retired waiting upon the Lord, which ſhall certainly obtain in you, as your minds are united to it; and come into the true ſence and ſubjection under it; And then, ye ſhall obtain in it, and with it, what the Hearts of all the upright, (whether in Captivity, or out of Captivity) breath after.

O therefore, be not any longer prejudiced, by the ſubtile devices and deceits of the Enemy, againſt that in your Hearts, which reproves becauſe of Sin; and likewiſe, draws and leads into that which is Holy: for it is no leſs, then the Pure, Heavenly Light of *God*'s own *S*pirit, what ever ye, through miſtake, miſunderſtanding, or want of true experience, may judge of it.

XIX.

Concerning the Goſpel-State.

THe Goſpel is a Miniſtration of the new Covenant, or a Spiritual Miniſtration of the ſubſtance of all that was ſhadowed out under the Law. There were *many* things under the Law; but in the Goſpel, *God* hath gathered all into *one*; in *Chriſt* there is but one Seed, one Spirit, one Life, one Power, which Redeems, one Circumciſion, one Baptiſm, one Faith, *&c.*

The Law was given by Moſes, and the Miniſtration thereof continued through the Prophets, untill the Seed ſhould come, which was to put an end to the Law, and the Righteouſneſs thereof, (as in the Letter) and bring in the Righteouſneſs in the Spirit, which ſhould laſt for ever.

The Goſpel is By *Chriſt*, by whom God ſpake in the laſt dayes; who is the beloved *S*on, the Prophet and High-Prieſt of God, who is to be heard for ever; who taught his Diſciples while he was with them on Earth, in that Body of Fleſh, which his Father prepared for him; and afterwards by his Spirit (or Holy Anointing) whereby he continueth teaching his Children, and bringing them up in the Vertue, Life and Power of the new Covenant, giving them a new Heart and Spirit, and cauſing the old Nature of the earthly *Adam* to dye in them, and paſs away from them.

The Law was given to the *Jew* outward, and is againſt nature in man, which ſeems forward to obey, but will not.

The Law, alſo is given to check that Part (or nature in Man) which is above the Seed; to which were all the Shadows and Types outward.

But in the Goſpel, which is the Power of God, to the Redemption of the Soul, that part is done away, and the Seed raiſed, and comes to live in the Soul, and the Soul in the Power, which quickens it in, and through the Seed.

And ſo, here the Life, and Virtue, and Nature of the Seed overſhadows all, and changes all in the Goſpel-Miniſtration: So that here's a New Heaven, and a new Earth, wherein *God* reigns, and where Righteouſneſs dwells; and the old Things, wherein Unrighteouſneſs dwelt, and wherein the *Devil* reigned, are done away; and ſo, his Kingdom is deſtroyed, and laid Waſt in man, and the Kingdom of *Chriſt* ſet up, exalted and eſtabliſhed

Then comes the Mountain of the *Lords* Houſe to be known on the top, and above

Above all the Mountains and Hills; and then is the flowing of the enlightned Soul thither, to learn of the Lord in his Holy Sanctuary; that it may know his Wayes, and walk in his Paths. Then is the Voyce of the true Shepherd heard, and the Law known, (the Law of the Spirit of Life in Christ Jesus) which cometh out of *Sion, and the Word of the Lord,* (even the Holy One of *Israel*) *which cometh from* Jerusalem. Then is the Day of the Lord known, the Mighty terrible shaking Day of the Lord; which is then upon all flesh, silencing it in the dread and awe of him, who is Holy and Pure; and the Seed is then raised to Life, and in Life and Power, and the Lord alone exalted in that Soul. *For the Son exalted the Father only, in the dayes of his flesh*; and it is so now, wherever the same Seed and Power of Life is made manifest, and rules.

Then after this shaking, after the Work of this terrible day of the Lord in the Heart, when God hath purged away the Filth and Blood of the defiled Soul and Spirit, by his Spirit of Judgment, and Burning: Then that which is felt, shall be called Holy and dedicated to the Lord, even in every one that is written and reckoned by God among the Living, in his *Jerusalem*. And all God's Tabernacles, and Dwelling Places on his Holy Mountain, and in his Holy City, will he cover with the Glory of his Presence, and all their assemblies (by his Cloudy Pillar, and by his shining Flame) will God be a defence about; before which brightness (and the arising of his Life and Power, in the midst of his People) *Satan* with his devices and fiery Darts shall fall like flashes of Lightnings, and his Storms and Winds shall not be able to prevail, (against the Houses) or Dwelling-Places which God builds on this his Holy Mountain of Peace and Salvation.

Then the Rod of the Stem of *Jesse* is known, and the branch which groweth out of his Root, and the Spirit of the Lord resting upon him. *For Grace and Truth came by Jesus Christ*; and where the Grace, and Truth *which comes by Jesus Christ* is received and his everlasting Covenant entred into; there the same Spirit is poured forth, and rests (even upon all the Sons) and true judgment is set up in the Heart, and the Soul established in the Righteousness and Peace of his Kingdom.

So if any want Wisdom, let him ask in Faith; it is presently given from the spirit of Wisdom, which is poured out upon the seed, which is a spirit of Understanding and Knowledge, and of pure Heavenly Fear, *&c.* which maketh quick in understanding the Fear of the Lord, which Fear (being understood nnd observed) keepeth the Heart clean, teaching it to avoid, and keep out of all that defiles: so, that here is not so much as a touching the unclean thing, by any of the sons and daughters, who are led by God's Spirit, and live and walk in the spirit; but a following of the Law of the spirit of Life in Christ Jesus, fully and perfectly.

Let sin and imperfection be received back to *Sodom*, *Egypt*, and *Babylon*, from whence it came: but let Holiness and unstained Beauty dwell in *Sion*; yea, let *Urim* and *Thammim*, even God's Light and Perfection, be with his redeemed People for ever and ever.

Here the *Wolf* dwells with the *Lamb*, and the *Leopard* lyes down with the *Kid*, and the *Calf*, and the young *Lyon*, and the Fatling together, and the little Child leads them. Here the *Lyon* devours not, but eats straw like the *Oxe*, and the sucking Child, and the weaned Child can play in the hole of the *Asp*, and put his Hand on the *Cockatrices* Den; and they that are in the Power, can tread upon *Serpents*, and they cannot Hurt, Wound, Poyson, or Destroy; For there is safety all over God's Holy Mountain, and the Venom, or Poyson of the wicked Spirit, cannot reach thither, to Hurt or Poyson any there: For God's Earth is filled with Knowledge, with Life, with pure Living Knowledge, which preserves out of the reach of Darkness and Death.

Nay here, *Ephraim* doth not envy *Judah*, nor *Judah* vex *Ephraim*: for the envying, vexing Nature and Spirit, is taken out of them both. And here is turned to the Lord, a People of a pure Language, who speak the Truth, as they feel it, as they receive it from the Lord, in the Life of it, in the true sence and understanding of it, and not according to their own Apprehendings, or Imaginings concerning it, which are the various and many Languages of *Babel*. For, in the

Seed; and of the Seed is the pure Language; but out from the Seed, are the many Voices and Languages (even the confusion of *Babel*) one speaking as he apprehends, thus; another speaking as he conceives, thus; so, plainly manifesting, that they are out from the evidence and demonstration of the Spirit, whose Voyce is one and Language one in all, in the day of the Gospel. And he that speaks otherwise, then the Law and Testimony of Life speaks in the Heart, it is either because he knoweth not, or is not yet gathered into the Morning-Light of the everlasting day of the Gospel: for there all are to speak, as the Oracle of God, the Truth as it is in Jesus.

In this day, the Anger of God is turned away, and Condemnation come to an end, (for *there is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit*) and the Comforter is come, by whom God Comforts the Soul, and the Soul with joy draweth Water out of the Wells, of Springs of the Comforter. Yea, the Soul is gathered into the Love, (or into God, who is Love) where the Saviour and Salvation is felt, and God found such a present Help, and Strength in time of Trouble, that fear is done away, and the Lord trusted and hoped in; yea, and boasted of in every condition. So that his Name is made mention of, and Sung of, and exalted, over all that can come to oppose, or break down the Work of his Power, in the Heart; insomuch, that the Inhabitants of *Sion*, cryes out and shouts against the enemy, when he appears, because the Holy one of *Israel* is so great in the midst of her, who breaks *the Spear* and the *Bow*, the *Shield* and the *Battle*, Selah, See Isa. 12.

Yea, in this Day, the Feast of fat things is made on God's Holy Mountain, of fat things full of Marrow, and of Wines on the Lees well refined. And in this Mountain, the Vail of the Covering, (spread over the Heart) is done away; for in the Seed, there is no feigned Covering, but an opening of the unvailed Eye, to see the unvailed Life, and Power, even the revealed Arm of the Redeemer.

Who hath believed our Report, and to whom is the Arm of the Lord Revealed? It was said so, in the old *Covenant*, in the Law-Dispensation; but it is not said so, in the new *Covenant*, in the Gospel-Dispensation: for the Vail is done away in Christ; and the Children there, with open face, behold (as in a Mirror) the Glory of the Lord.

And here, where the Seed is revealed, and the Soul come into the Seed, and become one with the Seed, that is felt, which breaketh the Serpents Head: and when his head is broken, Death is soon swallowed up into Victory, and the tears of Sorrow wiped away, (so that, there is no room for any tears now, but tears of Joy, tears of melting Love, and Sweetness, before the Lord) and the Rebuke, because of Circumcision, taken away. For, when God Circumciseth the Heart, *to love the Lord with all the Heart*; then it receiveth Life from him, and then the shame and Rebuke of the uncircumcised, and Dead state passeth away.

And then, saith the Soul; *Lo, this is my* God, *I so much wanted, and so long waited for. Oh! He is come, he is come to Judge my Heart in Righteousness, and to bring under all that hath kept the Seed under in me; and I feel him, my Souls Salvation, and my Heart is glad in him. And now I know the Land of* Judah, (for that Land outwardly was but a figure of the inward) *and the strong City that is therein* (which the Righteous Nation, that keepeth the Truth, enters in at the Gates of) *where God appointeth Salvation for Walls and Bulwarks.* See Isa. 25. and *Chap.* 26.

And in this Day, when the Seed is raised, when the Gospel Power reacheth to the Seed, and raiseth up the Soul with the Seed, and punisheth *Leviathan* that crooked *Serpent*, and destroyeth the Place where the *Dragons* lay, so that as such a Place it can be found no more, because the Lord hath made all things *New*, and laid waste the *Old*, then shall be sung to her that was Afflicted, a Vineyard of red Wine, which the Lord will keep and Water every moment, lest any hurt it; yea, the Lord (who is the keeper of *Israel*, who neither slumbreth nor sleepeth) will keep it night and day: and though fury be not in the Lord, yet he will go through the Bryars and Thorns, which set themselves in battle against him; to hinder

hinder the Current of his Love and Bleſſings upon his Heritage.

But, as for his People, *God* will be very Gracious to them, anſwering them in all that they call upon him for, and being with them in the Fire, and in the Water; ſo that, the Waters ſhall not be able to overwhelm them, nor the Flame of the fierceſt Fire kindle upon them. For the Enemie's Fire ſhall not be able to burn up *God*'s Heritage, nor their Waters to overflow them: But *God*'s Fire and Waters ſhall overflow, and conſume the Adverſaries, as he pleaſeth to let forth his overflowing Scourge, and Fiery Indignation upon them.

The Goſpel is a State of pouring out the Spirit of *God* upon his Seed, and his Bleſſing upon his Off-ſpring; wherein he ſtrengthens that which is Weak, and confirms that which is Feeble; wherein he comforts Worm *Jacob*, and recompenceth Vengeance to that which oppreſſed him: That which wounded him, that which bowed him down, that which cloſed his Eye, ſtopped his Ear, made him Dumb and Lame, hardened his Heart from *God*'s Fear, *&c.* That Nature, that Wiſdom, that Spirit, that Power is viſited with Vengeance: That which emptied him of the Good, and made him deſolate and Solitary, is now ſmitten, diſtreſſed, and made Solitary, and the Priſoner of Hope looſed, and brought out of the Pit, and the Blind Eye opened, and the Deaf Ear unſtopped, and the Lame made to Leap as an Hart, and the Tongue of the Dumb to Sing, and the parched Ground become a Pool, and the Thirſty Land *Springs* of Water; and that Nature wherein *Dragons* dwelt, is now changed, and Life dwells there, and the Holy New Earth brings forth her Increaſe of Life to the *Lord*, and the Way of Holineſs is made plain, which Rough *Eſau*, or Conceited *Iſhmael*, or Sacrificing *Cain* (who hath not the true Brotherly Love in him) cannot come into, but Holy *Abel*, Bleſſed *Iſaac*, Plain *Jacob*, Walked therein, and Inherited the Bleſſing, and the Ranſomed of the *Lord* return from all their Deſolations, Captivities, and Scatterings in the *Apoſtacy*, and come to *Sion* with Songs, and everlaſting Joy upon their Heads, where they obtain Joy and Gladneſs, and where Sorrow and Sighing flee away. For when the *Comforter* is come to the Soul, when the Spirit from on high is poured out upon it; then the Wilderneſs becomes a Fruitful Field, and the Fruitful Field is counted for a Forreſt: Then Judgment dwells in the Wilderneſs, and Righteouſneſs remains in the Fruitful Field: Then Righteouſneſs is known, and the Work thereof; and the Work of Righteouſneſs is *Peace*, and the Effect of Righteouſneſs Quietneſs, and Aſſurance for ever: And the People of *God* then dwell (even his Holy *Iſrael*, his Spiritual *Iſrael*, the Redeemed Ones, by his Spirit and Power) in a peaceable Habitation, and in ſure Dwellings, and in quiet reſting Places; where their *God* is to them, as Ammunition of Rocks, and as broad Rivers of Love, Life, Righteouſneſs, Peace, Joy, and Bleſſedneſs for ever.

In the Goſpel-State, the Lord, the Redeemer, the Holy One of *Iſrael*, who is the Teacher of his People in the New Covenant, who Teacheth them to Profit therein, and Leadeth them in the Way that they ſhould go; I ſay in the Goſpel-State he is known, and his Voice hearkened to. *My Sheep* (thoſe whom I Gather and Redeem) *hear my Voice, and follow me*, ſaith *Chriſt*; who feed my Flock like a Shepherd, guiding them by my Spirit into freſh and green Paſtures, gathering my Lambs with my Arm, carrying them in my Boſom, and gently leading thoſe that are *with Young*: Yea, I bring the Blind by a Way, that they knew not, and lead them in Paths they have not known: I make Dark things Light before them, and Crooked things Straight: Theſe Things do I do unto them, and will not forſake them. Yea, Worm *Jacob*, which was trampled upon by all, is now made a ſharp, threſhing Inſtrument, having Teeth, which threſheth the Mountains (beating them ſmall) and makes the Hills as Chaff; which Fans them, and the Wind carrieth them away, and the Whirl-Wind ſcattereth them: But *Jacob* rejoyceth in his *God*, and glorieth in the Holy One of *Iſrael*; who openeth Rivers in high Places, and Fountains in the midſt of Vallies, and makes the Wilderneſs a Pool of Water, and the Dry Land Springs of Water. For the *Lord* hath Comforted *Sion*, and had Compaſſion on her waſt Places, and on her oppoſed Seed in *Babylon*; and hath ſaid to the Priſoners, *Go forth to them*

that ſate in Darkneſs, ſhew your ſelves abroad in the Light: And he hath made her Wilderneſs like *Eden*, and her Deſart like the Garden of the *Lord*; ſo that Joy and Gladneſs is found in her (even the Joy of *God*'s Spirit, which is unſpeakable, and full of Glory) with Thankſgiving, and the Voice of Melody: For the Deſtroyer, and thoſe that made her Waſt, are gone forth of her, and great is the Holy One, in the Midſt of her. So that, the Barren, that did not bear, ſings; and ſhe cries aloud, and breaks forth into Singing, that did not Travel with Child: for ſhe Travels not now in vain; but alſo, brings forth abundantly: So that, more are the Children of the Deſolate, than of the formerly Married Wife. And, How can it be otherwiſe? For the Maker is the Husband, who hath made an Everlaſting Covenant of Peace with the Soul, in the Son of his Love, and keeps and preſerves in that Covenant, where the *Lord* can never be wrath with the Soul, nor rebuke it. For here, all the Children of the *Lord* are Taught of the *Lord*, and kept in his Holy Fear, and in Subjection to his Spirit; and great is their Peace, and in Righteouſnes are they Eſtabliſhed, and are far from Oppreſſion; the Terror whereof cannot come near them.

There are *Three* or *Four* Things yet more on my Heart, to mention concerning the *Goſpel-State*.

Firſt, In it the Goſpel-Faſt is known; which is not to afflict the Soul, or hang down the Head like a Bulruſh for a day; but to looſe the Bands of Wickedneſs, to undo the heavy Burdens, to let the Oppreſſed go free, to break every Yoak, to deal One's Bread to the Hungry *(To Viſit the Fatherleſs, and Widows, in their Affliction*, and to keep ones Self unſpotted from the Worldly Spirit and Nature, which defiles; and ſo, not to touch the unclean thing.)

Then the Light of the Soul breaks forth, as the Morning, and its Health ſprings forth ſpeedily, and its Righteouſneſs goeth before it (for that which judgeth Unrighteouſneſs, that is its Righteouſneſs; which inſtead of coming after to Reprove and Condemn, now goeth before) and the Glory of the *Lord* is the Reward, coming after to preſerve and defend all that ſprings up in the Power. O bleſſed is he, that Witneſſeth this State!

Secondly, In the Goſpel-State the Goſpel-Sabbath is kept, and known to be God's Holy Day, and called a *Delight* (the Holy of the Lord, Honourable) and the Lord is honoured in it by the Soul, while it walketh not in its own Wayes, nor findeth its own Pleaſures, nor ſpeaketh its own Words: And then the Soul delighteth it ſelf in the Lord, who then (in this State) cauſeth it to ride on the High-Places of the Earth, and feedeth it with the Heritage of *Jacob* its Father. What is that? What is *Jacob's* Heritage? What is it, that *Jacob* is to be fed with, and Inherit? Is it any leſs, than the Life, and Bleſſedneſs of the Promiſed Land? Is it any leſs, than the hidden *Manna?* Is it any leſs, than the Fruit of the Living Vine? Is it any other, than the Sweetneſs, and Fatneſs of the True *Olive-Tree?*

Thirdly, In it the Garment of Salvation is put On, even the Lord *Jeſus Chriſt*; for here the filthy Garments are put off, and the pure Garments put on: For here, the Lord hath appointed to them that *Have Mourned in Sion, to give them Beauty for Aſhes, the Oyl of Joy for Mourning, the Garment of Praiſe for the Spirit of Heavyneſs*, that they might be called Trees of Righteouſneſs, the Planting of the Lord, that he might be Glorified. So that, here the Soul can truly ſay, *I will greatly rejoyce in the Lord, my Soul ſhall be Joyful in my* God; *for he hath Cloathed me with the Garments of Salvation, he hath Covered me with the Robe of Righteouſneſs.* For as the Earth bringeth forth her Bud, and as the Garden cauſeth the things that are ſown in it, to ſpring forth: ſo the Lord God hath cauſed Righteouſneſs, and Praiſe to ſpring forth, before the Eyes of all that are truly opened by him: And he will not draw back his Arm, or put up the Sword, which he hath drawn, till he hath Deſtroyed his Adverſaries, and laid waſt the Mount of *Eſau*, and made his *Jeruſalem* the Praiſe of the whole Earth. *Amen, Hallelujah.*

And here is the Love, which caſteth out fear, and removeth Care; ſo that, they that dwell here, are carefull in nothing; but in every thing make their requeſts known to God, by Prayer and ſupplication with thankſgiving; *and the Peace of God,*

God, which paſſeth all underſtanding, guards the Heart and Mind through Chriſt Jeſus. So that here God Glorifieth the ſoul, charming it from Glory, to Glory, in and hy his ſpirit; and God is Praiſed and Glorified in, and by the Soul, and the Heart kept pure, and chaſt in the eye of the Lord; and in the Converſation ordered aright, by his Spirit and Power, in which the Soul lives and walks, and his ſalvation ſeen and enjoyed daily more and more: ſo that, here is a poſſeſſion or inheritance of Life in the Kingdom (in the holy Land of the Living) of which there is no end; Everlaſting endleſs Prayers, to the Holy One of *Iſrael*, (whoſe Tabernacle is with Men, and who dwelleth in the midſt of his People) for ever and ever.

Now, if any one doubt, concerning the Truth of theſe things, this Word is in my Heart to ſuch, *Come, and ſee*, O come, and ſee the Glory of the Lord, and the Power of his Life, and Righteouſneſs of his Kingdom, which is now revealed after the long Night of Darkneſs! O Bleſſed, Bleſſed be his Name, who hath cauſed his Light to ſhine, and opened the eye (which was once blind) to to ſee it.

Queſt. *But how may I come to ſee the Glory of the Goſpel-State?*

Anſw. Come to the Seed, and wait to feel and receive the Power, which raiſeth the Seed in the Heart, and bringeth the Heart, Soul, and Mind, and Spirit into Union with the Seed.

Queſt. *But how may I come to the Seed? And how may I wait aright to feel, and receive the Power which raiſeth it?*

Anſw. Mind that in thee, which ſearcheth the Heart, and what it reacheth to, and quickeneth in thee; what it draweth thee from, what it draweth thee to; how it ſheweth thee thine own in ability to follow, and how it giveth Ability, when thou art weary of Toyling and Labouring, of thy ſelf. O, this is he, whom we have waited for! Thus he appeared to us, thus he taught us to turn in, and to turn from the Kingdome of Darkneſs within, towards the Kingdome of Light, which the Good Seeds-man had ſown in us, as a grain of muſtard-ſeed; which when we found, we knew it to be the Pearl of Price, and were made willing to *ſell all for it*: and now, it is purchaſed, and alſo poſſeſſed in a good meaſure, bleſſed be the Name of our Mercifull God, and tender Father, for ever and ever.

O Hungring and Thirſting Soul after Life, (after Truth, after the Lambs, Righteouſneſs) do thou alſo wait to be taught of the Lord (who thus taught us) and then do thou go, and do ſo likewiſe, and thou wilt never repent of this purchaſe, or of what thou parteſt with for it, when once thou comeſt to enjoy, and poſſeſs any Proportion of it.

The Lord make thee ſenſible of the Viſits, Drawings, and Leadings of his holy Spirit, and guide thy feet thereby into the way of Truth and Peace. *Amen.*

XX.

Concerning Baptiſm.

He that believeth, and is Baptiſed, ſhall be Saved; but he that believeth not, ſhall be Damned, Mark. 16. 16.

THis is a very weighty Scripture, and neceſſary for every Chriſtian rightly to underſtand; that he may ſo believe, and be ſo *Baptiſed*, as to witneſs Salvation by the Goſpel of our Lord Jeſus Chriſt.

Now, what believing is this, which is here required as neceſſary to Salvation, and which the Promiſe of Salvation is to? Is it any leſs, than a *believing in the Lord Jeſus Chriſt*, from a ſenſe of the Power, which the Father hath given him to ſave with? Is it not an inward believing, a believing with the Heart? And, what Baptiſm, or Waſhing is it, which ſerves? Is it not an inward Waſhing, a Waſhing of the Soul, a Waſhing of the Heart, a Waſhing of the Conſcience, from dead works, to ſerve the

the Living God? Doth outward washing save the Soul? Inward washing doth, Baptising into the Name doth. Bodily exercise profiteth little, but Godliness (the inward Renewing, and Washing of the Mind) profiteth greatly.

There is one Faith, one Baptism: Is not the one Faith inward and spiritual? Is not the one Baptism so also? Sure I am, that he that thus believeth, and is Baptised shall be saved; but he that believeth not, remaineth in the filthy, unwashed state, in which there neither is, nor can be Salvation; but Judgment and Condemnation, Death and Destruction for ever.

The Apostle *Peter* shews, *Pet.* 3. what the *Baptism* is which saveth, even that which is the *Antitype*, or which inwardly or spiritually answers to *Noahs Ark*. The The *Greek* Word is Ἀντίτυπος, which signifieth the *Antitype*, or that which answers to the *Type*; the Substance, which comes instead of the figure or shadow; and so it is more Properly and Naturally rendered in the old Translation thus. (*The Baptism that now is, answering that figure, saveth.*) For, as *Noahs Ark* saved the Bodies of those that were in it, when God came to Judge and destroy the Old World; so the inward washing saveth those, that are washed thereby, from the Wrath and Destruction, which will come upon all that are unwashed.

Now lest any should misunderstand and misapply his Words, as if he spake concerning outward *Baptism* or Washing, he explaineth himself in the following Words; Not. (saith he) *the putting away of the filth of the Flesh, not the outward Washing of the Body*, that's not it that saves; but that *Baptism* which causeth the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ: For this is the effect of the inward *Baptism*; Sin being washed away by the Water of Life, by the Blood of the Lamb; that which is new, that which is renewed, riseth up out of the Water, which washeth away Sin, and then the pure and good Conscience answers to God, and the Soul, knows and partakes of both the Death and Resurrection of our Lord Jesus Christ: and so being *Baptised* by the one *Baptism*, even the *Baptism* of Christ, into the one Body, comes into the state and fellowship of the Living. Another Apostle also speaketh of the inward washing, even the washing of Regeneration, and renewing of the Holy Ghost, by which, saith he, *God according to his Mercy saved us*, Titus. 3. 5.

The Apostle *Paul* speaks of a *Circumcision made without Hands*, and tells wherein it consists, to wit, in putting off the Body of the Sins of the Flesh; and sheweth how this is effected, namely, not by *Moses* his Circumcision, but by the Circumcision of Christ. *Col.* 2. 11. And truly, they who were thus Circumcised are the true Circumcision, the Spiritual Circumcision, who Worship God in the Spirit, and have no Confidence in the Flesh but rejoyce in Christ Jesus, who thus Circumciseth them, Now, in the next verse he speaketh of *Baptism, of being Buried with Christ in Baptism, and of Rising with him in the same, through the faith of the Operation of God, who raised him from the dead.* What is this *Baptism?* is it inferior to the Circumcision before spoken of? Is it not without Hands also? What is it, that buries into the Death of Christ? That raiseth into the Life of Christ, through the Faith of the Operation of God? Is not this the one Spiritual and Heavenly *Baptism*, wherewith the one Body is *Baptised* by the one spirit? What doth outward Circumcision avail? Doth it avail any thing? What doth outward Washing avail? Doth it avail any more than outward Circumcision? But the inward Circumcision of the *Jew* inward, and the inward Washing of the Soul from Sin, doth avail very much.

Now for that place, *Math.* 28. 19, where Christ expresly Commandeth *Baptising*: it is a Question very weighty and worthy, duly to be considered, what *Baptism* he there commandeth. For if it be outward *Baptism*, they greatly err who apprehend it to be the inward and spiritual *Baptism*: but if it be the inward and spiritual *Baptism* which Christ intended in those Words, then they greatly err who apprehend it to be the outward. Now consider the words in the fear and weight of Gods Spirit.

It is said, *Go teach Baptising*: but it is not said, *Baptising* with Water, *but in the Name*, or rather (as the *Greek* is,) *into the Name of the Father, and of the Son, and of the Holy Ghost.*

Now

Now to *Baptiſe* with Water is one thing, and to *Baptiſe* into the Name, is another; as they who experience the Spiritual *Baptiſm* know it to be. For the word of Faith turns men from *Satan*, to the Power of Life; and then, as they receive the Power, and are made partakers of the Power, they are *Baptiſed* into the Power, and Virtue of Life; and ſo they are buried (ſo far as they come into Chriſt) by the Power of his Spirit, with this Heavenly *Baptiſm*, into Death, unto Sin, and by the ſame Power are made alive unto Righteouſneſs: and ſo the Name of the Lord, the Name of the Father, Son and Spirit comes over them, and they riſe up in it unto Life and Righteouſneſs, and ſo are Dead unto Sin, and alive unto God. Now, any outward Circumciſing or Waſhing can be but a figure of this: but the inward Circumciſing and Waſhing is the thing it ſelf. For Chriſt ſent not his able Miniſters of the new *Teſtament*, to Miniſter the Letter, or to Miniſter the figures of things; but to Miniſter the Spirit, (elſe how were they able Miniſters of the Spirit?) to Miniſter the ſubſtance; not to Miniſter a Circumciſion or Baptiſm, which might be ſhaken, and paſs away, as Outward and Elementary; but to Miniſter the Circumciſion and Baptiſm which cannot be ſhaken, which is the Circumciſion and Baptiſm of the Goſpel, the Circumciſion and Baptiſm of the Spirit, the Circumciſion and Baptiſm of the Kingdom, which is never to be ſhaken, and paſs away, as Elementary; but to ſtand, and abide for ever, read *Heb* 12. 26, 27, 28. and conſider, how all Elementary and Outward things, which could be ſhaken, were to be ſhaken, and paſs away; that thoſe things, which were of an Higher Nature (even of the Nature of the Kingdom) might remain, and be eſtabliſhed in their ſtead.

And indeed, as the inward Circumciſion could not be throughly, and alone eſtabliſhed, while the figure thereof remained; the ſame may be truly ſaid concerning the inward Baptiſm: So that, by this it may appear, that the Baptiſm of water cannot be the Baptiſm which Chriſt intended in this Place, becauſe the Baptiſm here ſpoken of, was to continue to the end of the world: but the Baptiſm of water, is plainly of ſuch an outward, elementary Nature, as might be ſhaken, as well as Circumciſion, and ſo was to be ſhaken in due time, that that which could not be ſhaken, might remain; read alſo *Rev.* 11, 12. where it is plainly ſignified, under that Phraſe of the outward Court, being left out of God's meaſure, and given to the Gentiles, that things of ſuch a nature were ſhaken. And ſo were thoſe that were not the true and Spiritual worſhippers, in God's ſight. For they are *Jews* under the Goſpel, who were *Jews* inwardly; and they who are not *Jews* inwardly, are by Gods Spirit numbered amongſt the Gentiles. And conſider, how, not only the notorious *Heathen*, but ſuch as had got the *form of Godlineſs, but denied the Power thereof*, were rejected with their outſide ſhadows, as real as outward *Jeruſalem* was rejected to be troden under foot of the Gentiles.

Object. 1. *But againſt this it is objected, That the Baptiſm in the ſpirit cannot be the Baptiſm ſpoken of in this Place; becauſe the Baptiſm ſpoken of in this Place, is commanded, but the Baptiſm of the ſpirit was never commanded, nor was it any mani ſin, ſo not to be Baptiſed.*

Anſw. Surely, this is a great miſtake; Was the inward waſhing of the Heart never commanded? *Rent your Hearts, and not your Garments.* What is this but the ſpiritual Baptiſm? The Goſpel is a Miniſtration of inward things, and the inward things are ſtraightly commanded there. Can any man be ſaved, without inward Baptiſing? and is he not commanded to receive inward Baptiſing? and doth he not ſin, if he do not wait to receive it, and give up his Heart and Soul to be Baptiſed by God's Holy Spirit: If the eye were opened in People, to look into the Goſpel Miniſtration, and into the inward Nature of things, this might eaſily be Demonſtrated to the leaſt Babe there. For as the Goſpel was before the Law, and could not be Diſannulled by the Law; ſo this Miniſtration of the Spirits Baptiſm, (for Nature and Kind) was long before *John's* Baptiſm, and could not be Diſannulled, by any outward Miniſtration of Baptiſm, but abideth the ſame for ever; and is to have its place in the Goſpel-ſtate, where the figures & ſhadows of things paſs away, and that which is true, laſting and ſubſtantial, filleth up the room thereof.

Now, the Baptiſm of the Spirit, or the Spiritual waſhing, and Circumciſing the

Heart

Heart (which is all one in ſubſtance) was called for, and required of the *Jews* under the Law; and it was their Sin, not to anſwer God's Call, and Requiring therein. Conſider theſe Scriptures following, with many more of the like Nature: *Break up your Fallow-ground, and Sow not among Thornes*, Jer. 4. 3. Can the *Fallow-ground* be broken up, and the *Thornes* rooted out, (elſe the Sowing will be amongſt them) without the Circumciſion or Baptiſm of the Spirit, which is all one in nature and ground? Again: *Circumciſe the Fore-skin of your Hearts, and be no more Stiff-necked*, Deut. 10. 16. *Make you a New Heart, and a New Spirit; for, why will ye Dye, O Houſe of* Iſrael! Ezek. 18. 31. (Is not this all one in Subſtance with that Scripture, *He that Believeth and is Baptized, ſhall be Saved?*) *O* Jeruſalem, *waſh thine Heart from Wickedneſs, that thou mayſt be Saved: How long ſhall thy vain Thoughts lodge within thee!* Jer. 4. 14. *Waſh ye, make you Clean, put away the Evil of your Doings, from before mine Eyes; ceaſe to do Evil, learn to do Well; ſeek Judgment, relieve the Oppreſſed, judg the Fatherleſs, plead for the Widow. Come now, and let us Reaſon together, ſaith the Lord: Though your Sins be as Scarlet, they ſhall be as white as Snow; though they be Red like Crimſon, they ſhall be as Wool. If ye be Willing and Obedient, ye ſhall Eat the Good of the Land; but if ye Refuſe and Rebel, ye ſhall be devoured with the Sword: For the Mouth of the Lord hath ſpoken it*, Iſa. 1. 16, to 21.

Is not here the true Baptiſm, and the Remiſſion of Sins, which enſueth thereupon, with the Bleſſing on the Baptiſed Eſtate, and the Curſe on the Unbaptized, which extendeth both to *Jew* and *Gentile*: for with God, *There is no Reſpect of Perſons.*

O that Men could read the Scriptures of Truth, with the true Spirit, and with the true Underſtanding! For theſe things which were Written to the People of the *Jews*, were Written for our Learning; and precious Things may be Learned from the Scriptures, by thoſe whoſe Eyes are opened by the Lord, and who keep cloſe in their Reading, to that which anointeth and openeth the Eye; whereas others cannot but miſunderſtand and wreſt them, to their own great Danger at leaſt, if not to the Ruin, and Deſtruction of their Souls.

I ſhall here mention but one Place more, which is that of *Pſal.* 51. 17. *The Sacrifices of* God, *are a broken Spirit; a broken and contrite Heart, O* God, *thou wilt not Deſpiſe.* Can any offer up the Sacrifice to God, but he who is inwardly and ſpiritually waſhed from that which defileth, and hardeneth? And, Doth not God require this Baptiſm? And, What is this, but the Baptiſm of the Spirit? who thus waſheth the Soul with his Heavenly Water, in the Miniſtration of his Word and Power, when the Vertue and Efficacy thereof reacheth to the Heart, in, and through the Faith.

Object. 2. *The Baptiſm of the Spirit cannot be here intended, becauſe this Baptiſm is to be adminiſtred by Men; but the Baptiſm of the Spirit was never adminiſtred by Men,* Jeſus Chriſt *Was the alone Miniſter of this Baptiſm.*

Anſw. The Apoſtle ſaith, *That* God *had made them able Miniſters of the New Teſtament; not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit giveth Life*, 2 Cor. 3. 6.

Mark; They were made able Miniſters by God, of that which giveth Life: And that they did miniſter the Spirit by *Impoſition of Hands*, is manifeſt, *Act.* 19. 6. and in many other Scriptures.

Indeed, the Apoſtles were not able of themſelves, or by any Vertue or Strength of their own, to beget Men to God, or to Baptiſe Men into his Name and Power: But their Sufficiency was of God.

Again, *Paul* was ſent to the *Gentiles*, to open their Eyes, *Act.* 26. 18. Now, *Opening the Eyes of the Blind*, is as peculiar to Chriſt, as *Baptizing with the Spirit* can be.

When Chriſt gave his Apoſtles Commiſſion to *Teach, Baptizing*, he told them, *All Power in Heaven and Earth was given him*; and bid them not *Depart from* Jeruſalem; *but wait for the Promiſe of the Father: For* John *truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt, not many dayes hence*: and then they ſhould receive Power: What to do? To Baptize with Water, or, to Baptiſe

Baptiſe into the *Name* with the ſame Baptiſm, wherewith they themſelves were Baptiſed? ſee *Math.* 28. and *Acts.* 1.

Now, if this Commiſſion (here given to the Apoſtles, *Math.* 28. 16, &c.) was to *Baptiſe with Water*, then *Paul* was inferior to the other Apoſtles: for he, though he had ſeen the Lord, and was ſent from him to open the eyes of the Gentiles: yet he was not ſent to Baptiſe *with Water*, as he expreſly ſaith; *he was not ſent to Baptiſe*, (that is outwardly with water) *but to Preach the* Goſpel. But if the Baptiſm intended by Chriſt, was inward and Spiritual, even into the Name, Vertue, Life, and Power of the Spirit: Then *Paul* had the Apoſtolick Commiſſion, as fully as any of the reſt; and the Grace and Power of God, did work as mightily in him to this end, as in any of them.

But Men are as much miſtaken about the teaching required by this Commiſſion, as about this Baptiſm: For this Teaching is not a litteral teaching of things, or a diſcipling into an outward Knowledge and Way; but a Teaching in the Spirit and Power: And *him* whom God enableth ſo to do, he alſo enableth to Baptiſe into the ſame Spirit and Power. Yea indeed, when the Life and Power Miniſters (the word ſpoken being mixed with Faith in them that hear) it brings the earthly Part under, and brings the Life and Power of the Lord Jeſus Chriſt, over the Heart and Spirit. And this is true Baptiſm, and the ſubſtance of the Figure or Shadow, which was before the Figure either of Baptiſm, or Circumciſion was, and remains when they are gone.

Object. 3. *This Baptiſm in the Commiſſion was to all Nations, but the Baptiſm of the Spirit, fell only on ſome few at the beginning.*

Anſw. The Promiſe of receiving the Spirit, is upon believing, and it extendeth to every one that believeth. *He that believeth on me*, as the Scripture hath ſaid, *out of his Belly ſhall flow Rivers of Living Water*: but this ſpake he of the Spirit, which they that believe on him, ſhould receive, *John* 7. 38, 39.

Anſwerably *Peter* ſaid to that great aſſembly, to which he preached, whereof there were added about *Three Thouſand* Souls; *Repent and be Baptiſed every one of you, in the Name of* Jeſus Chriſt, *for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt: for the Promiſe is unto you, and to your Children, and to all that are afar off, even as many as the* Lord *our* God *ſhall call*, Acts 2. 38, 39.

Indeed, ſeveral Gifts of the Spirit were given (ſome to one, ſome to another, according to the Pleaſure of the giver) and diverſities of manifeſtations and operations of the ſame inward Life and Power: but every one received ſo much of the Spirit, as to make him a Son, and to Cry *Abba Father*, and to Waſh him.

And this is the one Waſhing, which all the flock are waſhed with; and ſo Baptiſed into the one, pure, Living Body: And this is the ſubſtance of the Figure, which ſubſtance belongs to the Goſpel-State; though God alſo ſaw an uſe of ſome Figures in that Day, and ſo inclined their hearts then to make uſe of them, which his gathered Sons and Daughters (by the Goſpel-Spirit and Power in this Day) would make uſe of alſo, if the Lord did ſo require them. For the Lord is our Judge, and the Lord is our King, the Lord is our Law Giver; who by his Spirit and Power determines in every Age, what he would have his People do; and who leads into the way of Life, Truth, and Holineſs, which alwaies was and is but one and the ſame for ever.

And what if the Lord, who hath cauſed his everlaſting Day to dawn again, and the everlaſting Goſpel to be preached again, will have every ſhadow and Figure to fly away (ſeeing they are but of one elementary Nature and uſe, and not everlaſting and abiding;) Who may gain-ſay him herein; and ſay, That this is not the Miniſtration of the everlaſting Subſtance, or the ſame Goſpel the Apoſtles preached; becauſe ſome ſhadows, which they expect, and have a ſtrong belief concerning, are not found therein?

Object. 4. *The Baptiſm in this Commiſſion, cannot be the Baptiſm of the ſpirit, becauſe it is to be adminiſtred in the Name of the ſpirit.*

Anſw. The *Greek* word is not ἐν, which ſignifieth in; but εἰς which ſignifieth into;

So that, the Baptiſm here Commanded is to Baptize into the Name; into the Father's Name, into the Son's Name, into the Spirits Name, by turning them from Darkneſs to Light, from the Power of *Satan* to *God*; and then the Power and Life of God's Holy Spirit, comes over their Hearts and Minds, and breaketh the Power of *Satan*, and waſheth their Conſciences from that which is Dead, and plungeth or dippeth them into that which is Living.

Now, as God made them able Miniſters of the *New Teſtament* (which is a Spiritual Miniſtry, an Inward Miniſtry) and gave them the Heavenly Treaſure of Life, and of his Spirit to miniſter with: So, he required, and expected of them the Work of the Spiritual Miniſtry, which was the Spiritual Teaching, and Spiritual Baptizing into the Inward Name.

But, that there was alſo a Baptizing with Outward Water, that I do not deny; and that it was of uſe, as a Type to the Weak and Ceremonious ſtate the *Jews* were in (when Chriſt ſent forth his Apoſtles to gather them out of the Law-State, into the Goſpel-State,) I am alſo ſatisfied in: But it hath been ſince corrupted, and ſet up above it's place by Apoſtates; and every one ſhould conſider, and wait on the Lord to know, what God requires, and will accept of him. For the Kingdom of God ſtands not in *Meats*, or *Drinks*, or any *Outward Waſhings*, nor comes in the way of Man's Obſervation; but in an Heavenly Seed, and in the Holy Spirit and Power of Life; which, happy are they, who are made Partakers of, Baptized with, and led by. God will try every Man's Religion, Work, and Practices, by the true Reed, or Meaſuring-Line: Bleſſed is he, whoſe Religion will bear that Tryal.

It is a great Matter to know the Goſpel-State and Miniſtration, the Goſpel-Spirit and Power, the Goſpel-Church and Ordinances, the Words of the Holy Prophets concerning the Day of the Goſpel, the Words of Chriſt concerning the Kingdom and Power of God, the Words of the Apoſtles, concerning the Myſtery of Faith, and the VVord which was from the Beginning.

Theſe are weighty Things, and of great Concernment, about which Men may eaſily miſs, and wreſt the Scriptures, unleſs they be enlightened by the Lord, in the Renewing of their Minds, and their Eye kept to the Holy Anointing, that they may not out-run (and ſo imagine and conceive of themſelves, according to their own Ability of Underſtanding) but know, and keep to the Gift, and Inſpiration of the Almighty, which giveth true Underſtanding. For, as no Man knoweth the Mind of a Man, but Man's own Spirit within him; So the Mind of God (in the VVords which his Spirit ſpake) no Man knoweth, but his Spirit: And there is a Key of Knowledge, to open the Words of Scripture by, which they cannot be opened without; I mean, ſuch Scriptures as relate to the Myſtery of Life and Salvation, which was alwayes hid from the Wiſe and Prudent, in every Age.

The *Phariſees* had got a great deal of Knowledg, and Underſtanding of the Law of God, and Propheſies of Things to come from the Words of *Moſes*, and the *Prophets:* But they had not the Key of Knowledge; and *ſo they erred, not knowing the Scriptures* (notwithſtanding all their diligent Reading, and Studying them) nor the Power of God.

Every one had need be wary, leſt he err after the ſame manner; and ſo ſet up his own Apprehenſions from the Scriptures, inſtead of God's Truth, and the Mind of his Holy Spirit: For then he cannot but alſo oppoſe that, which is indeed his Truth, and truly agreeable to the Scriptures, though to Man's miſs-byaſſed Judgment, it may ſeem different or contrary

The Lord beget in Peoples Hearts true Deſires after *Himſelf*, and guide them into the Way, wherein they may obtain all the Deſires of their Souls, which he begets in them: and the Lord preſerve all that fear *Him*, from claſhing againſt the preſent Diſpenſation of his Life and Power, in their Day and Generation.

The *Phariſees* little thought, they would have killed the *Prophets*, had they lived in their Dayes; nay, they greatly Condemned their Fathers, for ſo doing: and yet they themſelves Crucified *Chriſt*. And many now little think, they would have

have Crucified *Chriſt*, had they lived in the Dayes of his Fleſh; and yet they diſdain, reproach, and perſecute the Appearance of the ſame Spirit, Life, and Power, as it now appeareth in his Saints, whom he hath Redeemed, and dwelleth in, and in whom he manifeſteth *Himſelf*, Preacheth and Suffereth, whatever Men think of them.

O Bleſſed are they, that are not offended in Chriſt, in the preſent Appearance of his Life and Power: for they are not offended at him, who gives Life, in the Fathers Name, to all that receive him, and wait upon him, and worſhip in the Quicknings, and Vertue of his Spirit.

XXI.

Some Queſtions Anſwered, concerning the Gentiles *doing by Nature the things contained in the Law; and ſo ſhewing the Work of the Law Written in their Hearts,* Rom. 2. 14, 15.

Queſt. 1. *BY what Nature did the* Gentiles *the Things contained in the Law? By the enlightned or unenlightned Nature? By Nature, as it lyeth corrupted in the Fall; or, By Nature in ſome meaſure renewed, by the Light of God's Spirit ſhining in the Heart? And, By what Covenant was the Law Written in their Hearts? Is not the Writing of the Law in the Heart, a Promiſe of the New Covenant, and can it be Writ in any Heart, but by Vertue of the New Covenant? Is not the leaſt Writing of the Law in the Heart, a Degree of the Promiſe? For the Old Covenant contains only the Law in the Letter; but the New Covenant contains the Writing of the Law in the Heart, by the Spirit.*

Anſw. The Apoſtle had ſhewed before, that that which might be known of God, was manifeſt in them; for God had ſhewed it unto them: So that, they had a Manifeſtation of the Light of God's Spirit in them, whereby they might diſcern his Eternal Power and Godhead, in, or by the Things made: for that which is Viſible, ſhadows out, and declares that which is Inviſible, which the inward Eye ſees it, being opened by the Lord.

Now, their Hearts being joyned to this Manifeſtation of God within, it changeth the Heart and Nature; and in the changed Heart and Nature, God Writes his Law: and the Law being writ in any Meaſure in the Heart, it hath ſome Power upon Man, to cauſe him to ſubject to it, and anſwer what God requires of him thereby; and ſo his Heart and Conſcience will Accuſe him, or Excuſe him, as he is found Anſwering, or Rebelling againſt the Holy Light and Law of God's Spirit within, manifeſting the Will of God unto him. For God, though he peculiarly choſe the *Jews*, and in that Sence had caſt off the *Gentiles*, not chooſing them ſo to be his peculiar People; yet he was not the God of the *Jews* only, but of the *Gentiles* alſo; and had a Care of their precious Souls, viſiting them with that Light, and inward Manifeſtation of his Spirit, which was able to Save, and Deliver them from the Darkneſs. And it is Teſtified, they came thus far by this inward Manifeſtation of God in their Hearts, and what God had ſhewed them thereby, that they knew *God*, *Rom.* 1. 21. They had a true Knowledge of *God*, from the Light within: They had a Meaſure of the pure, and heavenly Gift. But they were not thankful for ſo great a Gift, in their dark State; and when they came to ſome true Knowledge, did not glorify *God*, according to what they knew of the Lord, from the Light of his Spirit within; but ran out from the Meaſure of the Gift into Imaginations, into the Conceivings of their own Wiſdom: And this brought Darkneſs upon them, and gave deceit Power over their Hearts.

Now, if they had not profeſſed themſelves to be Wiſe, but kept low to the Manifeſtation of God's Spirit, and denied their own Wiſdom; they might have been truly Wiſe: But running out from the Meaſure of the Gift, into their own

Wiſdom and Thoughts, they became Fools, as to the true Wiſdom, and wandered into groſs Idolatrous Conceptions, and brought great Judgments from God upon themſelves. *And this was their Condemnation* (not that the Light of God had not ſhone in their Hearts, not that that which might be known of God, was not manifeſt in them; but) *That they loved their own dark Wiſdom, Thoughts, and Conceivings, more than the Manifeſtation of the Light of God's Spirit within.*

Queſt. 2. *But, if* God *was the* God *of the* Gentiles, *and thus viſited them, Were any of them Saved hereby? Did not all the* Gentiles *Univerſally periſh, notwithſtanding this Light, or Manifeſtation of God's Spirit within?*

Anſw. God forbid, that the inward Manifeſtation of his Light and Viſitation of his Holy Spirit, ſhould be of no Effect to none of the *Gentiles*; but that they ſhould all Periſh notwithſtanding it. It is Teſtified here, that ſome of them came ſo far, as to have their Nature changed, ſo that they were a Law to themſelves, and did by Nature the things contained in the Law; which it is impoſſible for corrupt, fallen Man to do. And theſe, harkening to that, and following that which led them thus far, could not chooſe but like to retain *God* in their Knowledge, which the Generality (who followed their own Wiſdom) did not; whereupon *God* gave them over to a *Reprobate Mind*, *ver.* 28.

But now, thoſe that had the Law Written in their Hearts, and Anſwered it, fearing *God*, and working Righteouſneſs, and liking to retain *God* in their Knowledge, ſuch *God* did not give up to a *Reprobate Mind*; but kept them ſavoury to himſelf, and made them more and more Partakers of the true and inward Circumciſion: So that, their want of outward Circumciſion, was no Hinderance to them, as to Acceptance with *God*; but their *Uncircumciſion*, went with *God* for *Circumciſion*.

And this their State (from the inward Life and Power) judged the *Jew*, who boaſted ſo much of his State, becauſe of the Letter of the Law, and outward Circumciſion, *Rom.* 2. 26, 27. Yea, this State ſhall be juſtified by *God*, when *God cometh to judge the Secrets of Men by* Jeſus Chriſt, *according to my Goſpel*, ſaid *Paul*, ver. 16. *Jeſus Chriſt* is the Judge, who will juſtify what ever his Spirit hath made known of *God* the Father, in the Hearts of the *Gentiles*, and them in their Senſe thereof, and Subjection thereto.

That Man, who hath bowed to the Spirit, been taught by the Spirit (having had the Law of *God* Written in his Heart) and learned Obedience in the New Nature, ſo as to do the things contained in the Law, and hath received the inward Circumciſion, which cutteth off, teacheth to deny, and keep down that which is corrupt; which will never anſwer the Law, nor ſuffer the Man in whom it rules to anſwer it: I ſay, he that cometh into the Senſe of *God*'s Spirit, and the Law thereof, and into the Denial of his own Spirit, he bears that, which in Subſtance is the *Croſs of Chriſt*, which Crucifieth the Worldly Nature and Spirit: And as he is truly Circumciſed; ſo muſt he needs alſo be Juſtified, and Saved under this Yoak. For the Lord *God* of Life, the *Father* of Glory, will condemn none whom he finds in *Chriſt*, ſubjected to *Chriſt*, one in Nature with the Image of his Son; and *Chriſt* will condemn none, whom he finds in his Spirit, taught by his Spirit, receiving Holy Laws from his Spirit, and walking in Obedience thereto. And indeed, I doubt not, but the Merciful *God* hath ſaved many among the *Gentiles*, in all Ages and Generations, by the Light of his holy Spirit, working their Minds into the ſenſe thereof, and into ſubjection thereto, according to the Manifeſtation thereof within them. For it is not the having much Knowledge that ſaves; but the being ſubject to the Meaſure of the gift, which comes from the Lord *Jeſus Chriſt*, the Saviour.

Queſt. 3. *But, How can thoſe be Juſtified according to* Paul's *Goſpel, who never heard* Paul's *Goſpel?*

Anſw.

Anſw. *Paul's* Goſpel is the Goſpel of *Chriſt*, the Everlaſting Goſpel, the One Goſpel, which is the Power which Saves, which is manifeſted in the New Covenant within; which is hid in them that are loſt, but revealed in ſome meaſure, in all that are Saved. Where-ever the New Covenant is, there is the Goſpel: Where-ever the Law is in any meaſure written within, there's ſomewhat of the Goſpel.

If a Man believe in that which ſhines within, which manifeſts the Will of *God* within, he believes in that Power, which raiſed our Lord *Jeſus Chriſt* from the Grave: And if he layd hold on it by Faith, he layes hold on *God*'s Strength, which inwardly viſits to ſave the Soul: Yea, and if he obey it, he obeys the Goſpel, and ſhall not be condemned for Diſobedience, when *Chriſt* appears in Flames of Fire, to Judge and Condemn all the Ungodly.

XXII.

Concerning the Rule of the Children of the New Covenant.

WHat was the Rule of the *Jew* outward? As to their outward State, Was not the Law and Teſtimony outward? Did not he make the Law in the Letter? What is the Rule of the *Jew* inward? Is not the Law and Teſtimony inward? Is not the Goſpel a Miniſtration of Spirit and Power? And, Is it not a more Glorious Miniſtration, than the Law of the Letter? Under the Law, *God* ſpake by *Moſes*, and the *Prophets*; but under the Goſpel, he ſpeaketh by his *Son*: And, Do not his Sheep hear his Son's (the true Shepherd's) Voice? We all like Sheep, have gone aſtray; but (Bleſſed be the Lord) are now returned to the Shepherd, and *Biſhop of our Souls*: And, Shall we not hear him, and follow him whitherſoever he goes, and leads by his holy, and good Spirit? *A Prophet ſhall the Lord your God raiſe up unto you, like unto me; Him ſhall ye hear in all things*, ſaid *Moſes*. Did *Moſes* ſay, My Words ſhall be your Rule; or, The Words of the Prophets ſhall be your Rule then, in the Dayes of the New Covenant? Nay, he did not ſay ſo; but, *Him ſhall ye hear in all things*; and he that will not hear Him, ſhall be cut off: Yea, verily, it is ſo. He is the Miniſter of Life: and he that doth not hear him, and receive Life, Vertue, and Power from him, he builds but from the Letter (from what he apprehends from the Letter) but is really ſeparated, and cut off from the Miniſtry of the Life and Power. *He that hath an Ear, let him hear*; and he that hath an Heart, let him conſider.

Now, the true *Jew*, the *Jew* inward, in whoſe Heart *God* writes his Law by the Finger of his Spirit; he is to read and to meditate on the inward Law written in his Heart, as the outward *Jew* was to read and meditate on the outward Law. And as in Obedience to the outward Law, the outward *Jew* was bleſſed, and free from the Curſe, and his outward Enemies: ſo, in Obedience to the inward Law (the Law of the Spirit of Life) the inward *Jew* reaps the Spiritual Bleſſings, and becomes inwardly free from his inward, and ſpiritual Enemies. *Ye ſhall know the Truth, and the Truth ſhall make you free*, ſaid *Chriſt* to his Diſciples: and every true Diſciple in the Obedience of the Truth, witneſſeth it.

And here the Myſtery of all (which was outwardly written, and teſtified of) is known: the Myſtery of the Law, the Myſtery of the Propheſies, the Myſtery of the Goſpel, the Myſtery of the Fellowſhip in, and with the Saints in Light, the Myſtery of the Faith, which is held in a pure Conſcience, the Myſtery of the Love, which ariſeth from the true and inward Circumciſion, the Myſtery of the Hope, which anchors within the Vail, and purifies the Heart, *as he is Pure*. For the true Children, the Children of the Heavenly Wiſdom, being Children of the hidden Life, are begotten in a Myſtery: for the Spirit of God breatheth upon them, no man knoweth how, and thus is every one, that is born of the Spirit.

Now, as they are begotten in the Myſtery of Life; ſo the Myſtery belongs to them,

them, and is revealed and opened in them; insomuch, that they know God, not only as outwardly described; but, as inwardly revealed and manifested in *Christ*, his bright and heavenly Image.

So here the one Truth is known, *even as it is in Jesus*, the one Way is known, the one Name of the Lord (which is, and was the strong Tower, in all Ages and Generations, which the Righteous did, and do still fly unto, and are safe) is known; here the one Baptism is known, here the one Supper is known; yea, here the *One God* is worshipped, as Father and Son, in the one Spirit and Truth. So that, here is no dreaming in the Night, by Men's Comprehendings and Conceivings upon the *Scriptures*. But here is seeing with the true Eye, in a Measure of the Light of the Everlasting Day, which is given to the Children of Light; who live in the Light, and walk in the Light, and in the true Light (which now shines) see the pure and Eternal Light dayly more and more.

Who would not count all Dross and Dung (even all the Knowledge he can gather and Comprehend of himself) for the Excellency of this Knowledge, which God gives to those that are turned to the Light, and power of his Spirit, from the Darkness of their own Thoughts, Reasonings, and Conceivings upon the *Scriptures*; and who wait upon him therein, even in his holy Temple, Night and day? For all under the Gospel, are to be Priests to God; and all his Priests are to wait upon him, and worship him in his holy Temple, and to watch diligently, that neither the Fire go out, nor the Lamp go out, nor the Salt be wanting to season, and keep the Heart melted and broken, that it may be a continual acceptable Sacrifice to the Lord.

Time was, when we also did believe, that the *Scriptures* were the only *Rule of Faith and Practice*; and so bent our selves to search out, and observe what we found written therein, hoping thereby to have attained to that, which our Souls desired after. But we found all the Directions thereof weak, as to us, through the Flesh, and Sin had still Power over us; and we knew not what it was, to be made free by the Son, (free by the Truth) free indeed from that which stood near, to tempt and draw us into sin. But, when the Light of God's holy Spirit shined upon us, and our minds were by him turned thereto, and his Law written on our Hearts, in and by the New Covenant, which he revealed in us, and made with us in, and through his Son: then we felt the Ministration of the Power of the endless Life, and were experimentally assured, that in the Gospel-Administration, which is an administration of the Spirit and Power, nothing less than Spirit and Power, can be the Rule.

Mark; In the Old Covenant, Letter (or outward Directions) was a Rule; (but the Living Commandment, or word in the Heart, was the Rule in the New Covenant, living Laws, Laws livingly written; Laws that give Life to them, in whom they are written; they are the living, powerful, and effectual Rule.

Nor do we undervalue the Scriptures, in thus giving Honour to *Christ*, and his Spirit: For it is their Honour, to testify of *Christ*, and of his Spirit; who is the pure, certain, infallible Rule of the New Life, and who gives to fulfil all the Holy Directions, which are written in the *Scriptures*, concerning the *Way of Life*.

A Man, at a distance, may easily speak uncertainly: but let a man be joyned to God's Spirit, and feel his holy Nature, Movings, Leadings, and Guidings, he cannot but acknowledge them to be his certain and infallible Rule: For nothing is more certain, then God's Spirit, then the holy Anointing, which is Truth, and no Life, *and leads into all Truth, and out of a very Lye and Deceit.*

XXIII. *Some*

XXIII.

Some Queries concerning the Law, or Word, Statutes, Teſtimonies, Judgments, &c. which David *was ſo delighted in, and prayed ſo earneſtly for.*

David ſaid; *Thy Word is a Lanthorn to my Feet, and a Light to my Paths.* He found *it ſweeter, than the Hony, and the Hony-Comb:* He deſired *to be taught God's Statutes*, and *to Learn the Way of his Precepts*, &c. as may be abundantly read *Pſal* 19. and in other places.

Quer. 1. What was this Word or Law, which there was ſuch an earneſt deſire in *David* after; by obſerving whereof, he became Wiſer than his Teachers? Was it the Law of *Moſes*, the Law outward? Or, Was it the Word, and Law of Life inward?

If it be ſaid, It was the Law of Moſes, *then I query in the ſecond place.*

Quer. 2. What Rule had *David* from the Law of *Moſes* to ſay, *That God deſired not Sacrifice, nor delighted in Burnt Offerings?* Did not *God* deſire and require of his People under the Law, that they ſhould perform theſe Things? And, Did he not accept of them, and delight in them, when they performed them aright, in Faith and Obedience to him? Was not the Lord pleaſed with *Abel's* Sacrifice? And, did not God ſmell a Savour of Reſt in *Noah's* Sacrifice? How could *David* ſay in Truth, and from a true Spirit, *that God did neither deſire them, nor delight in them?*

Quer. 3. Ought not *David* to try this Spirit, which ſpake thus in him, whether it was of God, or no? Should he receive a Teſtimony from any Spirit, ſo directly contrary, in Appearance, to the foregoing Teſtimonies of God's Spirit in the holy *Scriptures*, without a full and certain Evidence and Demonſtration, that it was the Spirit of God.

Quer. 4. How was *David* to try, or how might he certainly try this Spirit, whether it was of God, or no? Was he to try it thus, whether it ſpake according to the Teſtimony, and Law of *Moſes*, according to what *Moſes* had ſpoken in this Matter, which certainly was of God, and was given by God, for a Law or Rule to that People the *Jews?* If he had tryed it thus, Would he *not* have judged it a Spirit different from the Spirit of *Moſes*, ſpeaking contrary to the Law and Teſtimonies; which God gave forth by him? for Sacrifice and burnt offering was ſtrictly required there, and God often teſtified his Acceptance thereof, and Delight therein. So that, God did accept, and did delight therein in one reſpect; and did not accept, nor delight at all in them, in another reſpect; but his aim was at another thing, and at other Sacrifices, which *David* clearly ſaw. And ſo *David's* Eye, Mind, Heart, and Spirit being gathered inward, even thither where *God's* Eye and Heart was; he there had a clear Sight, and gave a certain Sound, concerning what was acceptable in the Eye of the Lord, and what not: And ſo ſaith, *God did not deſire Sacrifice, nor delight in burnt Offering;* (Pſal. 51. 16.) Though the Language of the Law of *Moſes*, ſpeaketh far otherwiſe; where Circumciſion, Sacrifices, and ſuch outward Things are expreſſed as of great Value with the Lord, and as great and high Priviledges, which were beſtowed upon that People, in that Day.

Quer. 5. May not the ſame Spirit, or the Children of *God*, in the ſame Spirit ſay

ſay to the Lord in this Day, concerning Things of the ſame outward Nature: *Thou deſireſt not ſuch outward Things, elſe would we perform them: Thou delighteſt not in outward Shadows of the things of the Kingdom. Thou deſireſt not outward Waſhing the Body with Water, or Eating and Drinking of outward Bread and Wine, which avail no more than Circumciſion, and the Paſſover. If thy Delight were in Things of this Nature, and thou didſt require them of us, How willingly would we be found in the Practice of them, before thee? But thy Delight is in that Water, which waſheth the Soul from its Filth; and in the Souls, that are waſhed therewith: And thou deſireſt to ſee thy Children feeding on the Living Bread, the Bread which comes down from Heaven, and to drink of the Wine which refreſheth, and maketh glad the Heart both of* God *and Man.*

Quer. 6. If any of the Children of the moſt High ſhould in this feel the Life wherewith *God* hath quickned them, open in their Hearts, and ſuch a Teſtimony ariſing from his Spirit in them; How ſhould they try, whether this Spirit and Voice were of *God*, or no? Should they look into the Writings of the Evangeliſts and Apoſtles, to ſee whether Baptiſm with outward Water, and eating of outward Bread, and drinking of outward Wine was ever commanded, and practiſed in the Apoſtles Dayes? And if they ſuppoſe ſtrongly, that 'twas Commanded, or find it was practiſed; May they thereupon ſafely conclude, That it is a wrong Spirit, and wrong Voice, that teſtifieth thus in them, and not the Voice and Spirit of the Lord? Had *David* tryed, and judged thus, Might not he have judged and condemned the Spirit and Voice of *God*, in his Day? And, if we Try, and Judge in this manner, May not we Judge and Condemn the *Spirit* and Voice of *God*, in our Day? *David* ſaw clearly, that outward *Sacrifices* were not the abiding Thing; but *Significations* of that, which was Abiding; and this *Sight* greatly ſhook them, in his *Spirit*. The *Lord* hath likewiſe ſhewn us clearly, that outward Water, Bread, and Wine, are not the *Subſtantial*, the *Spiritual*, the Heavenly Water, the Heavenly Bread and Wine; but of the Nature of ſuch Things, as were to be ſhaken, that thoſe Things which cannot be ſhaken, may remain in the Goſpel-State and Kingdom.

O therefore, let Men take heed how they build, or how they judge concerning the Appearances of God, by their own Apprehenſions, upon the Letter of the Scriptures. But let every one be careful to build upon the Rock *Chriſt*, upon his Spirit, his Life, his Power inwardly revealed, which the Birth, which is of him, knows; and that Birth, being kept to, reveals in, and to us: But no Man, by his own Conceivings, and apprehenſions upon the Letter, ever knew or can know the Spirit, and Voice of the Lord.

And thus Men may come, waiting here in Humility, and Fear upon the *Lord*, to Judge true and righteous Judgment, concerning the Appearances of *God*, and the Things of his Kingdom; which they can never do, by their own Underſtanding, and comprehending Things from the *Scriptures*, out of the *Light*, and quickning *Life* of God's Spirit. For Man is dead, dark, and corrupt, but as he is quickned, enlightned, and his Heart ſanctified by God's holy Spirit. What can a dead Man ſee? What can a dead Man hear? Can he hear the living Sound before he is quickned by it? Do not the Scriptures relate, and treat of Spiritual Things? And, Can the natural Man underſtand them? Can Man's unholy Mind underſtand the Word of God's pure holy Spirit, which were given forth through Veſſels that were ſanctified (ſome from the Womb;) and when the Spirit of the *Lord* was upon them, and they gathered by his Spirit into an holy, living Senſe?

O that Men ſaw their Need of the *Lord*, to open their Hearts, and that Fleſh might be ſilent in them, that they might come to witneſs the Birth of God's Spirit, and the precious underſtanding of the Heavenly Things, which is therein given! And then, that Underſtanding which is not precious, nor living, nor of God, but of themſelves, would not be of ſo great value with them: For indeed, through this great Miſtake, many (ſome whereof are zealous, and knowing, according to the Eſteem of Men) reject *that* which is of God, and ſet up *that* which

is of themſelves, even of their own apprehending, and conceiving, which will be bitterneſs, and ſorrow in the latter end; when that eye ſhall be opened in them, which is at preſent cloſed in too too many.

Bleſſed is he, who can truly ſay, *The Lord hath opened an eye in me, even the true eye, the pure eye, the living eye; and with that eye I now ſee,; but with the eye wherewith I ſaw before, I now ſee not: and now I know the difference between ſeeing the ſame things with my own eye, and with the eye which God hath given me, So that now my earneſt deſire, and Prayer to the Lord is, to keep open in me for for ever, that eye which he hath opened; and alſo, to keep that eye ſhut which he in his tender Mercy to me hath been pleaſed to cloſe up in me.*

And truly, this is the ground of the great Difference between us, and others about the things of God; for though we own the ſame things, and ſpeak of the ſame things; yet we own them not alike, nor ſpeak of them alike. Why ſo? becauſe we ſee them with different eyes, and ſo have a different ſenſe of them.

Others call things True, and ſo acknowledge them as they apprehend them from the Letter: we call things True, as they are demonſtrated to us by Gods Spirit, and as we feel the Virtue, Life and Power of them from God, in our Hearts.

Now, this we are aſſured is the true way of Knowledge; therefore is it our hearts deſire (in true love to all, eſpecially to thoſe in whom there are any tender breathings after God) that People might ſo wait upon the *Lord*, as that they might be led by him into it, and quickned daily more and more by him in it.

And indeed, thoſe teachings and demonſtrations of Truth, which are given and received in the pure Senſe, and in the quickening *Life*; they are the teachings of Gods Spirit, according to the new Covenant, which is a Miniſtration not of the *Letter* (no not of thoſe ſhadowy or dead things, which are adminiſtred therein) but of the Power and *Life*. For the *Law*, is Letter, but the Goſpel is Spirit and Power. The Goſpel-State is a State of fulfilling thoſe things in the Spirit and Power of the endleſs life, in the new Covenant, which were ſpoken of, promiſed, and ſhadowed out under the Law in the Old Covenant.

XXIV.

Some Obſervations on 2 Pet. 3. 14, 15, 16.

Wherefore beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace without Spot, and Blameleſs. And account the long ſuffering of the Lord is Salvation; even as our beloved Brother Paul *alſo, according to the Wiſdom given unto him, hath written unto you, as alſo, in all his Epiſtles; ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures unto their own Deſtruction.*

Obſer. 1. WHat *Peter, Paul,* and the reſt of the Holy men of God wrote of? They wrote of the *Grace of the Goſpel*: they wrote of the *ſufferings of Chriſt*, and the *Glory that ſhould follow, and the Salvation of the Soul*, and true Reſt, which believers ſhould receive; and enter into in him, 1 *Pet*, 1. 2, &c. and *Heb.* 4. 39. They Wrote concerning the *times of Reformation*, wherein thoſe things ſhould be reformed under the ſecond Covenant, which had been amiſs under the firſt, *Heb.* 8. They wrote of the *times of Refreſhing, and Reſtitution from the Preſence of the Lord*, Acts. 3. 24. For in the new Covenant, there is a renewing and reſtoring; and the pure preſence of God, which refreſheth, is witneſſed and enjoyed there. They wrote of the Everlaſting Kingdome

the *Kingdom which cannot be ſhaken*, Heb. 12. 28. which ſtands in that Power, which ſhakes all things that may be ſhaken; but it ſelf is unmoveable. They wrote of the *Day of the Lord*, the *Day of the Goſpel*, which brings Darkneſs and Confuſion upon mans ſpirit, and Glory, and Deſolation upon his Buildings, melting and diſſolving the Old Heavens, and the Old Earth, wherein Righteouſneſs had a Place; and bringing forth the new *Heavens* and the New *Earth*, wherein dwells Righteouſneſs. *Iſa.* 51. 16.

For, if any Man be in Chriſt, there is a New Creation: Old things paſs away, and all things become New, at Chriſt's appearing in his Glory, in the heart, to which they that truly believe in him, cannot but haſten; that the earth with the Works thereof, may be burnt up, and the *Heavens* alſo; that ſo the new *Heavens*, and the new *Earth*, may be inwardly Witneſſed and experienced, and the King of Glory found ſitting on his *Throne*, and Reigning therein.

Obſer. 2. How *Peter* and *Paul*, with the reſt of the Apoſtles, and Holy Men of God, wrote; they wrote according to the Wiſdom given unto them: They wrote not in their own Wills, or according to their own Wiſdom; but kept to the Gift and Light of the Spirit, which they had received from the *Lord*. They waited to obſerve the Lord go before, the Spirit of the Lord move, and alſo give ability from the meaſure, and gift of *Life*, which he had beſtowed upon them.

And theſe are the proper limits of writing and ſpeaking under the Miniſtration of the Goſpel, which is a Miniſtration of the Spirit and Power, and not of the litteral Knowledge of things, according to mans Underſtanding and Comprehenſion.

Obſer. 3. That there are ſome things in the writings of *Paul* (and in the other Scriptures alſo) hard to be underſtood; which every one that hath true Life, and true ſenſe, do not at firſt underſtand; but only ſuch as are grown to a Capacity. For the writings of the Apoſtles, and miniſtrations of the Spirit, are to ſeveral States and Capacities, and can only be underſtood according to the growth and Capacity of each ſtate; much leſs can the Carnal underſtand or digeſt that which is high, and Spiritual.

Obſer. 4. That there are ſome, among thoſe, whom the Lord viſiteth, and reacheth to by his Power, who do not attain to the Knowledge of the Truth, nor come to the eſtabliſhment therein; Some that are alwaies Learning, but never come to the True, Heavenly, Spiritual Knowledge of the things of God; Some that know Chirſt only, according to the Letter, but not according to his Spirit and Power. Some there are, that learn in ſuch a way, as they can never come truly and throughly to underſtand: For it is God, that openeth the Heart and Ear; it is Chriſt who hath, and giveth the Key of Knowledge; but many learn what they can, of the things of God and Chriſt, without having their Hearts and Ears opened by the Lord, and without the true Key of Knowledge; and ſo thoſe remain unlearned and unſtable, as to the Myſtery of Godlineſs, as to the Myſtery of Life and Salvation, and as to the Nature of the things of God's Kingdom.

Obſer. 5. That thoſe, who are unlearned and unſtable in the myſtery of Truth, are wreſters of the Scripture. They cannot underſtand things as they are, not having the Key, and ſo they wreſt them, and ſtrive to make them ſpeak, as they apprehend, and would have them.

And here, in this State, in this Wiſdom, is both adding to, and diminiſhing from the Holy Words of Truth: For in many places, they add of their own Conceivings, and in other places diminiſh from the Driſt and Intent of God's Spirit.

Obſer. 6. That wreſting the Scriptures tends to the Deſtruction of thoſe that do it. God is the Saviour, and the Holy Words of the Saviour tend to ſave: but being bent aſide by mans Nature and Spirit, they are not the ſame they were, when they came from God, nor have at all that Virtue and Nature in them.

And indeed, wreſting the Scriptures, is an high, preſumptuous, and provoking act,

act, and brings God's diſpleaſure againſt, and curſe upon the Soul.

Now, It it is impoſſible for any man, not to wreſt the Scriptures, unleſs he keep cloſe to God's Spirit to receive from him the underſtanding of them; *For the Inſpiration of the Almighty, giveth underſtanding*, and not another thing. God knoweth what he intendeth, in the words he ſpake concerning the heavenly things; but man knoweth not, but as his Spirit is opened and enlightned by the Lord.

Bleſſed is he, who waiteth upon and watcheth to God's Spirit, in reading the Scriptures, not leaning to his own underſtanding and apprehenſion of things, but waiting to feel his mind opened and quickned by the Lord; that, in the renewings of his mind, he may learn of God that which is New and Living, which is not comprehended in the Letter, (or in Litteral deſcriptions of things, but in the ſpirit and power it ſelf; which is the limits of the new Covenant, out of which the Children of life are not to depart; but to abide, dwell, and grow up therein.

XXV.

Concerning the Goſpel Miniſtry, or right Way of Teaching and Learning the Myſtery of Life and Salvation.

WHen Chriſt came in the *fulneſs of time*, in that Body prepared for him by the Father (he who was filled with the Spirit, and anointed of God to preach the Goſpel,) he preached the Kingdom of God, bidding men ſeek it, directing them where to ſeek it and how they might find it; telling them in ſeveral Parables, what it was like, and where to look for it, even within their own Hearts; and that they might the better diſcern it, ſhadowed out the Being, Nature, and Properties of it, in ſeveral Reſemblances. He compared it to a *Treaſure hid in a Field, which the Wiſe Merchant ſelleth all, to buy; To a Pearl hid in the Earth; To a loſt piece of Silver, which they that ſweep their own Houſes and ſearch with the true Candle, may find; To a Talent*, (for ſuch is the Free-Gift of the pure and Heavenly Life;) To *Leaven* (hid *Leaven*;) To a *Seed*; To a *Salt*, &c.

So when Chriſt ſent his Apoſtles after him, in the ſame Spirit and Power wherein he himſelf came and Miniſtred, he ſent them to preach the ſame thing, giving them this meſſage to declare to men, *that God is Light and in him is no Darkneſs at all and that Chriſt is the Way, the Truth, and the Life; and that the Life was manifeſted*; ſo that they heard, and ſaw, and taſted, and handled of it, and ſo were to direct men, how to come into fellowſhip with them in this Life, and to walk in the *Light as God is in the Light*.

Thus *Paul* likewiſe who was ſent after the reſt, was ſent to *turn men from Darkneſs to Light, and From the Power of Satan unto God.* Acts. 26. 18

Now, People being turned to the Light (where they may receive underſtanding, and feel Vertue, and know the anointing, and hear the Voice of the ſhepherd) thoſe who are over them in the Lord, and were made uſe of by him, as Inſtruments, to turn their minds hither, may be ſenſible of their Conditions, and may have a Word of Direction from God to ſpeak to them. And this teaching, is not the teaching of man, but the teaching of the Holy Anointing, and he that heareth this teaching, heareth Chriſt, and he that rejecteth this Preaching rejects Chriſt.

Yet, (though the Lord pleaſeth thus to miniſter from the Heavenly Treaſure, in ſome Veſſels, which he hath prepared for that end) People are not alwaies to be expecting Penſions, or Portions of food from others without; but to know, and come to the Bread and Water of Life in their own Houſes; that there they may eat the Fleſh of the Son of man, and drink his Blood, as all do who have true Life in them.

Now, to give forth Precepts of Holineſs (as the Way in the Apoſtacy hath been) before mens minds are turned to that which inlightneth, and giveth Power to Believe and Obey; that is not the way of the Goſpel; but the way of the Goſ-

pel, is to bring to the Foundation of Light and Life in the particular, and ſo to diſſettle the Spirit from that which is Dead, and found it upon that which is Living; that a Living building of pure Life, of living materials, of living ſtones may be raiſed up unto the Lord, in which Temple he dwells and appears, exerciſing his Authority and Power.

For indeed, God dwelleth in the Temples of his own building, which are built by and in his Spirit; but in all other Temples, which are built out of the Spirit, and only by men (not by *God*) in a way of Imitation from the Letter, in which they ſet up the likeneſſes of things; and ſo, ſet themſelves to Pray and Preach, according to their apprehending, and forming of things: I ſay, in theſe buildings the Holy Spirit of *God* dwelleth not; but that Spirit, which hath thus deceived them.

And thus, Men erring in their hearts, concerning the Light, concerning the Power, concerning the Foundation, (not knowing how it is indeed laid in *Sion*) concerning the Scriptures of Truth, (which can only be underſtood in the light, and Inſpiration of the Almighty, from whence they were given forth) they can never come to konw *Chriſt*, and his Spirit, livingly revealed in Power, in their own Hearts; nor the New and Living Way, and how to Walk therein; nor the *Truth as it is in Jeſus*, according to the Miniſtration of the *New-Teſtament*, (which is not after the Letter, but after the Spirit) nor the New-Covenant, which is made with the Soul in Chriſt, wherein all things are made new, and the Old done away; nor the Law of the *S*pirit of Life in Chriſt Jeſus, written in the Heart, which blots out the other Law, even the Law of *S*in and Death, and makes free therefrom; and ſo they cannot Witneſs what it is to come from under the Law, where *S*in Reigns, into, and under Grace, where Life Reigns, and hath the Dominion.

Who knows the Truth, which makes free! Could Men then ſay, they ſhall never be made free from the Body of *S*in, on this ſide the Grave! *Who hath received Grace, for Grace, from Chriſt Jeſus the Lord,* and knows the Virtue of it? Could Men then teſtifie againſt it, for Sin, as if the Grace of Chriſt could never deliver from it, and give Dominion over it, here in this life; who knows the Faith which gives Victory, the Hope which Purifies, the Love which Unites to God, and Conſtrains unto the Obedience of the Goſpel, and whoſe Strength in the Heart is ſtronger than the Strength of Death?

Oh, the Goſpel-Religion, the Goſpel-Spirit, the Goſpel-Power, the Goſpel-Love, the Goſpel-Faith, the Goſpel-Obedience, the Goſpel-Knowledge, the Goſpel-Worſhip, hath been loſt for many Ages, and Generations. And, now God hath cauſed it to ſhine forth, and appear again, what a Flood of reproaches doth the *Dragon* ſend forth againſt it? And, how do Men ſtrive to uphold their dead knowledge, and their dead buildings, their dead ways, their dead worſhips, *&c.* Which they think highly of, and Magnifie, blaſpheming that which is living; which came from God, is accompanied with his Power, and hath the Evidence and Demonſtration of his Spirit going along with it!

Well, *All Fleſh is Graſs, and its Beauty ſhall Fade*! Let it Paint, and make a Flouriſh, as long as it can; yet the Breath of the Lord hath blown upon it, and it is already withered, and ſhall wither dayly more and more. But the Word of the Lord, which quickeneth, and changeth the Heart, (which his deſpiſed ſervants have been viſited with, and have Teſtified, and do Teſtifie of) ſhall abide for ever, when that Spirit, Wiſdome, and Religion, which hath oppoſed, ſhall Vaniſh like ſmoak, and ſink under eternal Condemnation.

XXVI.

A few words concerning the Old and New-Covenant, with ſome Queries thereupon.

THe *Old Covenant* was that Covenant, which God made with that people the *Jews*, when he took them by the hand, to bring them out of the Land of *Egypt* Outward. The *New-Covenant*, is that Covenant, which God makes with the Soul, when he takes it by the Hand, to lead it out of *Egypt* Inward, which is the Land of Darkneſs and Pollution.

The *Old-Covenant* was made with the Outward People, with the Seed of *Abraham*, according to the Fleſh. The *New-Covenant* is made with the Inward People, with the Seed of *Abraham*, according to the Spirit, according to the Faith, according to the Promiſe: for in this Covenant, not they that are the Children of the Fleſh, are of *Abraham*; but the Children of the Promiſe are accounted for the Seed.

The *Old-Covenant* was made by *Moſes*, the Servant, who was *Faithful in all his Houſe, as a Servant*. The *New-Covenant* is made by *Chriſt*, the Lord and King of his Church and People, who is Faithful in *Quickening them all, Reconciling them all, Interceding for them all*, according to the Tenure and way of this Covenant.

The *Old Covenant* conſiſted in Laws and Directions outward, which that Nation and People had fully and exactly given them from God, above all Nations and People of the Earth. The *New Covenant* conſiſts in Life and Spirit inward which the Holy People, the Renewed People, the Redeemed People are viſited with, and made Partakers of, above all other People.

Under the *Old Covenant*, though the Lord did great things before the Eyes of that People in *Egypt*, and exerciſed them with Signes, Miracles, and Tryals alſo in the Wilderneſs; yet the Lord did not give them an Heart to perceive, and Eyes to ſee, and Ears to hear unto that day; as mentioned in *Deut.* 29. 2, 3, 4. the vail was over their Hearts. But the *Other Covenant* containes the *Giving of a New Heart*, the *Opening of the Blind Eye*, the *Unſtopping of the Deaf Ear*, the *Writing the Law in the Heart*, the *putting the pure Fear in the inward parts*, the *Putting God's Spirit within them*; and ſo, cauſing them to walk in his Statutes, and to keep his judgments, and do them.

Whereupon theſe *Queries* are in my Heart.

Quer. 1. Will not this *Covenant* inwardly Reform the Heart, Soul, Mind, and Conſcience; and amend all in this Inward, ſpiritual, renewed People; which was amiſs in that outward, earthly, unrenewed People?

Quer. 2. Doth not the Soul begin to enter into this *Covenant*, ſo ſoon as ever it Anſwers the Lord, in the viſits of his Love, turning from Sin unto Him?

Quer. 3. How precious is that Grace of the Goſpel, which brings into this *Covenant*? For the People of the *Jews* came into the *Old Covenant*, by the Law which was given by *Moſes*; but the Children of the *New Covenant* come thereinto, by receiving the *Gace and Truth, which comes by Jeſus Chriſt*.

Quer. 4. Can any poſſibly enter into the *Covenant*, without coming to the Lord *Jeſus Chriſt*, and receiving Grace from him? Can obſerving Precepts, and Directions from *Scripture*, bring into this *Covenant*? Or, Is it the receiving Grace, Truth, Life in the inward Parts, from *Chriſt* the Lord, which brings into this *Covenant?* O wait to know the Miniſtration of the Goſpel, and *Covenant* of Life, with the Entrance thereinto; O all that truly deſire the Salvation of your Souls!

Quer. 5. Wherein doth the Miniſtry of this *Covenant* conſiſt? Or how is the Teaching thereof? Is it by getting a form of Knowledge out of the Letter, or Miniſtring the Letter; Is it not a Miniſtration, not of the Letter, but of the Spirit?

rit? The Apoſtles ſaid ſo, who knew what it was, and was made an able miniſtiſter thereof by God, 2 *Cor.* 3. 6. Truly, none can Miniſter Goſpelly, none can miniſter under the *new Covenant*, but thoſe that miniſter from, and in the Spirit.

XXVII.

Queries on ſome Parts of Rom. 6, 7, *and* 8th. *Chapters.*

From Chapter. 6.

Quer. 1. WHat is it to be Baptiſed into Chriſt? Is it not to be Baptiſed into his Death? Are not they that are truly Baptiſed into Chriſt, buried with him by Baptiſm into Death? that *like as Chriſt was raiſed up from the Dead by the glory of the Father; even ſo they alſo ſhould walk in the Newneſs of Life.* How can they that are dead to Sin live any longer therein?

Quer. 2. What was the end of Chriſts Manifeſtation in Fleſh, and ſending his Spirit? Was it not to deſtroy the Works of the Devil, to Crucifie the Old man, that the *Body of Sin* might be deſtroyed, that henceforth we ſhould not ſerve Sin?

Quer. 3. Is he that is Crucified with Chriſt, and dead unto Sin, freed from Sin? Doth the Truth of Chriſt, the *Life* of Chriſt, the Spirit of Chriſt, the Power of Chriſt, make thoſe that receive and obey it free indeed; ſo that Sin cannot have Dominion over them, to make them do what they hate, or to hinder them from doing what God requires? Did not Chriſt himſelf Dye to Sin once, but now lives to God? and are not Believers, after this manner, to reckon and experience themſelves Dead indeed unto Sin; but alive unto God through Jeſus Chriſt our *Lord*?

Quer. 4. Have believers received Power from Chriſt (*who had all Power in Heaven and Earth given unto him*) to become Sons? Have they received the ſpirit of the Father, which hath Dominion over Sin? Can they ſtop or hinder the reign of it in their mortal Body, and refuſe obeying the Luſts thereof; and not yield their Members Inſtruments of unrighteouſneſs unto Sin?

Quer. 5. Are believers Alive from the Dead? And Can they yield their Members ſervants to Righteouſneſs, for God to Work in and by them, according to his Will and Pleaſure? Can they ever come to ſuch a ſtate, as to do nothing againſt the Church, but for the Truth; *to do all things through Chriſt that ſtrengthens them.*

Quer. 6. Is this true, that to whom People yield themſelves ſervants to obey, his ſervants they are to whom they obey; whether of *ſin unto Death*, or of *obedience unto Righteouſneſs?*

Quer. 7. Do Men, or is it poſſible for men in receiving, joyning to, and Obeying the truth, to be made free from *Sin*, and become the ſervants of Righteouſneſs?

Quer. 8. Cannot men have their fruit unto Holineſs, and at the end everlaſting Life, without being made free from ſin, and becoming ſervants to God? Is the *Wages of ſin Death*, after a man hath believed? After a man is turned from ſin to Chriſt if he hearken afterwards to *Satan, and commit Sin*, doth he reap Death thereby? See, alſo *Gal.* 6. 7, 8.

From Chap. 7.

Quer. 1. What Law is that, which hath Dominion over a man as long as he liveth; and what life is that in man, which the Law hath Dominion over?

Quer. 2. How doth a man become Dead to the Law, that he might be Married to another, even to *him who is raiſed from the Dead, that he ſhould bring forth fruit*

Fruit unto God? Can any be Married to the raiſed living Husband, but the quickened, raiſed and living Soul? And can any elſe bring forth fruit to God?

Quer. 3. What is the ſtate of being in the Fleſh, and of knowing the things of God after the Fleſh? of receiving Directions, and Practiſing Duties in that ſtate? Do not the motions of Sin (which all outward Laws and Directions do but ſtir up, but cannot overcome) Work in the members there, in that ſtate to bring forth fruit unto Death?

Quer. 4. How comes a man to be delivered from the *Law*? Is it not by the death of that in him, which held him Captive unto ſin? And, why doth God quicken with a new *Life*, and kill in the Hearts of his that, wherein they were held? Is it not that they ſhould ſerve him in newneſs of ſpirit, and not in the oldneſs of the *Letter*? For the *Letter* killeth, and the litteral Service and Worſhip is Dead, and that Worſhip alone Living, and Goſpel-Worſhip, which is in the Newneſs of the Spirit: for ſuch alone, the Father ſeeketh to Worſhip him, and ſuch Worſhip alone he accepteth.

Quer. 5. Is the Law Sin, becauſe it ſtirs up Sin? Nay, the Law it ſelf is not Sin, but that which diſcovers and makes it known: for no man can know ſin, but by the Law or Light which diſcovers it.

Quer. 6. How is Sin Dead without the Law? And how doth it take occaſion by the Commandement, to work in the heart all manner of Concupiſence?

Quer. 7. How was *Paul* alive, without the Law once? Could he *Sacrifice*, could he read the *Scriptures*, could he be Knowing, could he be Zealous, could he Walk according to the Law in the Letter blameleſs, in that State? See *Phil.* 3. 4, 5, 6.

Quer. 8. What Commandment was that, upon the coming whereof Sin revived, and he Dyed? Was it the Law in the Letter, or the Law in the *Spirit*? he ſaith *The Commandment which was to Life, he found to be unto Death.* What is the Commandment, which is to Life? Is not the *Word nigh in the Mouth and Heart?* See *Deut.* 39.

Quer. 9. How came *Sin* to take Occaſion by the Commandment (which comes forth Holily, and as juſt and good from God) to deceive and ſlay him? What was it, which it deceived, and ſlew? Was it not that part, which thought it could Obey and ſerve God, if his Will was made Manifeſt! Which now, when the Law indeed came, found it could not? Nor can any man obey the Holy Law of Life, till this Nature, Wiſdom, and Spirit be in ſome meaſure ſlain in him.

Quer. 10. Doth then the Holy Law of God, which God ordains and ſends unto Life, Miniſter Death to the Soul? Or, doth Sin (being provoked and ſtirred up, to put forth its ſtrength to ſave its Life, and retain its Dominion in the heart) take occaſion by the Commandment, to work Death, and ſhew the exceeding Evil and Sinfulneſs of its Nature?

Quer. 11. Is not the Law Spiritual? Can Sin gain any Strength or Advantage by that which is *Spiritual*? Surely, nay; but it taketh Occaſion then to Tyrannize over, and Captivate me (who am Carnal and ſold under it) till the Power of the *Lord* make a Change in my State, working me from under the Dominion of it.

Quer. 12. How is it with the Soul in the State of Captivity, when Sin is revived by the *Law*, the Soul dead as to its former *Life* and *Strength*, and not yet come under the Dominion and Power of Grace? Doth it not do what it allows not, and not do the good it would? Yea, doth not the Enemy oftentimes even force it to do what it hates, the Soul being as yet weak in the Faith, whereby alone *Strength* is received to reſiſt him? Is not this *State* experienced, in ſome meaſure, by every Traveller? Doth not every one feel the ſtrength of Sin, and his own inability, either to *Will or Do of himſelf that which is Good*, &c. before he witneſs Help and Deliverance from the *Lord*?

Quer. 13. Doth God impute to the Soul, or to Sin, the effect of this Captivity, and Work of Sin and *Satan* upon the Heart, againſt the Bent, and Earneſt Deſires and Endeavours of the Soul?

Quer. 14. When is the Soul in this State of Trouble and Captivity? Is it not after ſome appearance and Operation of Gods Power in the Heart? Is it not after the mind is turned from Sin, and deſireth to be Joyned to the holy *Law* of Life

Life, and Obey it? is it not after God hath wrought the Will (in the Mind to do Good; ſo that, the conſent is given to the Law, and the Will is preſent; but how to perform that which is Good, it findeth not, becauſe Faith is yet ſo weak, and Sin and Unbelief ſo ſtrong in the Heart?

Quer. 15. Is not this the Time of bitter Warfare, and day of Terrible Diſtreſs in the Heart, and of feeling the wickedneſs of the eſtate, becauſe of Sin, and of crying out, and longing after the Salvation, and deliverance of the Goſpel? O, *wo is me, who ſhall deliver me, poor Captive*, ſaith the Soul *in this State*!

Quer. 16. Is not God very tender to the Soul in this ſtate, daily blotting out, and not Imputing Sin? Oh! If it were not for the exceeding Mercy, and tender love and help of the *Lord* in this ſtate, it were impoſſible for any ever to come through it? But, thanks be to God, through *Jeſus Chriſt* our *Lord*, who both upholds in it, and carries through it; ſo that, a Change comes to be witneſſed, and a better ſtate known by thoſe who conſent not to Sin; but continue in taking part with the good, holy, and ſpiritual law of life againſt it.

From Chap 8.

Quer. 1. What is that ſtate, wherein there is no Condemnation? Is not that the ſtate of the Redeemed ſouls in Chriſt? Doth not Condemnation follow, where there is Sin and Diſobedience? ſee *Heb.* 2. 1. *&c.* Doth not God condemn ſin, and the ſoul becauſe of ſin; till it be driven from Sin by the Law, unto Chriſt, and learn of him to walk, as he walked, even *not after the Fleſh, but after the Spirit*? For to the ſpirit, to the ſeed, to the heavenly Man there is no Condemnation; nor to them that walk after the ſpirit.

Quer. 2. How come any to walk after the ſpirit? can any walk after the ſpirit, but as they are made free by the Power of Chriſt, revealed in their Hearts againſt the Power of *Satan*, from the Law of ſin and death? Will not ſin and death Captivate a man, and entangle him in Luſts, evil Motions and Works; till their ſtrength be broken in him, and his Soul delivered, and ſet free therefrom?

Quer. 3. How doth the Law of the ſpirit of life in Chriſt Jeſus, make free from the law of ſin and death? Is it not thus? Did not God Condemn ſin in Chriſt's Fleſh? and doth not the ſame ſpirit, and Law of Life Condemn it in ours alſo, and bring the Judgment and Juſtice of the holy Law of Life over it? And ſo bringing the ſoul of from that which is un-holy, unto the holy and Righteous Spirit and Nature of Chriſt, and bringing it to walk out of the deadneſs of Sin in the newneſs of Life, it is removed from thence where the Condemnation is, thither where the Condemnation cannot come: for in Chriſt, in the new Nature, in the Heavenly Image, in the newneſs of the Spirit there never was, nor ever can be any Condemnation.

Quer. 4. Would God have the Righteouſneſs of the Law fulfilled in his Children? would he have them walk exactly with him in the new Covenant, which both Comprehends and exceeds the Righteouſneſs of the old Covenant? Conſider whether Chriſt fulfilling the Old Covenant be their Righteouſneſs, or his fulfilling the new in them and for them? for he both doth away their unrighteouſneſs, and alſo brings in the Righteouſneſs into them which is of his own Pure, Heavenly and Everlaſting Nature. Is not he the Image of God? Is not he Righteouſneſs? And when he is in them, and they changed into his Nature and Spirit, is not he their Righteouſneſs? O wait to determine this thing (all that deſire to know and partake of the Righteouſneſs of our Lord Jeſus Chriſt) in the true and pure ſenſe of Life, and in the Evidence and Demonſtration of God's Holy Spirit,

Quer. 5. Do not all men act according to the Principle, whether of Feſh or Spirit, to which their minds are Joyned? Do not they which are of the Fleſh mind, favour, approve, deſire after and delight in that which is Fleſhly? but they that are after the Spirit, do not they mind, favour, deſire after, approve, and delight in the things of the Spirit? Therefore is not this of great concern to all,

to

to consider not so much what their Profession and appearance is outwardly, as what their Root is inwardly, and what Nature, Spirit and Growth they and their Religion is of?

Quer. 6. What doth it Produce to have the mind exercised by the Flesh? Doth it not produce Death? Is not the Nature, Spirit and Wisdom of the Flesh separated from God's Nature, who is Life? And can it bring forth any thing in the Heart, but Corruption and Death? But the minding of the other Principle, and being exercised by the other Principle, that produceth Life and Peace: Doth it not? Let all, that have inwardly experienced these things, assent and testifie in Spirit before the Lord, to his Praise.

Quer. 7. Is not the Flesh enmity against God? Can any thing which is enmity against God, who is the Quickening Life, do any thing but deaden and kill where it finds entrance? Life and Peace is witnessed in subjection to God, who gives it to them that Obey the Law of his Spirit. Is that which is in the enmity and stands in the enmity, subject (or can it be subject) to the Holy Law of God? Nay, there must be a new Creation felt in the Heart, before there can be a subjection to that which is pure and Living.

Quer. 8. Can any men that are in the Flesh, that are not truly and inwardly changed by the Spirit and Power of the Gospel; I say, can they please God in any thing they do? Can they believe, or pray or read the Scriptures, or practise any thing they observe from the *Scriptures*, so as to please God thereby? Nay surely, without changing the Principle, without having the Heart changed by God's Power, there is no right believing, praying, or doing any thing to please God. This makes most mens Religion and Performances unsavory, because they know not, nor are returned to, and guided by that principle and Seed of Life, which seasons and makes savory.

Quer. 9. How may a man know whether he be in the Flesh, or in the Spirit? If he be in the Spirit, doth not the spirit dwell in them? For the spirit Createth anew, and the spirit dwelleth in that which he new-Createth. It is the strong Man Armed who keeps, and dwells in the Old House; but the Spirit of Christ keeps, and dwells in the new House: and if any man have not the spirit of Christ, (notwithstanding all his Religion, Knowledge, Faith, Prayers, *&c.*) he is none of his.

Quer. 10. If Christ, the quickning spirit (the living Power) be in a man: Doth he not kill sin there? Is not the Body dead there, because of sin? Can sin live there, where Christ dwells? And is not his spirit Life there, to quicken in and unto Righteousness? yea, is it possible that Christ should dwell in any mans heart by his spirit, and his spirit not be quickning the mortal Body in which he dwells? O how pretious is it to feel the quickening Life and Power! This is a dayly seal of the true Religion, and the dayly Operation of God's spirit in the hearts of his Children, shews who dwells there.

Quer. 11. To which are we debters, who are redeemed to God by his Spirit and Power? Are we debters to the Flesh, to live after the Flesh, which brings into Bondage to sin and death? Or are we debters to that spirit and power of Life, which hath made us alive to God, and preserveth us in Life, and quickeneth us unto Life, day by day?

Quer. 12. Is it possible that any one should come to Life, but by the mortifying, denying, and destroying of that, which nourisheth sin, and leads into death? and what can do that, but the Power of God's spirit?

Quer. 13. Are not all the sons of God lead by his spirit? O how necessary then is it for every man to be sure, both that he hath received God's spirit, and that he be led by it?

Quer. 14. What is the spirit of Bondage, which begetteth fear when God awakeneth the soul? and what is the spirit of adoption, whereby the soul can cry *Abba Father*? Can any cry *Abba Father*, but those that are begotten of Gods Spirit? many men put up requests, and are able to make long Prayers (perhaps such as may be taking to the eye of mans Wisdom) and yet, know not that spirit which begetteth Life in the heart, and teacheth to cry *Abba, Father*.

Quer. 15. Is it not a pretious thing for people truly to feel the spirit of *God*

bearing witneſs, with their Spirits, that they are God's Children, and heirs of God and with Chriſt; and ſo leading them through the ſufferings, that they may come to partake with him of his Glory? but do any come to partake of his Glory, who do not firſt come through the ſufferings?

XXVIII.

A further Teſtimony in Brief concerning the Work of God upon our hearts, who are called Quakers.

IT hath been with us, and ſo we have felt it from the Lord, juſt as is expreſſed *Tit.* 2. 5. Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration and renewing of the Holy Ghoſt.

We are a people, who have been greatly diſtreſſed (many of us) for want of that Life and Power, which was revealed in the Apoſtles dayes. We are a race of travellers, who have been travelling out of the Nature, Wiſdom, Spirit and courſe of this World (which is vain and paſſeth away) towards our reſting place. We have wandered from Mountain to Hill, from one way of Religion to another, ſeeking after him whom our Souls dearly loved. Indeed the watch-men have often laughed at us and Mocked us, wiſhing us to return to them: but that would not ſtill the cry of our Souls, which were ſick with earneſt deſire, not after formal wayes of Religion, but after Life and Immortality that it might be again brought to Light (as it had been in the Apoſtles dayes) and our Souls made partakers thereof. Now, after many a weary ſtep and deep ſickneſs of Heart, when we were come even near to deſpair, of ever finding and injoying what our Souls ſo ſorely longed after; it pleaſed the Lord, at length in his tender Mercy to appear among us, and by the directions of his holy Spirit to turn our Minds inwards: ſhewing us, that that which we ſought without, was to be found within; telling us that there was the Kingdom, which was not to be found by Obſervations without, but by meeting with and ſubjecting to the Light and Power of Life within, and when we were ſollicitous how to know it, from the darkneſs and deceit within: this anſwer was given us from the *Lord*, Its Nature will diſcover it ſelf: it will turn againſt all darkneſs and deceit in the heart: it will find out and Reprove whatever is Reprovable, and furniſh the Soul with ſtrength againſt it. O bleſſed Sound from the *Lord God* of Life, who thus drew our hearts to wait upon him; and ſhewed us how to wait, and what to wait for, and where we might meet with that which our hearts ſo exceedingly deſired and panted after! And truly as our minds were thus turned inwards, the holy Light did ſhine upon us from the Son of Righteouſneſs, and the pure Life and Nature from the Son of God did ſpring up in us; and we felt the Power of God revealed in our Hearts, and the Old Image of Sin and unrighteouſneſs daily defacing, and our Souls Creating anew (in Chriſt Jeſus) into the Holy and heavenly Image. So that here we felt the Mercy of *God*, which ſaved his People in all ages, reaching to us alſo; and his Spirit regenerating, renewing and waſhing us, with the Water and Blood which cleanſeth. And as we were regenerated and renewed more and more: ſo we were ſtill waſhed more and more, and came more into fellowſhip with Chriſt in his Death, and were alſo raiſed up by him more and more into his Life, and taught to ſet our affections more on things above, and leſs on things below; which are of an enſnaring and entangling Nature, in which the minds of the ſons of men are held Captive, untill they meet with that Royal, Excellent, Noble Spirit and Power, which breaks the Chains and Fetters of darkneſs and redeems out of them. And now we can Teſtifie (in true ſence, and in the evidence and demonſtration of Gods Spirit) that not by Working, willing or running of our ſelves; not by any works of Righteouſneſs which we had done or could do: but by the tender Mercy of God viſiting, and by the Operation of his holy ſpirit upon us (in and through regenerating, renewing,

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(and waſhing us from that which defiled and ſtained our Souls, and made them guilty in his ſight, and lyable to his wrath) were we ſaved from the wrath to come, and from the wayes of Tranſgreſſion wherein we walked, before our *God* thus viſited us.

Now, it is the ſincere deſire of our Souls, that this tender Mercy of God might take effect on others alſo, and that they might likewiſe be Lighted by him to the place where Wiſdom teacheth her Children, and where the True Redemption of the Soul is witneſſed, and the true Knowledg of the Father and of Chriſt (which is Life eternal) given and received, that People might not be hardned to Deſtruction and deceived of their Souls, by a fooliſh and vain Religion, wherein is not the ſubſtance and kernel (which alone can nouriſh up to Life Eternal) but only ſome ſhew and appearance thereof, which cannot really ſatisfie that which is indeed begotten and born of God's Spirit.

XXIX.

A brief account of the ground of our Worſhip, and How it cometh to paſs that we cannot conform to the Spirit of this World, or to the Wills of Men therein, but only to the Spirit and Will of our God.

WE fear God, who made Heaven and Earth, whoſe Power is over all, who hath cauſed the Light of his Holy Spirit to ſhine in our Hearts, thereby teaching us how to Worſhip him acceptably in Spirit and Truth: which Worſhip he hath required of us, and that we meet together ſo to do in thoſe Aſſemblies, which he hath gathered by his Power, and ordereth by his Spirit, either in ſilence or ſound of Words according to his pleaſure.

And God who hath appointed us thus to worſhip him, hath Power over our Bodies and Souls, and can deſtroy and caſt both into Hell, if we ſhould deny that Truth and way of Worſhip, which he hath taught us. Yea, if we ſhould deny this way of Worſhip, we ſhould deny Chriſt and be denyed by him, before his Father in Heaven: For he himſelf hath ſaid, that neither at the Mountain of *Samaria* nor at *Jeruſalem* ſhould men worſhip; but they that worſhip the Father, muſt worſhip him in Spirit and in Truth. Now men cannot worſhip in Spirit, and in Truth, as they Pleaſe, or in wayes of their own Inventing and ſetting up: but he that worſhipeth in Spirit and Truth, muſt firſt be made Spiritual; and then muſt wait in ſilence of the Fleſh, for God's Spirit to quicken him unto Spiritual worſhip. For they that worſhip otherwiſe than thus, worſhip at beſt, but aſter the Oldneſs of the Letter, and not in the Newneſs of the Spirit, which is the only worſhip God ſeeketh, and requireth under the New Teſtament.

Beſides, we have found God's preſence with us, and bleſſing upon us, in this way of worſhip, and our Hearts greatly melted and warmed therein, and Power given us over our paſſions, and corruptions inwardly, and to order our Lives and Converſations, Holily, Righteouſly, and Innocently outwardly: which preſence of God, and holy Power over ſin and vanity, affections and luſts, we would not loſe for ten thouſand Worlds. And what an unjuſt, and unthankful thing were it in us, to turn from this way of Worſhip, which God hath called us to, where we have met with theſe things; to that way of worſhip, where we did not meet with theſe things, and where others do not, nor can meet with them? For theſe things are only to be met with in that way of worſhip, which God hath appointed and bleſſed, and not in that way of worſhip, which man hath invented and ſet up; which every prophane and wicked Perſon can cry up and enjoy his luſts under, but they that are otherwiſe taught of God can by no means ſubmit to, without grievous ſinning againſt him.

Now, Magiſtracy was never Ordained of God, nor Power given men by him to force People to Sin againſt him.

And is it not a great Sin to worſhip againſt one's Faith, according to the wills and precepts of men, contrary to the teachings and requirings of his holy Spi-

rit? Are not they that do thus Hypocrites? Was Power given unto Magistrates to make men Hypocrites? or to incourage People unto Truth and Uprightness both towards God and men? To wait upon God, in his fear, to be taught by him the true Way of Worship: is not this Good and Right in his sight? and to Worship in *Spirit* and Truth, as he teacheth: is not this to do well? and was not the Magistrate Ordained of God to be a terror to evil doers, and a praise to them that do well? The Magistrate saith we do not Obey him: but he should rather inquire, whether he doth not require that of us, wherein we cannot Obey him, without *Sinning* against the Lord, and against the Light of his Holy *Spirit* in our own hearts and Consciences, and so bring God's Wrath upon us, and provoke him to destroy us both Body and Soul. But if men will needs be angry with us for serving the Lord, and Worshiping him according to his Holy Law and Will: we had better undergo their anger and unjust punishments for Obeying our God, than come under his Wrath for Disobedience. And God is our witness that no stubornness, wilfulness or contempt of authority engageth us in the least to continue, through many sufferings, in this way of meeting together to Worship our God: but only Obedience to the Gospel and Power of Christ, which we have found this Visitation and Ministration of Life from on High to be to us, by its Redeeming us out of *Sin* and from the Spirit of this World. And the same that hath redeemed us in some measure, hath required us thus to wait on the Lord to have our Redemption perfected: and in thus waiting upon him it is daily added to and carried on; Blessed be the Name of our God. But if we should forbear thus to meet, we should turn from, Sin against and provoke our God (who hath already Redeemed us in part, and is still further and further Redeeming us,) and turn Back to *Egypt*, *Sodom and Babylon*, where is darkness, thy Lust and Confusion, and not the holy Order of God's Spirit, neither in the Conversations nor in the Worships of those that dwell and abide there.

XXX.

Some Queries concerning knowing and owning the Lord Jesus Christ truly and aright, who hath been the only Saviour and Redeemer in all Ages and Generations, and there never was and never shall be any other.

Quer. 1. WHether they know or own the Lord Jesus Christ truly and aright, who only know and own him as outwardly described and related of in the Scriptures; but know him not inwardly revealed in their hearts, as the Word and Power of Eternal Life? Or whether they are the true knowers and owners of Christ, who know and own him not only according to a litteral description of him in the Scriptures, but also as inwardly revealed by the Father, witnessing him formed in them, and their hearts changed into his holy and Heavenly Image, by the virtue of his inward appearance, and operation of his Spirit and Power in them?

Quer. 2. Whether they truly and rightly know the Death and Resurrection of Christ, who know only the Relation of them in the Scriptures; but are not made conformable to his Death, nor raised up by him in the Power of his Life? Or whether they are the true and right Knowers of his Death and Resurrection; who are buried with him by the holy Baptism of his Spirit into Death? who through the Spirit have mortified the deeds of the Body, and witness the holy Seed of Life raised and living in them, and themselves raised and made alive to God, in and through the power of the Father revealed in them?

Quer. 3. Whether they truly and rightly confess Christ to be the Lord and King, Priest and Prophet of his People, who confess it only from the Reading of it to be so in the Scriptures? Or whether they are not the true and right Con-

Confessors of Christ's Kingly, Priestly and Prophetical Offices, who witness him exercising them in them? Who witness him overcoming and reigning over Sin and Death in them? over whom other Lords, even the Spirits and Powers of darkness have not Dominion now, but Christ only? and in whom he Ministreth as in his Temple, Offering Spiritual Gifts and Sacrifices to his Father; and who also prophesieth there, opening and revealing the Mysteries of his Kingdom to them, as he doth to the least Babes that are truly begotten and born of his Spirit?

Quer. 4. Do they or can they truly know Christ's voice, who never experienced the Word of Life speaking in their hearts? Where doth the false Propher speak? Doth he not speak within? And where doth the true Shepherd speak? Doth he not speak within also, even in the heart? And do not his Sheep hear, know and distinguish his voice there?

Quer. 5. Who knoweth the truth as it is in Jesus? Do any do so, but those that have felt the drawings of the Father, come unto the Son, in the drawings received Life from and abide in him? Do any know the truth in Jesus, but those that witness Virtue, Freedom, Life and Power by the truth in some measure? Doth not that saying and promise of Christ (*John.* 8. 31, 32.) Stand firm in every Age? *If ye continue in my Words, then are ye my Disciples indeed. And ye shall know the Truth, and the Truth shall make you Free.*

Quer. 6. Who are ingrafted into Christ? Can any one be ingrafted into him, but as he is inwardly revealed and made known? yea is not he in them who are ingrafted into him, and are not they in him? is not he that is truly regenerated cut off from the old stock within, from the Root of bitterness within? and is not he implanted into the new stock within also; Insomuch as he sensibly feeleth the pure, holy root of Life bear him, and the Sap thereof springing up in him, causing him to bring forth Fruit to God in due season?

Quer. 7. Who prayeth in the Name of Christ? Doth he who saith these, or such like Words, with the best seriousness and sensibleness he can in his own Will; Hear me, O Lord, for Christ's sake: I confess I am unworthy, but I beg of thee in his Name who is worthy, &c. Or he, who prayeth in the childs Nature, on the Fathers breathing upon him, in the Spirit of the Father which is given him, and in the time and Will of the Father? He that doth but sigh or groan in and from the Spirit, doth not that Sigh or Groan ascend up to the Father in Christ's Name? Alas, how outward is mens Religion: but the inward strains and current of the True, Pure, and Heavenly Religion they know not?

Quer. 8. Who receiveth Christ? Do any but those, who receive and bow to the Light of his Spirit inwardly revealed? Can any receive him, but they that hear his knocks and open to him? Do any know the inward Voice of the Shepherd, besides the sheep? And can any receive his Voice, and not receive him? And can any who are Ignorant of and refuse his Voice, receive him?

Quer. 9. Who do truly and rightly believe in Christ? do any do so, or can any do so, but they who first feel life, from whence the true Faith springs? Ah that all the faith in men were dashed, but what comes from life, unites to life and abides in Life?

Quer. 10. Whom doth Christ gather from the barren Mountains? are they not his Sheep: his Poor, Distressed, Scattered, Wounded, Fainting and almost Famished Sheep? What are the Mountaines he gathers them from? are they not the several dead Wayes, Worships and Gatherings without Life? And out of whose mouths doth he rescue them? Is it not out of the mouths of the Shepherds that made a Prey of them? who fed them not with Life, with Vertue, with pure living Knowledge: but with Words, with Dreams, with Apprehensions of their own concerning the things of God? And whither doth he lead them? is it not to his own holy Mountain (which is exalted by God and established over, and on top of all those other Mountains) where the fresh pastures are, and where the Streams of Life flow and run plentifully?

Quer. 11. Who are Christs kindred according to the Spirit? who is his Mother, Sister, Brother? Are any so, but they that do the Will of his Father? And is this Obedience a working according to the Law, or of the Righteousness of the Law?

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Nay, is it not rather of the Nature and Righteousness of the Gospel? is not that which floweth from him who is Righteous, Righteous also even as he is Righteous.

Quer. 12. To whom doth Christ give Power to become Sons? Is it not to as many, as truly and rightly receive him and believe in his name. *To as many as received him of Old, to them he gave Power to become the Sons of God:* Doth he not do so still? What is it to receive Power to become a Son? Let the heart that hath received it, answer; for the *Notionist* cannot.

Quer. 13. What is the Reason so many who are high in Notion and Profession, cannot own his Precious Appearance of the Spirit, Power and Glory of our Lord Jesus Christ in this our Day in the Hearts of his Children, after the long Night of Darkness, which hath so long covered the Earth? Is not this the very reason, even because they do not truly and rightly know either the *Father* or the Son? Can any see or know him that begets, and with the same Eye not see or know him that is begotten of him? Can any love Christ, and not love his Brethren? Is not Wisdom, in her appearances, justified of her Children in this age, as well as formerly?

Quer 14. Are there two Christs: one manifested without, and another revealed within? or is it the same Lord Jesus Christ, who in the dayes of his flesh appeared outwardly, and was afterwards manifested within as the Mystery of Life and Hope of Glory, who also in this our Day is revealed and made known within unto his, by the same eternal Spirit?

Quer. 15. He that truly and rightly knoweth the Spirit of Christ, doth he not know Christ also? even as he that knoweth Christ, must needs know the Father also. Are not the Father and Christ one? could any one see Christ, even in the Dayes of his Flesh, and not see the Father also? (see *John* 14. 9) So is not Christ and the Spirit one in like manner? and are not all that are truly of Christ, begotten by, gathered into, and do they not live and walk in that one Spirit of his? and do they not there know the things of God as they are, and testifie of what they have seen and known; though they that are out of that Spirit and Power know neither him, nor the Testimony of Life that comes by him, no more than the *Jews* knew his appearance outwardly in their Day.

A Query Added Concerning Imputation.

Quer. IN what State was *Abraham*, when Faith was Imputed to him for Righteousness? Was he in the ungodly State? in the State of unbelief and disobedience to the Spirit and Power of the Lord? or was he in the sense of Gods Power, in the belief of him who could raise up his Son from the Dead, and in the performance of Obedience unto him, giving up his Son at the Lords command?

And in what State must we be, when we witness Faith Imputed to us also for Righteousness? Must we not be in the sense of the same power and in the belief of it, and in the Obedience of Faith? Read *Rom* 4. and consider: For the Righteousness of the Gospel is not Imputed in or by the works of the Law, but in the Obedience of *Faith*.

It is true, God justifieth the ungodly, through *Faith* he makes them Just and Godly, but doth he justifie or accept them in the ungodly State? doth he not first make change in them by his Power? doth he not first, in some measure, purifie their hearts by Faith?

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The CONCLUSION.

THere are a great many who profeſs the Goſpel-State, and that they are in Chriſt, and under Grace, and freely juſtified by Grace; ſo that they look upon their Sins, as Covered by the Lord, and not imputed to them; they believing (as they pretend) in the Name of His Son, and Obeying His Goſpel, &c. I ſay, many profeſs theſe things, who do not at all know what they mean, truly and rightly, as in God's Sight.

For it is a great matter to be in Chriſt; even to Know Him that is True, and to be in Him that is True: to come out of Darkneſs into His Light; out of Death into His Life; out of Satans Kingdom, and out of Subjection to Sin, into His Kingdom, and into Subjection to His Spirit. If any Man be in Chriſt, he is a New Creature: Old things are paſſed away, and all things become New. Is this true? Doth he that is in Chriſt, witneſs this? And he that doth not witneſs this, Is he in Chriſt?

Ah! How many then are Deceived about their being in Him, and of their Hope in Him. For, How few of thoſe, who Talk of being in Chriſt, know what the New Creation in Him means, or what it is to have Chriſt formed in them! How few know His Spirit by Receiving it, by Union with it; which yet if a Man have not, he is none of His! How few know how to try Spirits, by the holy Anointing, which is only able to try, and diſcover ſuch falſe Spirits, as come in the Sheeps Cloathing, and as Miniſters of Righteouſneſs, and yet come with the Deceivableneſs of Unrighteouſneſs, to draw Men from the Spirit and Power, or to keep them in a Dead form of Knowledge, and Worſhip without true Life.

So, for being under Grace, few truly know what it is: For Grace is that which hath Dominion over Sin, and which giveth Dominion to thoſe that are under it. Sin ſhall not have Dominion over you, ſaid the Apoſtle: For ye are not under the Law, but under Grace. Therefore, yield not your Members Servants or Inſtruments to Sin. Ye did ſo, when ye were free from Righteouſneſs: but now, let not Sin Reign in your Mortal Bodies; ſeeing Grace gives you Power over it, and makes you free from it unto Righteouſneſs.

So, Juſtification by Grace is only to them who are Taught by Grace. The Grace of God brings Salvation, Redemption, Juſtification to them, and no others. For their Sins only are Blotted out, covered, and not imputed, who receive Grace, hear the Voice of it, and Obey it. Hear, and your Souls ſhall Live. In Hearing the Grace which Teacheth from God, Souls come to Live in His Sight; and the Living are Juſtified by Him, and in the Living Way, and Path of Life, are the Sins Blotted out, and the Garment given which Covers the Nakedneſs; which Garment is to be girt about the Soul, and kept cloſe on; or the Nakedneſs and Shame will appear, and be ſeen again.

So, to Believe in the Name of Chriſt, and to Fly to His Name, and Truſt in His Name, and to Pray to the Father in His Name, and to Obey in His Name and Power: Theſe are great Matters, and very few of thoſe that make Profeſſion of them, truly know them. For His Name is Living (He was Dead, but is Alive) and his Preſence, Heavenly Vertue, and Power is in it. They that know His Name, know that which is above every Name. They know that which hath an Authority from God, to bring all things under (both in the Heart, and alſo in the Life and Converſation) that God alone may be Exalted.

The Goſpel-State, is a great State, an high State, a State not of ſhadowy things; but of the Everlaſting Kingdom, where the Subſtance of the things under the Law is given to, and Poſſeſſed by thoſe that are there, as they Grow up in the Goſpel-Power and Covenant. There the Goſpel-Faſt is known, the Faſt which God hath choſen, which is to looſe the bands of Wickedneſs (which bind down the Good) even that which is of God in the Heart) to take off the heavy Burthens, under which, and by which,

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that which is pure is bowed down, and to let the Oppreſſed Seed go free. This is the Faſt which God *hath choſen under the Goſpel, the pure and undefiled Faſt, even to Viſit the Fatherleſs, and Widows in their Affliction, and to keep ones ſelf unſpotted from the World. And to thoſe that obſerve this Faſt,* God *maketh a Feaſt of Fat things: for their Light breaketh forth as the Morning, and their Health Groweth up ſpeedily, and their Righteouſneſs goeth before them, and the Glory of the Lord gathereth them up, or is their Rereward; and the Lord is nigh unto them, and ready to Anſwer them, in all that they call upon him for, as was Promiſed,* Iſa. 58. 8, 9. *Now being come to this Feaſt, they are to keep it with unleavened Bread, as to the Fleſh, as to Mans Wiſdom; but with the Bread which is Leavened with the* Spirit, *Leavened with Life; and with the Wine of the Kingdom, which* Chriſt *Eats and Drinks with his Redeemed Ones, new, in the Goſpel-Spirit and Power, which is His Fathers Kingdom: For the Kingdom of* God *ſtandeth not in Meats or Drinks, or any other outward thing, no not in good Words concerning the things of the Kingdom; but in the* Spirit, *Power, and Life it ſelf, and in the Righteouſneſs, Peace, and Joy, which is in the* Spirit.

THE END.

Concerning the *RULE* of the *NEW-COVENANT*, or that which *God* hath Appointed to be the *Rule* to the Children of the *New-Covenant.*

THE Way, the Truth, the Life, the Everlaſting Way, the Everlaſting Truth, the Everlaſting Life; that is, the Rule in the *New-Covenant*. *God* ſent *Chriſt* his Son, the Word of Eternal Life, a Light into the World; and the Meſſage and Driſt of the Goſpel is to turn Men from the Inward Darkneſs to the inward Light: and being turned to it, the Manifeſtation of this Light is to be the Rule, which Manifeſts the Way of Light and Truth, as Immediately in the Heart, as ever the Darkneſs did the Way of Deceit and Errour.

The Promiſe of the *New-Covenant* is, *I will put my Spirit within them*: and this Spirit hath an Inward Law and Teſtimony, which it Writeth in the Heart; which Inward Law and Teſtimony, is to be the Rule of the Heart. And as the Outward *Jews* were to have Recourſe to the Outward Law and Teſtimony, ſo the Inward *Jews* are to have Recourſe to the Inward Law and Teſtimony; and to Witneſs the Law of the Spirit of Life in *Chriſt Jeſus* Revealed in them, and their Minds and Spirits ſubjected thereto: And this is near, bright and powerful in thoſe who receive the Spirit, and with him, the Law and Power of the Endleſs Life.

The Letter Killeth, the *Jews* underſtand not the Way of Life by the Letter; therefore, the Promiſe was, *I will pour out my Spirit upon all Fleſh*: And becauſe ye are Sons, *God* hath ſent forth the Spirit of His Son; and thou ſhalt hear a Voice behind thee, ſaying, *This is the Way, Walk in it.* And this Voice is to be hearkened to; this *Prophet* (which *God* raiſeth up to the Soul in the *New-Covenant*) is to be heard in all things: And he that hears His Voice, and Obeys, Live; and he that hears not, is in Death, even until now, profeſs what he will.

In *Chriſt Jeſus*, neither Circumciſion availeth any thing, nor Uncircumciſion, but the *New-Creation*: If any Man Walk according to this Rule, Peace be upon him, *&c.* What doth the *Apoſtle* call the Rule here? O wait on the *Lord* to Read in the Spirit, and Rightly to Underſtand. If

If a Man receive the Spirit, and walk in the Newneſs of the Light, and quickenings thereof every Day, hath he not a Rule which is certain and infallible? If any Man be in *Chriſt*, there is a New Creation; and the Limits of that New Creation, which is the Light and Power of the Endleſs Life, or of *God*'s holy Spirit dwelling within, that is His Rule. And within the bounds of that (within the bounds of His Light, His Life, His Motions, His Inſtructions) Man never Errs; but out of it, Deceit, and Darkneſs, and Errour is always at hand.

Yet (though we do own *Chriſt* to be the Rule) we do not deny making uſe of the Scriptures to try Doctrines, and Forms of Religion by; but know, that what is of *God*, doth, and will agree therewith, and what doth not agree therewith, is not of *God*; and that our Fore-Fathers in the *Faith*, were led to Batter the Superſtitions, and Idolatries of the *Papiſts*, by the Teſtimony of the Scriptures; and we have alſo the Teſtimony of the Scriptures with us, both to the Light, and Spirit within, and againſt Forms formerly invented, or now Practiſed out of the Life and Power. But we believe the Spirit to be a Touch-Stone beyond the Scriptures, and to be that which giveth Ability to try, and diſcern not only words, but Spirits; whereas a Man may hold the Form of Doctrine and Godlineſs, and yet want the Power; in which Caſe, nothing can try ſuch a Spirit, but the Spirit of *God*, which is in the Spiritual Man. And for calling the Scriptures the Word of God, we cannot but look upon it, as an improper Expreſſion, They being many Words, not the one Word; and *Chriſt* is called in Scripture, not only the Word *God*, but the Word of *God*. And if in the Fear of the *Lord*, and true Senſe, we keep herein to the Expreſſions of Scripture, and its Form of Words, which are Sound; ſurely we cannot Juſtly be blamed for ſo doing.

But whereas ye affirm the Scripture to be the Rule; Conſider ſeriouſly, and Anſwer me this Queſtion. *How is it a Rule? Whether it be a Rule, as it is literally underſtood?* Or, *Whether it muſt not be Interpreted, before it can be underſtood as a Rule?* If it muſt be Interpreted, *What muſt be the Interpreter, whether it be the Spirit of* God, *or a Man's Wiſdom?*

As to that Queſtion, *Whether the Writings of any now be of equal Weight with the Scriptures*; I have this to ſay:

The Weight of the Words which are from *God*'s Spirit, is according to the Strength of Life, which he pleaſeth to Cloath them with; he ſent forth *Moſes*, the *Prophets*, the *Son* in that Body of Fleſh, the *Apoſtles* in His Name and Authority; and the Angel that He ſends with the Everlaſting Goſpel, after the *Apoſtacy*, to Preach to every Nation, Kindred, Tongue, and People, he ſends not without His Authority; yea, the Meſſage that he thus ſends in any Age, hath a peculiar Reference to the State of the World, and the State of the People of *God* in that Age, and none can ſlight (whether it be ſignified by word or writing) without daſhing againſt *God*'s Authority, and deſpiſing him that ſpeaketh in theſe Latter Days. Yea, the immediate Word of the Lord, Spoken, and Declared at this Day, by any Man to whom it pleaſeth the Lord to commit the ſame, is of no leſs Authority, nor more to be ſlighted now, than it was in His Servants in the Days paſt, by whom the Scriptures were given forth.

Concerning Chriſt.

CHriſt is that Word of Eternal Life, which was Glorified with the Father before the World was, who in the full appointed time took up the Body of Fleſh, prepared by the Father, to do the Will in, and did the Will in it, Fulfilling all Righteouſneſs to the Satisfaction of the very Heart of the Father, for whoſe Names Sake the Sins of Believers are Pardoned. And this ſame Word of Eternal Life, and no other, which took that Body of Fleſh upon Him, is alſo Manifeſted, and Dwelleth in the Hearts of His Saints, who (receiving Him in

the Faith which is of Him) Dwells in them Richly, Manifeſting in the Veſſel, the Treaſures of His Divine Wiſdom and Knowledge. Now, this is the precious Knowledge of *Chriſt* indeed; and this is it, every one is to wait for, to find a Meaſure of the ſame Life, the Fulneſs whereof Dwells in Him Bodily, Dwelling in our Mortal Bodys, and making us like unto Him in Spirit, Nature, and Converſation. And he that knoweth not, but Oppoſeth this (in any of its Appearances, or Operations) either in himſelf or others, is ſo far of the dark Anti-Chriſtian Spirit.

Concerning the Form of Sound Words.

NOt only the Form of Sound Words, but alſo the good Knowledge of the Heavenly Things themſelves, have been miſerably Loſt, and Buried in the Ruins of the great *Apoſtacy*. And though *God* hath oftentimes touched Men's Spirits, and given them ſome Senſe of the Anti-Chriſtian State of Darkneſs; yet have they not had that regard thereunto, ſo as to be led thereby out of the State of Darkneſs, but are found in *Babylon*, by the Spirit of the Lord, at the very time of His coming to Deſtroy Her. For though the Spirit of the *Lord* Call out of *Babylon*; yet there is great Danger of not Obſerving, and Following the Call; but of abiding ſtill there, and partaking of her Plagues.

Now, though Men have had the Scriptures, yet wanting the Spirit of *God*, and not knowing how to turn their Minds thereto, and diſtinguiſh His Voice, from the Voice of their own Spirits and Reaſonings; (yea, of the Enemy alſo, who lieth in wait to Steal into Men's minds, falſe Apprehenſions from Scriptures) they have not come into a clear Underſtanding, either of the Things or Words of Scripture: but with that Knowledge, and Apprehenſions of things, which they have gathered, have many times been ready to Fight, rather againſt *Chriſt*, than Anti-chriſt; and ſo their Confeſſions of Faith, and Expoſitions of Scriptures, have been mixed things; rather ſuiting to their own Beliefs and Apprehenſions, than the true Nature of the things themſelves: yea, by this gathered Knowledge, they have been in great danger of a deſperate oppoſing the pure Adminiſtration of *God*'s Truth, from, and in the Light and Power of His own Spirit. Likewiſe, the Churches they have Gathered, and Built up, they have done in a way of Imitation, from what was done once formerly, by the power, and in the authority of the Spirit; but not in the ſame power, life, and authority. I might ſay the ſame about their Ordinances and Duties, wherein the *Lord, God* knoweth, hath Manifeſted to others, and can Manifeſt to them, that they have Erred very much.

It is true, ye have rejected ſome Wood, Hay and Stubble, and we acknowledge the Lords goodneſs to you, in that ye have gone ſo far: Yea but there is yet more to be rejected, and all Imitations and Knowledges and Interpretations of Scripture out of the pure Life are to be laid aſide, and the Spirit of the Lord waited upon, in the light which is of him, to which the mind is to be turned from the Darkneſs, and in which it is to abide. Now here ye are very ſhort, not ſo much as come to the outward owning or underſtanding of the way; ſo far are ye from walking therein.

That ye ſeek to find the Power and Operation of Truth in your hearts, I do believe it concerning divers of you, and do bleſs the Lord in reference to any of you that it is ſo with you, and from my heart deſire for you, that your hearts may be anſwered by the Lord therein, and that ye may feel preſervation through that which is of him in you, though diſtinctly ye know it not, nor how to have your minds turned towards, and waiting upon, the Lord in it.

So to ſeek to have Chriſt formed in you, and to know Union with him, and a real Implanting into him, to know as a Vine, as Head, a living Stone, a Root, as Meat indeed and Drink indeed, *&c.* This is pretious indeed to deſire after, but much more

more pretious to witneſs: And O that ye alſo knew the way, the living way, wherein God communicateth theſe things abundantly to thoſe, who once ſate in the Deſolate and Barren places, mourning and ſorely crying out for the want of them: for then ye would not oppoſe us for turning people from Darkneſs to Light, but be one with us therein: The integrity which is in any of you, is of God; and though the ſoul miſtake about a Duty or Ordinance, yet the Cry therein after him is not wholly rejected and deſpiſed by him. But ye would know much more of him, if ye were accquainted with him in his own Way, and Worſhipped him in the Everlaſting Ordinance, which is the pure Light of his Son, which was before the Letter, brings the Soul nearer to the Lord than the Letter can, and gives a fuller Communion with the Lord in Spirit, than can be had or enjoyed through Words or Conceptions of things. And the end of the Letters Teſtimony is to bring into the Spirit and Power, which is the Adminiſtration of the Goſpel.

Concerning inward Impreſſions.

ALl the Impreſſions which are from the Holy, Pure Power of the Living God, are of the Goſpel Adminiſtration, and are of great Uſe and Vertue: and he that is gathered out of the Dark Power, into the pure Power of God who is Light, and who gathers into the Light, by the Meſſage and Miniſtration of the Goſpel in that Light, hath a diſcerning of the Power into which he is gathered, from the Power out of which he is gathered. And here he neither can nor dares receive any Impreſſion of the Dark Spirit and Power (which is known and experienced to work in great ſubtilty and deceivableneſs) nor refuſe any motion or impreſſion which is of the Pure and Holy One. But ye lay the great ſtreſs upon owning Doctrinals according to your apprehenſions of them, whereas ye muſt come much further out of *Babylon*, out of Man's Spirit and Wiſdom, more into the pure Fear and waiting upon God, more into the Senſe and Power of Truth, and into the Light and Knowledge which is thereof, before your Doctrinals can be owned and ſubſcribed to, by that which is of God. And this ſprings in my heart in true Love and Tenderneſs and Melting Bowels concerning you, O that ye held the head! I queſtion not, but that ye hold notions about the Head, according to your underſtanding of things; but to hold the Head is a far deeper thing than ſo. As for that paſſage about Communion with God, apply it, O apply it, or rather wait for the Spirit of the Lord to apply it cloſe to your hearts: for it is poſſible by his Light and Spirit in his own due Seaſon, he may make manifeſt to you, that much of that which goeth with you for Communion with God, is not really ſo: and indeed in the true love and upright tenderneſs of my heart towards you, I would not have you miſtaken about theſe things. As for raptures, the errour is eaſy, but in that which lies low in the pure fear is the preſervation. And friend, I pray, conſider this queſtion, which now is in my heart to thee. Thou ſpeakeſt of departing from the Faith: Ah friend, art thou yet come to the Faith? Do not anſwer it ſlightly: for I put it not ſlightly to thee nor without a cauſe. For through the Faith of the Son of God an otherghes knowledge and ſenſe of things, in this Day of the Lord's Power, is received, than thou haſt yet attained.

That a man's Doctrinals are right according to Scripture in all the main ſubſtantials, is no infallible Rule to try what Power it is that works in him, or what his Spirit is; becauſe deceit works in a Myſtery, and the Spirit of error may come in Sheep's Cloathing, and may get good words and fair ſpeeches to deceive the hearts of the ſimple: and there were thoſe that held a form of godlineſs, and had not the true Power. But denyed it, and ſuch were to be turned from, becauſe denying the true Power they denied the Lord that bought them, and ſo held not the head: and he that doth ſo, whatſoever he holds of the Doctrine of Scriptures, hath ſufficient cauſe to queſtion his Communion with God, and alſo the truth of his raviſhments and ſpiritual enjoyments, and all his Duties and Graces.

Again, a man may apprehend his Doctrinals to be right, as to the main ſubſtantials, when indeed they are not ſo. For the Doctrines of the Goſpel are Myſteries, Faith is a Myſtery, the Love of and in the Spirit a Myſtery, Obedience to the Truth a Myſtery, the right confeſſion of Chriſt in and through the ſpirit a Myſtery, the Worſhip of God in Spirit a Myſtery, Juſtification, Sanctification, and the Peace and Joy of the Spirit Myſteries of the Kingdom, *&c.* and it is eaſy miſſing and miſunderſtanding theſe things, but hard to come to the true knowledge of them: and if any of the true, inward, *Spiritual* knowledge of theſe things be received at any time, it is hard retaining it, nay impoſſible rightly ſo to do but in that which gave it. And indeed this is the great Myſtery of Religion, to wit, to begin in the *Spirit*, and ſo to travel on in the pure Light, Life and Knowledge thereof, and not to entertain or mix with any thing of the fleſh. But now if a man have not the Spirit of Chriſt, or if he be not able to diſtinguiſh the Spirit of Chriſt in its Voice, Motions and Workings from the other Spirit, and from his own Wiſdom and Underſtanding: when he reads a ſcripture he may eaſily err and miſtake about the Doctrines thereof, and let in ſomewhat of his own or the other ſpirits forming, inſtead of that which is the pure Truth of God And then this which he hath ſo let in, will cauſe him to miſ-judge concerning the Truth, when God manifeſts and brings it forth purely and unmixedly in others, and make him a great enemy to it.

This was the caſe of the *Scribes* and *Phariſees* and great Prieſts in the time of Chriſt; they Studied the Law, gave interpretations of it, being appointed by God to preſerve the Peoples Knowledge; and by their underſtanding of the Law and Prophets, Chriſt could not be the Meſſiah: for plainly, that appearance of his diſagreed with the Law and the Prophets, according to their underſtanding of them. Chriſt was to abide for ever, but he ſaid the Son of man muſt be lifted up. Yea the very Diſciples themſelves underſtood not this for a long time, and if the ſenſe of the Life and Power of the Father in him, had not bowed down their Spirits, they alſo would have reaſoned againſt him in many things. *When Chriſt cometh, no man knoweth whence he is: But we know this Man whence he is.* And when *Nichodemus* (who was touched with the ſenſe of his Power) ſeemed to favour him: What ſaid they to him? *Search and look, for out of Galilee ariſeth no Prophet.* And they themſelves in ſearching and looking and trying by the Scriptures, found him not agree with *Moſes* and the Law which he had given from God (whom they ſaid they knew was *of God*) but whereas *Moſes* had given a ſtrict command about the Sabbath upon which there was no work to be done, nor burthen born, *&c.* He on the other hand bids a man *take up his Bed and walk on the Sabbath day. How could this be the Meſſiah, of whom Moſes wrote* (would they ſay in their hearts) would he teach and practiſe contrary to *Moſes*? So that there is no certain trying by the Scriptures, further than a man is certain that he hath the underſtanding of thoſe Scriptures which he tryeth by, from God's Spirit. For was not this plain to them, that no burthen was to be born on the Sabbath? and do they not herein (according to their Underſtandings and Knowledge of the Scripture) find Chriſt contrary to *Moſes* and the Prophets; what then would follow naturally? A Deceiver, a Deceiver, would they preſently cry. He cannot be of God; let him talk of what power he will, it cannot be God's power: we need a further ſign from him, before we can believe him to be the *Meſſiah.*

But the way of trying Doctrines by the unerring Spirit, and pure Light of Truth in the Heart, is certain and infallible. He who is Truth, and no Lye, never deceives about Truth; yea, the very inſtinct of his Life, and Nature diſtinguiſhes things truly, and never Teaches the Heart to Err, who is acquainted with it, and keepeth to it. And, What is the Spirit which is given, and why is He given? Is he not above the Letter? and where he is Received, is he not to be Acknowledged above it? Is not his Law of Light Written by his Finger in the Heart, above any literal Deſcription or Command of it? We muſt ſet the Spirit above the Scriptures, and the Miniſtration of the Spirit, above the Miniſtration of the Letter. We cannot be clear before the *Lord*, in giving way to any Profeſſors on the Earth herein, but muſt Teſtify for *God* againſt them. Yea, he that

hath

hath received the Anointing, and knoweth how it Teacheth, and how it Preſerveth from all that ſeduceth, cannot but give the Honour to it, and acknowledge that it is the great Ordinance of *God* in the Goſpel, even above, and beyond the Letter. And till he is ſo known and received, Men can never be able to diſtinguiſh the Truths of *God*, as held forth by him in the Scriptures of Truth, from their own Conceivings, and Apprehenſions about things, but will be ready to take their own Apprehenſions, and Conceivings for Truth; and having ſo done, they cannot but miſ-ſee, miſtake, and miſ-judge about that which is Truth indeed. So that the Doctrine which they thus ſet up, is not indeed the Doctrine of Truth according to the Scriptures, but rather that which they conceive, and have imagined ſo to be.

So that, whereas thou ſayeſt, your Religion conſiſts, firſt of right Apprehenſions, *&c.* we on the other hand, cannot but Teſtify, as we have been convinced by the *Lord*, felt, and underſtood in him that is true, that a Man muſt firſt receive the Spirit, before he can have right Apprehenſions about the Myſtery of *God, Chriſt*, &c. becauſe the Spirit ſearcheth the deep things of *God*, and the things of God knows no Man but by the Spirit: therefore, there is a neceſſity for People, firſt to be turned to the Spirit of God, as being the firſt ſtep in the way to true ſaving Knowledge.

Concerning the Light.

CHriſt who had all Power given Him by the Father, and Authority to ſend forth Meſſengers to Preach the Goſpel of His Salvation, He ſent forth His Apoſtles and Servants, to Teſtify and Declare of it.

That which they were to Preach and Teſtify of, was, *That which was from the Beginning*, even the *Eternal Life*, *which was with the Father, and was Manifeſted unto them.* And this is the *Meſſage* which they heard of Him, and were to Declare to others, *That* God *is Light, and in Him is no Darkneſs at all.* And this Word of Faith, this Word which was from the Beginning, this Word which Reconciles the Soul to God, they were to Preach as near in the heart, as in the mouth. And the intent of their Preaching and Teſtifying of this, was to turn men to it, from the Darkneſs within to the Light within, from the Power of *Sathan* within to the Power of God within. Thus was the Goſpel Preached before the Apoſtacy, and thus is it again Preached after the Apoſtacy; and this Light, this *Life*, this Power of the Invisible Word is witneſſed again to become the Salvation, as it was before the Apoſtacy.

Now here, being turned to this, this diſcovers the Darkneſs, the loſt Eſtate, the Captivity, the Bands, the Miſery of the Soul, and gives to long after the Saviour; and not only ſo, but it alſo ſheweth the Saviour whom it cauſeth the Soul to long after; and in the waiting upon the Saviour in the *Light* which is of him, giveth to partake of his Salvation.

And ſo here, we come to have that Work of God renewed in our hearts and ſpirits, which at any time was formerly wrought, and it wrought more clearly and effectually, as it muſt needs be, as the mind is turned toward and gathered into the pure *Light*, *Life* and Power. And in this, we are taught to own Chriſt, as he appeared in that body of fleſh, and what he did in the *Life* and Vertue of the Father; yea the pretiouſneſs of that his Sacrifice, both in its own Nature, and in the eye of the Father; and we bleſs the *Lord* for him, and believe in the *Father* through him. Yea, we bleſs the *Lord* for the Declarations of the good things in the Scriptures, and read them with Joy, and Thankfulneſs to the *Father*, and in the watch againſt that which would imagine about them; for we know any ſuch thing (let into the mind) Darkens, So that we do not fall ſhort in a true owning of Chriſt, as he appeared in that body: and alſo we know and own the ſame word of Eternal *Life* appearing in us, that we can ſay truly with the Apoſtle, *it hath pleaſed the Father*

to reveal the Son in us, and it is the Eternal Life, it is the Son indeed of the Holy God, and not another.

Now, for that way of Working, which thou ſpeakeſt of, of ſeeing a Man's Nakedneſs, Filthineſs, wretched, loſt, undone condition, of being convinced of his own impotency, that his help is not in himſelf, that all his Righteouſneſs is as filthy Rags, of crying out, What ſhall I do, Wo is me, I am undone, what ſhall I do to be Saved? How ſhall I appear before the Lord? And ſo of Mourning in Secret, and the Sore Running, *&c.* and the Diſcovery of *Chriſt*, as was in that Day, as offer'd without Mony, without Price, *&c.* and ſo the Soul's humble, and cordial caſting it ſelf upon him, *&c.* and deſiring to know him, not only as a Saviour, but as a Lord, alſo Reigning over him, *&c.*

All this we knew, in the true and ſenſible experience, as it was revealed in that day. But we knew not the word of Life within to be the word (though we felt Operations from it) and ſo were not founded upon the Rock, upon the word of Life, as revealed within: and ſo when the ſtorms came, they had greater Power upon our ſpirits, than we believed they could poſſibly have. And now in the *Lords* freſh viſiting of us, we have not loſt any thing we had before, nor do deny any thing that God wrought in us then, but have it again with advantage, and precious Additions from the *Lord God*, in that pure Light of Life wherewith he hath viſited us.

And now God having demonſtrated this thing to us, ſhewing us what it is? and giving us to partake of the precious Virtues of it; how can we call it leſs than a meaſure of Chriſt, of his Spirit, than the ſeed of the Kingdom, than the Heavenly leaven *&c.* knowing and experiencing it aſſuredly to be that very thing, which Chriſt ſo called in his Parables: and that in you which is offended at us for it, we know to be not the true Birth, but the Birth of another wiſdom, which is to be caſt out, with her Mother: and it will be a happy day with you, if ever ye come to witneſs the caſting of it out; which ye can never do, till ye come to know, and own and be ſubject to Chriſt within, to the pure Commandement and word of Life in the Heart, to the Law which cometh out of *Sion*, and to the Teſtimony and word of the *Lord* from *Jeruſalem* (And they that come not to know it caſt out of them by the Power, they thereby will be caſt out with it.)

But that there are ſome glimmerings of Light remaining in fallen man, directing concerning many things morally good, as to honour Parents, to deal juſtly, to do as we would be done unto, *&c.* There is, thou ſayeſt, a Light diſcovering theſe things as duties, and the contrary to be Evil, and there is alſo ſome anſwerable ſtrength to come up to ſuch Moralities. If thou meaneſt a light diſtinct from the Spitit and Divine Nature of God, I deſire thee to manifeſt it from Scripture: For *Adam* was to dye the death that very day that he ſinned. And the Death and Curſe came upon his Poſterity, who are dead in treſpaſſes and ſins; but the light that diſcovers and leads out of evil is from Chriſt. That which maketh ſin manifeſt, is his Light. I read that the Grace which bringeth ſalvation, hath appeared to all men, and that that teaches men to deny Ungodlineſs and worldly Luſts and gives them ſtrength ſo to do: and that it is the work of the ſpirit to convince of ſin, and that the Spirit of the *Lord* ſtrived with the Old world to reduce them from their evil wayes, and that he gave the *Jews* his good Spirit to inſtruct them, but they rebelled againſt him: but that there are ſome glimmerings of Light diſtinct from the Spirit of Chriſt, teaching fallen man to do this, and ſome anſwerable ſtrength in him to walk up thereto, I read not.

It is the promiſe of the new-Covenant, that God will write his Laws in the Heart, and whatever of his Law is written in any man's heart it is by Virtue thereof: for man is dead unto God's Law Naturally, and his eye blinded by the God of the world, but that which opens his eye to ſee what the Law ſaith, is the light of the Spirit. For that which maketh manifeſt is Light, and that which may be known of God in the Gentiles, is made manifeſt to them by the Light of God in them, which ſhineth in their darkneſs, but their darkneſs cannot

comprehend

comprehend it. But it fathometh and comprehendeth the Darkneſs, and is able to gather the Mind out of it, being ſubjected to it, in the Will which it creates and begets, through the Eternal Power which viſits by it, and is preſent with it, to Work the Mind out of, and deliver it from the Darkneſs. And as this Light comes from Chriſt (*For he is the true Light, that enlighteneth every Man that cometh into the World*) ſo it diſcovers, and maketh Manifeſt *Chriſt*, in his Nature and Spirit, and leadeth, and guideth towards him: and he that is lead to him in Spirit, and Born of him in Spirit, cannot miſs of the Benefit, and Vertue of what he did in that Body of Fleſh; being gathered into, and found in that which is of him, to which all belongs. And in, and by this is received that nature wherein the Law is Anſwered, and the Work of Anſwering the Law, is through the Renewing of the Mind, and an Evidence of ſomewhat of a New Nature: every Degree of which Nature is Begotten, and Maintained by *Chriſt* the Power of *God*, who is over the Fall, and the whole Corruption thereof. But by the Old Corrupt Nature or Mind, can no Man do the things contained in the Law: for it is enmity againſt *God*, and is not ſubject to his holy Law; neither indeed can be. But the Law is Spiritual, Holy, Juſt, and Good, Converting the Soul, and making Wiſe the Simple; which Work it effecteth, wherever it is Written in the Heart, by the Finger of *God*'s Spirit.

Then again, as touching *God*'s imputing *Chriſt*'s active, and paſſive Obedience, *&c.* We do not lay the ſtreſs of Juſtification in believing a Notion, concerning *Chriſt*'s active, and paſſive Obedience; but this we know, that *Chriſt* did Obey and Suffer, and that it was for our ſakes; and that for his ſake, there is a Gift given us from the Father, to Draw us to *Chriſt*; and that he, that is overcome to *God*, by the Gift of His Light, is thereby drawn out of the Darkneſs; and that that Gift brings every Man (that hears the Heavenly Voice thereof, and follows it) into the Son's Light, into the Son's Nature, into the Son's Life, into the Son's Spirit; in which, the *Gentiles* might partake of Remiſſion of Sins for his ſake, being gathered thereby, out of the Darkneſs into his Light and Power. For though they had never heard the outward Sound, or Name *Chriſt*; yet feeling the thing, and being gathered to *God* by the thing, the Value, and Vertue of it could not but redound to them: For it is not the outward Name, but the inward Life, and Power which is the Saviour.

And whereas the Voice of the Spirit ſaith, *Ho every one that Thirſteth, come ye to the Waters:* What are the Waters to which the Thirſty are Invited to come? Did we not believe in *Chriſt*, and caſt our ſelves on *Chriſt* in that Day, according as thou apprehendeſt? And yet the Thirſt and Cry our of Souls was not ſatisfied. But the living Waters ſatisfy the Thirſt. Nor is it a believing a Relation concerning the Thing; but a Receiving of the Thing, of the Milk, of the Wine, of the Living Water, which anſwers the deſire of the Thirſty Soul. And by coming to the living Waters, and hearing the living Voice, and eating and drinking the living Food, the Soul Lives, and the Everlaſting Covenant is made with it, even the ſure Mercies of *David*, which are ſure in the Covenant of Life for Ever. And thoſe that are living, in, and by the true Life, cannot deſire to Reap, or Enjoy any thing out of the New Covenant of Life, but only in it.

This is in my Heart concerning you; ye lay the ſtreſs upon a Notion, and upon an act of the Creature, from, and upon a Notion, which they that are out of the Life may perform, and who (that hath any Senſe of a Man in him) would not perform to avoid Periſhing? That is, Who would not thus caſt himſelf upon *Chriſt*, if believing after ſuch a manner would Save him? And yet there is alſo a difference, a very great difference between doing of it now, when *Chriſt* is generally owned as the Saviour, and doing it then, when he was generally diſowned. Then who thus believed, it argued the teachings of the light and power ſo to do: but now the form of owning *Chriſt*, is far more common, than any form or way of diſowning him. So that now, not the word, not the form, not the outward owning, or caſting the Soul upon *Chriſt*, is ſo much to be conſidered or valued; but rather the power, the light, the life, the gift wherein, and whereby this is alone rightly, and truly done. And he that owneth *Chriſt* aright, will own that which

which is of Chriſt, the manifeſtation and gift of his Spirit, the ſhining of his pure Light, firſt in the Darkneſs, and then out of the Darkneſs, to that mind which it hath gathered and preſerveth out of the Darkneſs.

And then for being compleat in Chriſt in a relative way, while the Heart is unmortified, and unſubdued to God. It is dangerous miſtaking about theſe things. I do confeſs, the Sins are pardoned upon a true belief, and the Soul enters into the Covenant of Life, and is accepted with the Lord, as it finds entrance thereinto and walks therein. And there is no Condemnation to them that are in Chriſt, *Who walk not after the Fleſh, but after the Spirit.* But if there be an hearkening to the Fleſh, and walking after the Luſts and deſires thereof, is there no Condemnation then? Is not the Juſtification in the Covenant, and according to the Laws of the Covenant? Alas, alas, how do men Imagin concerning things and ſo in their Imaginations juſtify themſelves wherein the Lord God condemns them, and know not the way of the Covenant and of the Juſtification thereof. For there is a New Covenant as well as an Old (and the New is not like the Old) and a walking with God in the New Covenant; and every ſtep in it his Life juſtifies, and every ſtep out of it his Life Condemns, and the Mediatour of the new Covenant juſtifies it and according to the new Covenant, and never otherwiſe. For the way of God is perfect, (the way of Life, the way of Reconciliation, the way of Redemption,) and the Soul is only accepted of and juſtified of the *Lord* therein. Yea Juſtification is a Myſtery to man's wiſdom and underſtanding, with all his Knowledge he can gather from Scripture, and he only knows it, who feels it, and hath the experience of it in that which is true, and which cannot deceive.

Concerning Juſtification.

THe Apoſtle *James* ſaith expreſly, that by Works a man is juſtified, and not by Faith only: and his words were from God's Spirit, and are true, and the Lord ſaw an uſe and ſervice of them. There are Works which are excluded the Covenant of Life: and there are Works which are not excluded, no not to Juſtification. There are Works required by the Covenant, Works wrought in the Faith and by the Power of God; and when they are brought to the *Light*, it is made manifeſt that they were wrought in God, even works that are of his Son, wrought in the Life and by the Spirit of his Son, and theſe the Father alwayes Juſtifieth. Yet we do not ſay, this is a man's Juſtification for his ſins paſt, but they are forgiven for his names ſake: nor do they expiate ſins afterward committed, *&c.* But the Advocate intercedes and his blood waſhes them away. But this we ſay, that alone in the Faith, in the Obedience of the New Covenant, the Juſtification of the New Covenant is Witneſſed: and the New Covenant Juſtifieth no ſin, nor the Soul in ſin, but Purgeth away the ſin, and Juſtifieth from it, waſhing off the Venom and defilement of the wicked Spirit from the Conſcience, which the *Lord* purgeth by the Faith, and by the vertue of the Water and Blood which the Faith brings in.

Now having been led by God into the pure Covenant of Life, and having there had the true Sence, Knowledg and Experience of things, even of the Truth as it is in Jeſus, we cannot but ſpeak and teſtify of it, as we have felt and received it; and here we know and find certainly and infallibly, that it is not the Law of works which juſtifieth the believer, nor the Obedience or Righteouſneſs thereof: but there is a Righteouſneſs revealed of an higher Nature and Kind, than the Righteouſneſs of that *Law*, which is made the Souls in and by the Faith. And this is Chriſts Righteouſneſs, the Righteouſneſs of his Life, the Righteouſneſs of his Nature, the Righteouſneſs of his Spirit, which is revealed in the ſoul, and which in the Union with Chriſt becomes the ſouls, and Chriſt theredy is made of God unto us Righteouſneſs. And the works which are wrought in man by this Righte-

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ous Spirit and Holy Power, are of far more value in themſelves and of more acceptation with God, than man's Obedience to the *Law* could be, could he obey never ſo exactly; for theſe are from an higher principle, and of a far more excellent Nature, Spirit and Kind, than man's Nature and Spirit is: and yet the acceptance is not for the works ſake, but for the ſake of the worker of theſe works.

Concerning God's Love to Mankind.

GReat is the Love of God to Mankind, who deſireth not their Deſtruction, but their Redemption and Salvation from that which deſtroyeth. Now, from and according to this Love, he ſent Chriſt as a Ranſom, a Propitiation for the Sins of the whole World: and not only ſo, but he hath given him as a Light to Enlighten all the dark parts of the Earth, that every Soul might believe in his Light, and by its Guidance and Power come out of the Darkneſs: and the free gift is as large and as powerful to ſave, as the offence or offences are to deſtroy. So that God hath not only ſaid it, but he hath manifeſted that he deſireth not the death of a Sinner, but would have all men to be ſaved, and come to the Knowledge of his Truth and Gift of his Grace, that they might be ſaved thereby. And this is the Goſpel, even the Grace which bringeth Salvation, and the Power of Eternal Life to all men's Doores, by and in which the Spirit of the Lord God (who is able to ſave) ſtrives with them and in them (according to his pleaſure againſt the Enemy.

Now for men to interpret a Scripture, ſo as to overturn this, contrary to the very driſt of the Goſpel, and contrary to the very Nature and Heart of God, they do not well, nor by the guidance of his Spirit in ſo doing. And now in love to thee, though I have not much freedom to open theſe things, knowing that they are above the ſtate of moſt People to underſtand, and that it is rather proper for them to wait in what is clear and manifeſt, than to meddle with things hard to be underſtood and deeply myſterious, before the ſpirit of the Lord opens them to them: Yet I ſay, in Love I find freedom in the Lord to ſay a little to thee. Mind the words of the Apoſtle, in fear and reverence towards the Lord. *What if God, willing to ſhew his Wrath and to make his Power known, endured with much Long-Suffering the Veſſels of Wrath, fitted to deſtruction.*

Now conſider, how is *God willing to ſhew his Wrath, and to make the Power of his deſtroying a Veſſel* known? is it a thing natural to him? is it not contrary to his Nature to deſtroy? Any who can teſtify any thing of the Life of God in their hearts, do they find any thing of a deſtroying Nature in it? Chriſt, who was the expreſs Image of God, did not he come to ſave? did he come to deſtroy any? And when any reſiſted the Counſel of God againſt themſelves, was it not grievous to him? *O Jeruſalem, Jeruſalem, how often would I have gathered thee!* Here the heart of God towards the Sons of Men may be read, as in a true Glaſs. And before the Lord gives them up to deſtruction, doth he not endure them with much Long-Suffering? and is it not the proper intent of the Goodneſs, Forbearance and Long-Suffering of God to lead men to repentance? *Rom.* 2. 4. And they that are led by the *Long*-Suffering to repent, do they not witneſs it Salvation? 2 *Pet.* 3. 15. Ah, wait on God that thou maiſt underſtand theſe things from him, as they are, and not according to the Imaginations and Reaſonings of thine own Wiſdom and Underſtanding: It hath been a long Night of Darkneſs, wherein many Miſapprehenſions and Falſe Conceivings upon Scriptures have been ſwallowed down, which the *Lord* pitied us under, and bare with us in them: but now it is high time to bow down to, and receive, that Light which purgeth the Veſſel from all ſuch Miſapprehenſions and Miſconceivings, which are as really hay and ſtubble in the ſight of God, as the Groſſeſt Darkneſs of Popery is.

Concerning Baptiſm.

WE own the one Baptiſm, and (bleſſed be the *Lord*) are baptiſed therewith into one body. That of water was but the forerunner's, but the ſhadow of Chriſt's Baptiſm, which is with the Holy Spirit and Fire. Now when Chriſt ſent his Apoſtles to Preach and Baptize, did he ſend them to Baptize with the Forerunner's Baptiſm, or with his own Baptiſm, when he ſaid, *Go teach all Nations Baptizing them into the Name*, &c. *Paul* profeſſeth openly, he was not ſent to Baptize, but to Preach the Goſpel. Was he not an Apoſtle? had he not ſeen the *Lord*? had he not his Commiſſion from him? did not the Apoſtolick Commiſſion contain Baptiſm, as fully as Preaching? Is it not ſaid, *He that believeth and is Baptized ſhall be ſaved*? Yes without doubt it did contain Chriſt's Bapiſm (without which there is no Salvation) as well as preaching: but the Baptiſm of Water, which was a figure of the thing (which *Paul* did find freedom to do to ſome) *Paul* ſaid he was not ſent to do. He did it not by Commandment, but he might do it by Permiſſion, as well as Circumciſe, which was another figure of the ſame thing.

Concerning Perfection.

CHriſt is a perfect Phyſician, and is able to work a perfect cure, on the heart that believeth in him and waiteth upon him: Yea he came to deſtroy the Works of the Devil, to cleanſe man's mind of the Darkneſs and Power of Satan, and to fill it with the *Life* and Power of Truth: and he ſent forth a Miniſtry, not only for the begining, but for the perfecting of the work: Yea his word in the mouth and heart is powerful, ſharper than a two edged ſword, and he can caſt out the ſtrong man, and cut down all that is corrupt and contrary to himſelf, and break down every ſtrong Hold in the mind, and ſpoil all the goods of the Enemy. Chriſt likewiſe bids his Diſciples, *Be Perfect as their Heavenly Father is Perfect*; and the Apoſtle bids men *Perfect holineſs in the fear of God*, that they might be fully ſeparated from, and not ſo much as touch, the unclean thing; but enjoy the promiſes of God's dwelling in them and walking in them, whoſe Temple under the Goſpel is to be pure. And if a man wait upon God in the Work of puriſying, and witneſs the Power and Vertue of the New Covenant, even the Fear put into the Heart, which keepeth the heart clean, and will not ſuffer it to depart from the *Lord*, and witneſs the Powerful *Law* of the endleſs *Life*, giving him dominion over the *Law* of Sin and Death in the Members, and the *Spirit* of the *Lord* put within him, cauſing him to walk in his wayes, and to keep his ſtatutes and do them: ſure this man cometh near to Perfection. Did Chriſt cure perfectly outwardly in the dayes of his Fleſh, and ſhall he not cure perfectly inwardly in the day of his Spirit? Yes certainly, the *Lame*, the Deaf, the Blind, the Dumb, the *Lepers*, waiting upon him in the way of his Covenant, ſhall be cured by him as perfectly inwardly, as ever the others were outwardly. And then is the day of Joy, and of reaping the good things which the promiſes contain, feeding on the feaſt of fat things on God's Holy Mountain in peace of *Spirit*, in ſecurity from the ſouls Enemies, none of them being able to come to hurt or deſtroy; nay not ſo much as to make afraid on the Mountain of Gods holineſs; and then the ſong of *Moſes* and the Song of the Lamb is ſung, and walking in the way of Holineſs witneſſed, which no unclean thing can paſs over to, but only the ranſomed and redeemed of the Lord.

Now

Now if any man come in truth to witneſs this from the Lord, and hath found by his conſuming Fire the droſs burnt up in him, and his Soul cleanſed from what is corrupt and unrighteous; doth he deceive himſelf or is he a Liar, if he ſay the Lord hath cleanſed me from all my unrighteouſneſs? And did *John* ſpeak there of his own ſtate, or of the ſtate of the other Apoſtles and Believers who were grown up in the Life and Power of truth, and had overcome the wicked one by the Strength of Chriſt in them? or did he ſpeak condeſcendingly (as the Apoſtles often did, with the Weak, becoming as Weak, when they were exalted by God to an higher State than that Condition ſignified?) Had he not fellowſhip with the Father and the Son, and was not his Joy full, and is the Joy of any full, while Sin, while Corruption is near and hath Power; while *Satan*, while the powers of Darkneſs, are not trodden under foot? There is a State of Righteouſneſs without Chriſt, wherein if a man ſay he hath no Sin (and ſo thinks he hath no need of Chriſt) he deceives himſelf. But there is a Power in Chriſt to perfect the Work of Redemption in the Heart, to *Sanctify* the Creature wholly, in Body, Soul and Spirit; yea his Leaven received will work and works daily, till it hath wrought all out, and the whole be Leavened: and he that truly feeleth it ſo, and can ſay in Gods preſence and in the true fear and humility of Heart the Old Leaven is wholly wrought out, and the new hath wholly Leavened me, this is not the Voice of Deceit, but of Truth in him

As for that Queſtion, Whether Chriſt hath not Reigned in his Spirit all along in the Souls of his true people?

Anſw. There hath been little of Chriſt's Reign in Spirit witneſſed all along the Apoſtacy. It is a great matter to come to witneſs Chriſt Reign in the Heart: Yea there are many who never yet came through the ſuffering which goes before the Reign: but the Croſs, the Power of the Croſs and the thorow-death thereby of all that ſtands in the way of Chriſt's Spirit Reigning, is yet to be taken up, and many Journeyes to be gone before men come to witneſs Chriſt's Kingdom and the Reign of his Spirit therein?

There are ſome other paſſages which I find in my Heart to ſay ſomwhat to. One is this, That ye know through Mercy when ye are well, that ye are ſatisfied, *&c.*

There hath been a Cloudy and a Dark day, which for its thickneſs may well be called Night, wherein the People of the Lord have been ſcattered from Mountain to Hill, ſeeking their reſting place.

Now it hath pleaſed the Lord, after this thick Night of Darkneſs, to gather the ſcattered Sheep, and to become the Phyſician (in the Miniſtration of his Spirit, Life and Power) to heal them and bind them up.

And thoſe that have been ſick and diſtreſſed and brought into the true ſenſe, they feel the need of the Phyſician, and Bleſs his Name for the healing which he bringeth with him under his wings.

But there are ſome that are fat and ſtrong, and whole and compleat by an Imputed Righteouſneſs according to their own apprehending, and theſe are well theſe are ſatisfied, they have no need of this Viſitation of God, nor of this Diſpenſation of Life and Power from on High.

There was a Church once, before the Apoſtacy took place, that knew the Truth better than ye do, that ſaid ſhe was Rich, encreaſed with goods, and had need of nothing, and yet wanted the tryed Gold, the white Raiment and the Eye Salve: and if ye knew how aright to wait on the Lord, and receive Councel and Light from him, perhaps ye might therein ſee alſo, that ye are deſtitute of, and want, the ſame things.

Now in that we teſtifie to you, that we have been in your State, and fully experienced it, and ſeen in the Light of the Lord the truth thereof and the defects thereof, and in Love and in the Leadings of God's Spirit are drawn to teſtify thereof to you, and have from him received the knowledg of the Living way which was made manifeſt before the Apoſtacy, and is now again; and are taught, and enabled by the Lord to walk with him therein, the *Lord* having led us into that, and brought us forth in that, from which all the Apoſtates have erred, and

out of which they all are, this ſhould not be a thing ſlighted by you; but being a weighty teſtimony, and of great concernment to you ſhould be weightily conſidered of, and determined in you by that which alone is able to decide it. Now if ye weigh this Teſtimony by Scriptures, and have not a true underſtanding of thoſe Scriptures from God, ye will but thereby err the more, and be the more confident and hardened in your Errors, and ſo go on in a kind of Satisfaction and Peace in kicking againſt the pricks.

And as for our Confidence, we can truly ſay in the Spirit of truth, we know that we are of God, gathered unto him by the Life and Spirit of his Son revealed in us; and we could eat our Bread in ſecret, and drink the water of Life out of our own Ciſterns ſilently, but that the *Lord* required us, and his love conſtraineth us, and it is due to the Glorious Work of his Mercy and Power towards us, to declare in the ſeaſons of his chuſing, what the *Lord* hath done for our poor, diſtreſſed, mourning wandering, undone Souls. Now if others are confident without a cauſe, that doth not make void our confidence, which is grounded upon the truth, nor the Teſtimony thereof; iſſuing forth from and in the truth: but that which is of God heareth and owneth it, and feeleth the work of his Love and great Power, and bleſſeth his Name therefore.

As for thoſe expreſſions, It is enough for thee that Jeſus Chriſt is thine, *&c.* So far as thou feeleſt Union with him, in the Principle of *Life* which is of him, thou mayeſt ſay ſo truly. But is it not ſtrange, that thou ſhouldeſt be of it, and not be able to know and own it, in this day of its manifeſtation; but call the Light which is Spiritual and Eternal (and gives the true and certain Knowledge of Chriſt) Natural? What, of God, of Chriſt, having received the Spirit, the Living Well, and yet not know the Myſtery of Life within, nor its pure voice in this preſent day, but limit the unlimitted one to a form of words formerly ſpoken by him, how do theſe things agree with what thou profeſſeſt? ſurely they are deeply in the miſt, who know not Chriſt from Antichriſt, but fight againſt Chriſt and his Light, as if it were of Antichriſt or Nature. Now we are one with any of you (though ye know it not) ſo far as ye know and are of the Truth, and feel true Union with whatever is of God in you

Thus in Faithfulneſs to God, and in Truth of love and tenderneſs to thee, I have given forth that which ſprang in me towards thee: and Indeed I ſingly breath to the *Lord* in my Spirit, that it may be ſerviceable in the hands of the *Lord* for thy good, even to ſhake that Knowledge and ſenſe which is not of him in thee (though thou ſtrongly believeſt it to be of him) and ſo to bring thee to the Infallible ſenſe and experience of the true foundation, and to a fixed building and eſtabliſhment in Spirit thereupon, in that Light which is of the Father, that therein thou mayeſt own and partake of the Miniſtration of the everlaſting and pure Power in thy preſent day and Generation; which is now ſo diſpenſed, as it hath not been ſince the Night of Apoſtacy. Bleſſed be his Name whoſe *Light* ſhines, whoſe *Life* is made Manifeſt, whoſe Power is riſen out of and Reigns over the Darkneſs, whoſe *Love* and Mercy abounds in the Hearts of his Redeemed ones, who abundantly partake of the Covenant of *Life*, and of the precious promiſes of the Goſpel, to the praiſe of the Riches of the Grace and Mercy; which was to be revealed in the Ages to come after the Apoſtacy, and are ſo revealed, and are yet more to be revealed, to the encreaſe of the Glory of his Name, and of the Joy and Conſolation of his Redeemed ones, who find that to be God's Power and Wiſdom and mighty redemption to them, who to others is a ſtumbling Block, weakneſs and fooliſhneſs: and he who ever was and ſtill is the *Life*, is once again become a ſtumbling ſtone, and rock of offence to both the Houſes of *Iſrael*, who though they have longed after him and breathed for him, and Prayed that his Kingdom might come; yet now when he is come, they know him not, but are Wiſe and Strong in reſiſting and oppoſing him, which is much to their hurt and great danger, as the *Lord God* ſeeth in the Light wherein he dwells, and as he hath given his Children, who dwells with him in the ſame light, to ſee with his eye. And friend, take heed that thou turn not the edge of thy weapon, even of thy Scripture-Knowledg againſt Chriſt, (there were thoſe that once did ſo)

ſo) nor that thy Table become thy Snare: for that was the Curſe, which lighted on thoſe which oppoſed Chriſt's appearnce in Fleſh, and it may alſo (in the juſt and moſt righteous Judgment of God) befall thoſe, who oppoſe his appearance in Spirit in this his day.

And as for what I have writ unto thee, thou ſhalt one day witneſs, that I have writ to thee in true Love, and in the true Light and Senſe of truth: and if thou canſt retire into that which is of God in thee, and receive the true ſenſe and underſtanding there, thou wilt there feel it ſo now. And O that thou couldeſt diſtinguiſh between God's witneſs in thy Heart, and the voice of thy underſtanding and gathered Knowledg, that thou mighteſt receive a Being, *Life*, pure ſenſe and underſtanding in that which is pure of God, that the Gold might be ſeparated from the Droſs, and there might come forth a veſſel for the refiner?

25th. *of the* 11th. *Month*, 67.

I am a lover of Souls, an earneſt deſirer after their welfare, but eſpecially of ſuch as breath after and long for Communion with the Lord in that which is Living and Pure.

I. P.

A Reply to thy Animadverſions.

To the Firſt.

A Man is juſtified upon account of Chriſt, of being in him, believing in him, obeying his Goſpel. All theſe have reference to Juſtification, according to the ſouls experience and according to the Scriptures, and none of them are to be excluded. God hath appointed Chriſt to be a Prince and a Saviour, to give Repentance, Faith and Remiſſion of Sins; and in the exerciſe of that Repentance and Faith, the Righteouſneſs and Juſtification is received. And the Lord condemns the unbeliever, becauſe he believes not; and the diſobedient, becauſe he obeyes not the Goſpel: and he alſo juſtifies the Believer and the Obedient, becauſe of the Faith and Obedience of his Son which he finds in them. And in this Faith the Righteouſneſs, the pure Righteouſneſs flows; the Spirit of the Lord covers, and that it is not only the principle, but alſo the garment of Righteouſneſs and Salvation; yea all that Chriſt did in the fleſh comes in here, and the ſoul feels and partakes of the Vertue and Value of it all, being found here. But out of this are the Notions and Imaginations of mens minds upon, and about Scriptures concerning the thing, who indeed and in Truth (as it really is) know it not.

To the Second, There are Two Covenants, and there are Works of each, Works required by each. In the Old-Covenant, Obedience to the Law of *Moſes* is required. In the New-Covenant, Believing in *Chriſt*, (this is the Work of *God*, that ye Believe in him whom he hath ſent) and Obedience to his Goſpel and holy Spirit. Now theſe, and the Works of the Old, are not one and the ſame, nor have the ſame Acceptance, and Juſtification with the *Lord*. Nay, though a Man could perform all the Law of *Moſes* exactly, yet would he not be therein ſo juſtified in the Sight of *God*, as the Believer is; his Faith and Obedience, which he Receiveth from *Chriſt*, and performeth in the Strength of his Grace and New Life, being of an higher kind, and more excellent nature, than Man's fulfilling the Law in his own natural Capacity, and Principle can be. I am ſorry thou haſt no better a knowledge, and ſavour of the things of the Kingdom, than to Teſtify a diſlike of this Diſtinction. And as for the *Papiſts*, we meddle not with them, farther

farther than we are led by the Lord: for my part I know not what they hold as to this thing.

To the Third; God did threaten the Gentiles (wiſhing them to take heed of boaſting againſt the *Jews*) that if they did not continue in the faith, and in the fear, they ſhould be cut off, as the *Jews* were. Now there was a great and general departing from the Faith, and anſwerably, a General cutting off. And though Life was reſerved in a ſelect member in the wilderneſs, yet the true way of gathering into Churches and the Church-State fell. And Now being fallen, the Lord alone is able to rebuild, as he built at firſt. Now men reading the Scriptures of the Glory of the former Church-State, have been longing after it (which was Good) but withal too forward to thruſt themſelves into it, and build by imitation without the clear Light, leadings and guidance of the Spirit, and ſo have not built up in the ſame Life and Power, by which the Building was at firſt, and can alone be truly raiſed again. Now the *Lord* being come forth in his Power, and raiſing up his own Building; the ſame Spirit which raiſeth up that, Teſtifieth againſt all the other, which are raiſed up without it. And indeed, the Teſtimony againſt the preſent Churches, and Congregations gathered out of the Power, is *Gods*, not ours. But conſider ſeriouſly, *John* had a Reed given him to meaſure the *Temple*, &c. which, when part was to be reſerved for *God*, and part to be given to the *Gentiles*: but who gave you power to gather Churches, or practiſe thoſe which we call Church-Ordinances? *Who hath required theſe things at your hands?* And where doſt thou Read, that the *Gentiles* did tread down the outward Court, after it was given them? They trod down the holy City indeed *Forty Two* Months.

To the Fourth; So far as you ſee, hear, taſt, feel, any thing in the pure light of the Truth, as it is in *Jeſus*, we rejoyce therein; and heartily deſire the increaſe thereof in you: but we would not have you miſtaken about theſe things.

To the Fifth; Concerning the word or commandement which *Moſes* ſpeaks of, and which *Paul* ſaid was the word of Faith which they preached.

If the firſt Covenant had been faultleſs, there had not been place left for a ſecond For if there had been a Law given, which could have given Life, Righteouſneſs ſhould have been by that Law. But notwithſtanding the Wonders which God did in *Egypt* and the Wilderneſs, and the giving the Law and Ordinances, *&c.* yet the Vail was upon them, *And the Lord had not given them an heart to perceive, nor eyes to ſee, nor ears to hear to that very day*, Deut. 29. 4. Well then, there was a neceſſity of another Covenant, and theſe words which *Moſes* now ſpeaks to them from God, were words concerning another Covenant, beſides that made in *Horeb*.

But where is the Commandment of this Covenant? where is the Law of this Covenant? where is the word of this Covenant? It is not hidden from thee, neither is it far off. It is not in Heaven, that thou ſhouldeſt ſay, who ſhall go up for us to Heaven and bring it unto us, that we may hear it and do it. Neither is it beyond the Sea; *But the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mayeſt do it.* And this nigh word, this word of the other Covenant, whereby God circumciſeth the heart, to love the Lord God with all the heart, is the word eternal, and no other, who hath received this Power of the Father, and none elſe hath received it: and in the Obedience to him, his Righteouſneſs is revealed and received, and made the Souls from Faith to Faith. And it is in vain for you to think to blind our eyes either concerning this Scripture, or concerning the thing it ſelf which this Scripture teſtifies of; God having opened the eye and heart which ſees and knows, and which in the true Light, which is from and of the word ſees him who is inviſible and eternal, even the Life, Holy Power, Wiſdom and Righteouſneſs, which was in and with the Father before the World was. And this was the word, before it took up the body of fleſh, and is ſtill the word, and no other: and its Commandment is Life Eternal, in the pure Faith whereof and in the pure Obedience whereto, he giveth life abundantly; but out of the Faith and Obedience thereto, he doth neither give Life, nor the Juſtification of Life, but the deceits of the Enemy there prevail in mens minds concerning theſe things.

Now

Now had the *Jews* under the Law come to this Word, they had by the Light thereof underſtood the Law, and by the Power thereof fulfilled it. And when Chriſt and the Apoſtles preached, had they, that heard, felt this word, they could not but in their hearts have believed him to be the Lord, and alſo have confeſſed his Reſurrection from the Dead, which in that day it was a great thing to confeſs, being not revealed by Fleſh and Blood, nor the Teſtimony then eaſily ſwallowed by the Fleſhly and Earthly part, but Generally oppoſed by it. But now theſe things are received and acknowledged by multitudes without the Power, and as ſo received are of no value, nor can ſave: but the owning and receiving and being born of the Spirit, Life and Power (which was in him) Saves, and gives ſuch an acknowledgment of theſe things, as is of the Life and Power, and accepted with the *Father*.

But alas! Friend, how haſt thou wreſted and perverted this Scripture, turning aſide the intent of Gods Spirit, and putting thine own meaning upon his Words, ſtriving to make them ſpeak what thou would'ſt have them; Is this Reading of the Scriptures in Reverence, Humility and Godly Fear? O that God would give thee a ſenſe of what thou haſt done herein! For neither *Moſes*, nor *Paul* doth thus reſtrain them, or mention any ſuch ſort of People, as thou ſpeakeſt of; but thou by thy expoſition makeſt void the mind of God, and the drift of his Spirit in the Scriptures. If thou haſt in this Wiſdom and Latitude of thy own Spirit read the Scriptures, not knowing Gods Spirit to gird and limit thee from thine own apprehendings and conceivings, what kind of Rule haſt thou made to thy ſelf out of them? Ah friend, if thou knoweſt Gods Spirit, keep to it: if thou knoweſt it not, wait for it to become thy guide and leader, and the opener of Scriptures and the Myſteries of the Kingdom to thee.

The Light which enlightneth every Man that cometh into the World, and the Eternal Word or Son of *God* is the ſame. And this Light Shining in the Darkneſs, ſhineth, and enlighteneth with the True Light: and the end of its enlightning is, that therein Men might feel the Drawings of the Father, the Strivings of his Spirit, and in the Faith thereof, and Subjection thereto, come out of the Darkneſs.

Now, the Condemnation is not becauſe *Chriſt* hath not ſufficiently enlightened them, or that there goeth not ſufficient Power, with his Light to Redeem from the Darkneſs; but becauſe Men turn the Deaf Ear to him, will not hear him, but in love to the Darkneſs, hear the Voice of him who dwells in the Darkneſs. But the Spirit of *Chriſt*, who is in the Light, and dwells in the Light, who ſtrives with the dark World by his Light, is able to conquer, and overcome the Darkneſs. Yea, the Word of Life nigh in the Mouth and Heart, is able to overcome the power of Death there, to quicken, to gather to *God*, to ſet the captive free, *&c.* And the Reaſon why Men Periſh, is not through *God's* inſufficient viſiting of them, but becauſe of their turning from the Meaſure of the Manifeſtation of his Spirit. They deſpiſe the Day of ſmall things, they will not come to that, wherein the Life and Vertue was hid, and ſo loſe the Day of their Viſitation, and miſs of the Good, which *God* intended to them thereby.

And whereas thou ſayeſt, The Light doth not, nor cannot diſcover *Chriſt*, and his being Raiſed from the Dead, *&c.* I cannot but ſay on the other hand, What doth diſcover them, but the Light? How came the Scriptures to declare of *Chriſt?* was it not from the Spirit? And is not that ſame Light ſtill with the Spirit, by which the Scriptures were given forth? and can he not give it forth without the Letter, where he ſeeth need of it, and vouchſafeth ſo to do? But how can the vaſt unbelieving multitudes of the world experience what the Light and Spirit of the Lord can do, being not ſubject to it, but rebelling againſt him, *Job* 24. 13. And why may not men now by the Light of the Spirit come to know that Chriſt is come, dead and riſen, as well as theſe things were known and believed before the Scriptures were written? Yet, if a man ſhould not know the outward death of Chriſt, and his raiſing from the outward Grace; yet being in the Faith of the Power (which whom ever it toucheth and draweth to it, it redeems) that gives him a Right to all that was done by Chriſt: for then he hath Union with the thing which ſaves,

and

and Strength from it againſt that which Deſtroys. Yea, there was a time, when the Diſciples of *Chriſt* were in the Faith, and yet neither knew, nor believed his Death and Reſurrection: yea, *Peter* with no ſmall Confidence, ſaid, *Lord, this ſhall not be unto Thee*, Mat. 16. 22.

As touching that paſſage of Renouncing the Works, not only of the Old-Covenant, but even thoſe of the New alſo, as filthy Rags; that is Manifeſtly unſcriptural and unſavoury; the Works of the New-Covenant, being Fruits of *God*'s holy Spirit, which he works in us, and for us. If any Man be in *Chriſt*, there is a New Creation (where the old things are paſſed away) and he that walks after this Rule, walks in the newneſs of the Spirit, and the ſpirit *moves*, and *lives*, and works in him. Not I, but Chriſt in me. And as the Root is holy, ſo is alſo the fruit. The fear which God puts into the heart is clean, and keeps the heart clean, and out of the good and honeſt and clean heart comes good, honeſt and clean fruit, which is not unclean like filthy Rags, read *Iſa.* 64. 5. and conſider it, waiting on the Lord to open thine underſtanding; Were the works which the Apoſtle ſpeaks of *Hebr.* 11. and *Jam.* 2. 24. to be reckoned as filthy Rags?

Abraham was acquainted with the inviſible, eternal Word, and was turned from Darkneſs to Light, and from the Power of Satan unto God, and in his converted eſtate had the Promiſe of the ſeed, and ſaw with the reſt of the Prophets through the day of his Fleſh to the Day of his Spirit, 1 *Pet.* 1. 10, 11, 12.

David was a ſpiritual man and knew the word of the New-Covenant, which is a Lantern to the feet, and a Light to the Paths of the Children of the New-Covenant, who witneſs and experience their way cleanſed by taking heed thereto according to this word. And the Precepts, Statutes, Laws, Commandments, Ordinances, Judgments, &c. of this word are a Myſtery to all that are not acquainted with it. But they that are acquainted with it, and in the pure fear and humility wait upon it, they learn of it the way of its precepts, and are guided by the Spirit of the Lord in the way everlaſting.

The Wiſdom which *Solomon* ſpeaks of, is undoubtedly Chriſt, the Word eternal. It is much thou ſhouldſt boggle at this. He is the Sun of the inward World, which enlightens the Dark inward World; not that they ſhould abide in the Darkneſs, but by the Vertue and Power of his Light come out of it. And friend, mark theſe following words, and wait upon the Lord for the true underſtanding of them. Till thou witneſs the inward Word, with the inward Law and Teſtimony thereof, and know its Commandment to be a Lamp, and its Law Light, &c. thou canſt never witneſs the perfect keeping and preſervation from the evil Woman, from the flattery of the tongue of the ſtrange Woman, but wilt be apt to luſt after her Beauty in thy heart, and to be taken with her eye-lids. But if thou know and keep Wiſdom's Commandments, thou wilt thereby witneſs Life indeed, according to that ſaying of Chriſt, *If a man keep my ſayings, he ſhall never ſee Death.* And Chriſt directed his Apoſtles to wait for his Spirit to receive his ſayings from, who teacheth not only the greateſt, but the leaſt in the New-Covenant, writing his Law in their hearts, which Law is Light. And if any man hear the inward voice of wiſdom, and turn at her reproofs, ſhe will power out her Spirit unto him; ſhe will make known her words unto him.

The ſame thing that teaches to do juſtly and love Mercy, teacheth alſo to walk Humbly with the *Lord*. It is the ſame Grace (which brings Salvation) which teacheth to live Godlily, that teacheth alſo to live Soberly and Righteouſly. What I had in my former Profeſſion and Congregational-way, the Lord brake by a mighty hand: but yet in tender Mercy he was with me, preſerving me in the midſt of the Storms, and Flouds, and Roarings of the Enemy upon me, till his freſh viſiting of me. And he viſited me with his own Spirit, with the Eternal Light Life and Power thereof, and I know it to be the ſame thing, which had been with me from the beginning: yea the Child, being quickned and raiſed out of the Grave, preſently knew its Father, and cannot but honour and bear Teſtimony to that appearance of Truth, wherewith his Father viſited him, and wherein he hath felt the renewing, and reſtoring of his former Work. And they that knew me formerly, before the Lord daſhed me to pieces, could and did witneſs, that the

the *Lord* had given me true Humility, and my Soul did witneſs a walking with him in the humility which he gave me. And now I witneſs from him, in this pretious diſpenſation of his Life and Power, the very ſame Humility (and bleſſed be his name, with great increaſe) and a freſh walking with him therein, in a freſh ſenſe and meltings and bowings of Spirit before him Night and Day. I do confeſs I took it to be a Natural thing, and overlooked and deſpiſed it, till the Lord opened my underſtanding and ſhewed me what it was, and how he wrought by it, and that it was a myſtery hid from all, but thoſe to whom he revealed it. And indeed I do hang daily upon the Lord in this for Life and Power, and am very weak without, but ſtrong as it pleaſeth the Father to manifeſt himſelf in me, and to breath upon me through it: Yea indeed my Life, Peace, Reſt, Hope, Joy, Delight, &c. is a Continual Gift from the Father of Spirits, who hath manifeſted himſelf near unto me, and ſhewn me his dwelling Place. And I am ſatisfied that the Spirit of the *Lord*, by his Immediate Light, is able to reach the darkeſt Heart in the darkeſt part of the World, and to turn his mind to, and give him belief in, that which Saves, and to ſave him thereby.

The Word of Faith which the Apoſtles preached, and the Word or Life Eternal and the Light which enlighteneth every man that cometh into the World differ not, but are the ſame: and the Light wherewith he enlightens them, that they might believe in him who enlighteneth, is of the ſame Nature with the enlightner, and ſufficient to guide them to the Faith of him. But, Friend, take heed of reproaching the Truth. Though thou mayeſt do it Ignorantly, yet it is not wholly excuſable. Haſt thou heard Preaching which thou ſpeakeſt thus ſlightly of, and if thou haſt not, ſurely thou ſhouldeſt have heard and conſidered, before thou hadſt judged. Thou ſetteſt up thine own underſtanding, and a judgment according to the appearance of things to thee, inſtead of the true and Righteous judgment, therein expoſing thy ſelf to the Righteous judgment of the *Lord*, who judgeth in Truth & Righteouſneſs, and *Fear*, otherwiſe in this matter, than thou doſt.

Chriſt is the Pearl of Price, or treaſure hid in a field. The field is the World. The World is in man's Heart. And yet this Myſtery was hid from Ages and Generations; (and the Kingdom which the *Phariſees* fought) was within them, who were as far from any ſenſe and underſtanding of it, as the Gentiles; and ſo though it was within them, yet they were without it, they had no Knowledg, no underſtanding, no ſenſe of it, had reaped no benefit by it, but were Enemies and Alienated in their minds from it. Ah what pallate and underſtanding is that, to which this is unſpiritual and unſavory! but how bold and Preſumptuous, do mens apprehenſions (which they take up from the Letter of the Scriptures, without the Lights and leadings of Gods Spirit) make them, even to fly in the face of that which is certainly known, witneſſed and experienced to be of God, as well as held forth in the Scriptures, as *Col.* 1. 27, ſee the *Greek*.

As to thoſe harſh expreſſions, vilifiing the truth of our God, and the Converſion to him thereby; I ſhall only ſay this, well Friend, go on, reproach us and our Teſtimony and the truth of our God, as being able to lead us no further than morality, &c We aſſuredly know and experience, and faithfully teſtify as in God's Sight, that it hath led us further into the Myſtery and power of Life, and into Union and fellowſhip with the father and the Son, than your Doctrines ever have done or can do. For, the apprehenſions of man upon Scriptures are paſſing away, and the pure truth it ſelf, which the Scriptures teſtify of, is already revealed, and further to be revealed, and to have the Glory.

Ye think we ſet up a Natural Light, and eſteem it Spiritual; but we are taught of God to diſtinguiſh, underſtandingly, and experimentally between Nature, and him from whom Nature came, who is the Word of Life, the Lord God of Life, beſides whom there is no Saviour, who is near to every man to warn him of, turn him and deliver him from, the devourer and oppreſſor of the Soul. Now though the veſſels in which the *Light* ſhines be Natural and filled with Darkneſs, and become Darkneſs in the Darkneſs: yet the diſcoverer, reprover, checker thereof, which giveth the living ſound in the Veſſel, is ſpiritual, even the Spirit of the *Lord God*, which ſtriveth with fallen man in the midſt of his dark-

neſs and Captivity at ſeaſons, according to his good pleaſure. This the ſhepherd of our Souls hath taught us, opening our ears, and cauſing us to hear and know his Voice, and to learn of him, who is Truth and ſpeaketh Truth, who is Life and Spirit, and giveth of his own eternal Life and Spirit to his Children.

To the Sixth: What others have been I know not, but this I know concerning my ſelf, that I was ſetled firmly in the Doctrines which ye now own, and in the Congregational way of worſhip, till the Lord ſmote me and brake me to pieces, with ſuch as I did converſe with (to wit, teachers and others of eſteem in that way) profeſſed they could not conceive the ground of; but ſaid it was a prerogative caſe, and did not doubt but the iſſue thereof would be good unto me. But what if the Sheep were ſcattered, before the Shepherd came to gather them; what if they were wandering from Mountain to Hill, ſeeking their reſting Place? What if they went mourning up and down from one Watchman to another, from one ſort of people to another, inquiring after their Beloved? Did this make them unfit to be pitied and viſited by the Shepherd? What ſort did Chriſt gather in the dayes of his fleſh? were they not deſpiſed of the wiſe, learned, ſetled ones? (in their knowledge of the Law and Prophets) But bleſſed be the Lord who hath now manifeſtly revealed the Foundation, and the Kingdom that can never be ſhaken, and in his mercy and tender love, and by his power fixed them thereon; that they know in whom they have believed, and how they came to believe; and have taken up the Croſs of our Lord Jeſus Chriſt, wherein the Power is manifeſted to Crucify that, which cannot otherwiſe be Crucified. The ſeventh hath been largely ſpoken to already.

To the Eighth, The Lord God knoweth that it is not in my heart to Judge, or ſet at nought any man, but in faithfulneſs to God and in tender love to ſouls to teſtify to others, what I have ſeen in his Light, as he requireth of me: and is this ſetting them at nought? It is true, they cannot believe nor receive the Teſtimony in the State wherein they ſtand, but that doth not diſanul or weaken it; but Truth and its Teſtimony ſtands, notwithſtanding their rejecting and riſing up againſt it.

To the Firſt particularly, To own and contend earneſtly for the Scriptures aright, is good, but it was not good formerly to ſet up the writings of *Moſes*, and the Prophets above and againſt Chriſt; nor is it good now to ſet up the Scriptures above the Spirit, or to make them the tryer inſtead of the anointing (*John.* 2, 27.) for the Scriptures came from the Spirit, and they teſtify of the *S*pirit, and the Spirit is to be received and to dwell in the Soul as in its Temple: and here the King and Law-giver of the Church (with the Ballance of the Sanctuary) is indeed known. And he that receives the *S*pirit is to Live in the Spirit, and walk in the Spirit, and in the Light of the New *Jeruſalem*; which Light is Eternal, diſcovering, diſpoſſeſſing and working out the Darkneſs, and ſo taking up its Place.

Now though ye may aim at having things concerning Churches and Church-Worſhip, regulated according to the *S*criptures; yet ye may eaſily err therein, and cannot but err therein, if your underſtandings be not opened and Kept open by the Spirit; yea ye may not wait for the Spirits gathering and building, but may gather of your ſelves and build of your ſelves; whereas the Apoſtles were to wait for the Power from on High to do their work with: and were your eyes truly opened, ye would quickly and eaſily ſee, that neither your Preaching nor praying is at all like theirs. They ſpake what they received from the Spirit, ye what ye apprehend and conceive concerning Words ſpoken of by the Spirit. This is very ſhort of ſpeaking as Gods Oracles. And one ſhort of you conceives thus, and another thus concerning the ſame *S*criptures, *&c.*

To the Second, Till ye know the Spirit, and come to the true waiting upon the Spirit, and Underſtand his Voice, ye can never recover the form of ſound Words by Reading the Scriptures, but will be liable to be ſetting up your own Conceivings and Apprehenſions, inſtead of the Truth it ſelf. And till ye have the true underſtanding of the Spirit, ye cannot but alſo err, concerning the power, and about your experiences of things, and ſo will be continually in great danger of being deceived, and of deceiving one anothers Souls.

To

To the Third, Ye have a Notion about *Chriſt*'s active, and paſſive Obedience, being imputed to the Soul as its Righteouſneſs, which the Scriptures ſpeak not; and which manifeſts, that ye do not know how the Righteouſneſs is Revealed and how the Son is made of *God* unto them Righteouſneſs, who wait upon him in the Faith, and obey his Goſpel. For the Righteouſneſs is Revealed in the Faith, and is further and further made the Souls, in, and by the Faith.

To the Nineth, God is my Witneſs (whom I Worſhip in Spirit, and in whoſe Fear I write and ſpeak) that I dearly Love you, and in the Truth, and Dearneſs of Love, earneſtly deſire Concerning you, that ye may not miſtake about *Chriſt*, his Spirit, his Scriptures, about Faith, Love, Mortification, and about the Righteouſneſs, Peace, and Joy of the Kingdom, or any other Spiritual Thing, but may know, experience, and enjoy the truth and ſubſtance of things, as they are in *Jeſus*. Now, if ye know, and have received the true living Faith, and witneſs the powerful, purifying Vertue of it, which *God* hath given to overcome the World, and the Wicked one with; How comes it about, that there is ſuch a belief in you, that it can never do its Work perfectly in this World, but only in part? Surely this belief is not of, or from, the true Faith, nor to the Honour of him that hath given it. For the Spiritual Weapons are mighty through *God*, to the pulling down of the ſtrong holds, and bringing all (even every Thought) into Subjection to *Chriſt*.

To the Tenth, That *God* did as much for *Judas*, as for *Peter*, is not our Doctrine: For *God* giveth more or leſs out of his Rich Treaſury, according to his own good Pleaſure. But the unprofitable Servant had alſo a Talent given him, which he did not improve, but hid it in a Napkin; and his Lord Condemned him therefore. There were others had Talents likewiſe, which they did improve, and their Lord accepted and juſtified them therein, ſaying, *Well done, Good and Faithful Servant, thou haſt been Faithful over a few Things, I will make thee Ruler over many Things, enter into the Joy of thy Lord.*

Now is there juſt Ground for any of theſe Servants to boaſt and ſay, the other had a Talent as well as I; but I made my ſelf to differ, I improved my Talent, whereas he did not? The true Jew doth believe, doth obey the Goſpel, and hath praiſe of *God* (he that hateth the Light, doth not believe nor obey) and yet he ſeeth no ground of boaſting: for it was not he of himſelf, but the Grace and Power of the *Lord* wrought all in him. And what is done in, and by, and through the Power of the *Lord*, the Honour and Glory thereof, properly belongs to the *Lord*. Yea, he that is in the true Faith, feels that which excludes boaſting, and keeps in the ſenſe of the Love and Mercy. O! that thou kneweſt a limit, and check to this Wiſdom, and theſe Reaſonings in thee, which are not of, but againſt the Truth; as that Light which thou depiſeſt, would Manifeſt to thee, if thou kneweſt the Nature and Vertue of it, and didſt cleave unto it. In this Wiſdom and Underſtanding, thou mayeſt Read much, and Comprehend much, and be greatly taken with thine Apprehenſions upon Scriptures; but it is ſhut out of the true Knowledge of them, and out of the Spirit and Power of Life, which they that Wrote them were in, and Witneſſed of.

As for Free-will; we own no ſuch thing as Man's Free-will, to Good in the fallen Eſtate. But the Spirit of the *Lord* changeth, and reneweth the Will in the day of his Power; and whoever he ſtriveth with, and draweth, may come in the Drawing, Vertue iſſuing out with the drawing from him that draweth: and this is not the Condemnation, that Men cannot come to the Son, that they might have Life, but that they do not come, that they do not turn at the reproof of his Wiſdom, from that which he ſtands ready to turn them from.

There may be high Admirations concerning *God*, and his *Love* in the natural part, which we have known, and are made able in the *Lord* to judge of, ſince he hath Taught us to diſtinguiſh of things: and this is chaffy in all ſorts of Men. But there is a feeling of the pure Nature of Heavenly Love, and a ſinking therein, into the deep Senſe thereof; and an acknowledging of it to *God*, in the Humility, in the Fear, in the Spirit, and in the Power. Now this is indeed from the Beloved, and Accepted with *God* in the Beloved. And this is his Children,

who are ſtripped of their own ability of admiring and loving, are taught of him to love, and admire him, being gathered out of that which is natural of Man, into that which is ſpiritual, and of *God*.

As for the *Four Queries* at the cloſe, which I propounded in Love, and for Advantage to thee, it ſeemeth to me ſtrange thou ſhouldſt ſay, thou wouldſt ſpeak to the ſenſe of them, and yet ſo wave the main drift and plain ſenſe.

The *Firſt* was concerning *Chriſt*'s being Spiritually Born of his *Church*, to which thou haſt ſaid nothing at all, but that the firſt Chriſtians and Churches were very Glorious, *&c.* which they alſo can own, who have denied the Faith, and are not in the Truth.

To the *Second* thou haſt Anſwered as little, nor rightly according to the Letter, putting in the Dragon inſtead of the Beaſt.

Thy *Third* and *Fourth* are alſo ſhort, and not directly to the thing: but I Wrote not to Contend. The *Lord God* ſhew thee Mercy, bring down the wrong Wiſdom in thee, bring thee into a capacity of knowing, and receiving his pure living Truth, that thou mayeſt not witneſs or fight againſt him, but in, and by his Spirit underſtand the Scriptures aright, and Witneſs for him.

19. of the 12. Month.
1667.

I. P.

A POSTSCRIPT.

THere is a Word of Advice in my Heart to thee, which it behoveth thee ſeriouſly, and uprightly to wait on the Lord, *to be made able to weigh and conſider aright; it is this. Take heed of ſetting up the Letter above or againſt the Spirit (for that is not right in the Sight of* God) *and take heed alſo, of ſetting up thine own Wiſdom, Conceivings, and Apprehenſions above both: for that is a dangerous way of erring, and may prove a great ſnare to thy Soul; as it hath been formerly, and is at this Day to many. If ye had known what this meaneth (ſaid* Chriſt) I will have Mercy, and not Sacrifice, *ye would not have Condemned the Guiltleſs. We own the Scriptures truly and ſingly, being Taught of* God *ſo to do, and do not hold forth any thing contrary thereto, or deny any thing therein contained; but are Witneſſes (Living Witneſſes) of the Truths expreſſed, and related therein: but Mens meanings and conceivings thereupon (who though they will acknowledge, that a Man cannot underſtand the Scriptures without the Spirit; yet will not venture in their own Wiſdom, Spirit, and Underſtanding, to expound and give meanings) we cannot own, nor them, in ſuch their Apprehenſions and Practices.*

That in thee, or any which breaths after the Lord, we have Unity with; but that Wiſdom and Comprehenſion which is above it, and a vail over it, and contrary to its Nature, and which is a limit, and bond to the Pious Seed, we cannot have Unity with, becauſe it is of the ſame nature with that which the Lor hath Condemned, and Deſtroyed in us, and he will not ſuffer it to live in others, where his Life and Power prevails.

A Few EXPERIENCES Concerning some of the Weighty things, relating to Gods Everlasting Kingdom.

Given forth, in true and tender Love, for the help of any such of the Race of the true Travellers as may stand in need thereof.

By Isaac Pennington.

A PREFACE to the Experiences.

IT hath pleased the Lord to unseal and open the Fountain of Life in the midst of his heritage, so that in his Light do they see Light, and in his Life do they Reap and Enjoy Life. And the precious promises are fulfilled in the midst of them, of sending the Comforter and pouring out of the Holy Spirit, so that he that believeth, out of his Belly do flow Rivers of Living Water. *Yea the Lord hath a Vineyard of his own Planting, which he keepeth Night and Day, (least any hurt it,) and watereth every Moment. O the Streams of Life, the Streams of Love, the Streams of Grace, the Streams of Mercy, the Streams of Peace, the Streams of Joy and Consolation which flow from him into the bosoms of his Children! Indeed Grace and Mercy, and Peace is Multiplied from God our Father, in and through the Lord Jesus Christ daily, insomuch as that saying of Christ to his Desciples* (Joh. 14. 26, 27.) *is now fulfilled,* I say not that I will pray the Father for you: for the Father himself loveth you, *&c. The Father in his love hath brought us to the Son, and the Son in the same love hath brought us back to the Father: and now the love flows from the Father in and through the Son most naturally and abundantly. And where the heart is circumcised and much forgiven; there love returns back most truly and abundantly, so that the Lord our God, in the Lord Jesus Christ, is loved with all the heart and with all the soul, and nothing is thought too good to sacrifice to him, nor nothing too much to suffer for him. O the pure Love that springs and flows between the heavenly Father and the spiritual Child! The best love that is to be found in this world* (in the men of this world) *is not worthy to be a shadow of it. God is Love, and his Children are of him, and partake of, and dwell in the same love; though the enmity and highest wisdom of this world know them not, nor can know them; as it never could know the Children of the true wisdom.*

Now from this Fountain do not only issue springs and streams of Life to refresh our own hearts; but testimonies concerning the Life which we feel and partake of, and concerning our travels from the dark Lands through the vally of tears (where he that gave us Life, was our Well) *towards our resting place.*

These also spring up in us for the sakes of others. Of which nature are the things which follow, in this little Treatise. For not for my own sake only did they spring up in me, but to signifie to others of the Mercy the Lord hath shewn me, and the way wherein he hath led me, and what he hath given me to taste of and experience in the way; which will answer every true palate, every palate that is seasoned with life and with true experience. And having received them from the Lord for this very end, to hold them forth to others; in love and in tenderness of Spirit, my heart is freely given up to him therein, not aiming at any thing thereby, but his glory singly, and the good of such souls,

to

to whom he ſhall pleaſe to extend Favour and ſhew Mercy, in opening the Heavenly Myſtery of Life and Salvation.

I have often ſaid in my heart, Who hath begotten me there? who would have ſaid, that *Sarah* ſhould have given Children ſuck, *My wound was deep and ſeemed incurable. But Bleſſed be the Lord who hath made known to me the Phyſitian of value, for whom no diſeaſe is too hard, but he is able to cure every Sickneſs, and to relieve and reſcue all that are Captived and Oppreſſed by the Devil, that come unto him and wait upon him, in the way of his Righteous Judgments and moſt Tender Mercies. For after all My Religon and deep Exerciſes, and inward Experiences and Knowledge, I came to ſuch a loſs of what I once had, that I ſenſibly felt I knew not the Lord, and lay continually groaning and mourning after him, and deeply afflicted for want of him. O the Pure Living and Pretious Life and ſweet Preſence of My God, that my ſoul wanted, inſomuch as my moyſture was turned into the drought of Summer, and my bones grown dry and withered. But at length the Lord in his goodneſs* (O bleſſed for ever be his Name) *breathed upon the dry Bones, and I felt life enter from him into me, and the dayes of deep ſorrow and diſtreſs were at length forgotten; becauſe a heavenly birth was at length conceived and brought forth. And now where's the Sackcloth? where's the Aſhes? O there's beauty in Life, inſtead of the Aſhes in the ſtate without Life, and the Garment of Praiſe inſtead of the Spirit of Heavineſs. O Glory, Glory, to the binder up of the bruiſed and broken ones, to the Redeemer of the Captives, to the repairer of the branches, to the builder up of the waſted and deſolate ones! Glory to his Tender Mercy, Glory to his Grace, Glory to his Love, Glory to his Wiſdom, Glory to his Power for ever and ever,* Amen.

I.

A faithful Teſtimony concerning the True and Pure Way of Life, with Breathings for ſuch as have deſires after it, and yet are Strangers to it.

THis hath been the Cry of my Soul from my Childhood, even after Holineſs, after the Preſence of the Lord, after Union with him, after the Nature and Image of his Son, after a ſeparation from what was contrary to him, and a being brought forth in the Power of his Life.

Now bleſſed be the Lord, that is revealed, which anſwers the Cry, which ſo far as my ſoul comes to partake of, is refreſhed and ſatisfyed with the ſupply of that, which it thirſted and cryed after.

And all that have felt the true Cry, O that they might alſo be taught of God, and learn aright how to wait upon him, and to walk humbly and in fear before him, that nothing might come between them and the Cry of their ſouls; but they might be led by him into the enjoyment and poſſeſſion of that, which the true birth (which is born of the Spirit, and is Spirit) naturally longs after.

Now truly there is no other way to Life and Satisfaction, than by believing in that Power and following that Power which raiſed Chriſt from the dead; for that is to work the work in all that are ſaved. To feel this power, revealed within, to have the mind turned to this Power, to follow this power in the regenerating Work and Path, is the way to partake of its vertue, and to experience the Redemption which is thereby and therefrom.

And he that is born of the Spirit, and hath his eye opened by the Spirit, and daily exerciſed thereby; he knoweth the Spirit, and is acquainted with his ſtirrings and movings and taught of God to diſtinguiſh them from the evil Spirit, its ſtirrings and movings; and ſo doth not quench the Spirit of God, nor grieve it when it moves; nor give way to the other ſpirit, when it moves and allures.

Now

Now the Spirit of Deceit allures and guides men not ſo much by outward Rules, as by an inward evil Nature, and by the Law of Sin and Death. So the Spirit of truth leads into Truth, by the newneſs and Power of its own Life revealed in the heart; by the pure inſtinct of Life within, and by the Law of God written in the Nature of the new Creature, which is nearer than words without. For God blots out of the Hearts of his what *Satan* had written there and writes by the finger of his ſpirit, what he would have the new Birth read there, and indeed there is a Kingdom of Life, of Righteouſneſs, of true Peace and Joy, (yea of the holy Power and wiſdom of the moſt high) for his Children (which are born of his Spirit and ſprings up of the Immortal Seed) to read.

O why ſhould mens eyes be cloſed and their Hearts hardened againſt the truth! Why ſhould they Cry up Chriſt in words, and cry out againſt his Life and power, where it is revealed! Is this to Kiſs the Son? Can ſuch chuſe (who are guilty of this) but periſh in the way of their ſouls travels? And how many muſt needs Periſh in their reſiſtings the Power of truth, and Precious teſtimony of Gods Holy Spirit (in this our day) tending to their Reſcue and Salvation from that which Captivates and Deſtroyes?

Chriſt came to deſtroy Sin, he having received Power from his Father ſo to do. He knoweth it to be of a deſtroying Nature, and that it will deſtroy the Soul, where it is not by the Power of Life conſumed and deſtroyed in the Soul. O moſt precious to us is that viſitation of Truth, Light, Life and Power, which ſearcheth out and diſcovereth Sin to the very Root, and alſo deſtroyes it! O Glorious is that Axe of the Lord Jeſus Chriſt which is laid to the root of the corrupt Tree, and is daily hewing at and cutting it down, that it might Cumber the ground no more; but that the Heart might become good Earth, Sanctified Earth, Circumciſed by the Lord to bring forth good Fruit, good Grapes, a good increaſe of the good Seed of Life to the Good Husband-man, who is worthy to reap, even in this World, the Grace and Mercy, Love and Goodneſs, Wiſdom and Power, *&c.* Which he Plentifully ſoweth in the Spirits of *his* daily. Glory to his Name over all for ever, who hath exalted, exalteth and will exalt that, which the ſeveral ſorts of high Profeſſors in their Wiſdom trample upon and deſpiſe.

II

Concerning the perfecting of Gods Work in the Heart.

IS it not the Will of God, that his People and Children ſhould be Sanctified throughout, in *Soul*, in Body, in Spirit?

Is it not the Will of Chriſt, that his Diſciples ſhould be perfect, as their Heavenly Father is Perfect?

Did he not bid them pray, *Thy Kingdom come, Thy Will be done in Earth as it is in Heaven?* and would he never have them believe and expect that it ſhould be done in Earth, as it is in Heaven?

Doth not he who hath the True, Pure, Living Hope (which Anchors within the Vail) purifie himſelf; even as he is pure?

Is not this the way to enjoy Promiſes of Gods holy Preſence, (who Tabernacleth in his People, that are cleanſed and Sanctified) to cleanſe our ſelves from all filthineſs of Fleſh and Spirit, perfecting holineſs in Gods fear? Will God dwell in an unholy Temple? Will he dwell where Sin dwells? He may indeed to ſuch, when at any time they are tender and truly melted before him, be to them as a way-faring man that tarries for a Night: but he will not take up his abode there, walk there, ſup there, and give them to ſup with him?

Hath not Chriſt received all Power both in heaven and earth from his Father? Is not this the end of receiving this Power, to bring down the Soul's Enemies, and to Purify and ſanctify his Church, that it may be without ſpot, or wrinkle

or

er any ſuch thing? Is he not the Captain of our Salvation, anointed to fght the Battels of the Lord? Where is the fight? Where is the ſtrong man to be found caſt out, his goods ſpoiled, and the houſe emptied of him, and all that belongs to him? Is not Chriſt the author of Faith, the finiſher of Faith; and doth not he carry on the Work of Faith with Power? And what is the Work of Faith? Is it not to fight with, and overcome, Sin; to be too hard for the Enemy at all his Weapons; Is there not a whole armour of Light, Life and Salvation prepared? What is it prepared for? Is it not that the Children of Light ſhould be wholly Armed with it? Were there never any wholly Armed with it? or can the Enemy prevail on thoſe that are wholly Armed with it? Are thoſe that are armed with it afraid of the Enemy, his Power, his Snares, his Wiles? Or are they bold in the Faith, following on in the Spiritual Battles, him who rideth before them conquering, and to conquer.?

O that mens eyes were opened by the Lord! Then might they ſee the Glory of Truth, in the pure Light which Shines from Gods Holy Mountain: and ſuch dark doctrines of the Night (which tend to the diſhonour of Chriſt, his Power and Love, and to the upholding of the Enemies Kingdom) would paſs away, and prevail no more in the hearts of any that truly fear the Lord; but they would quietly wait and hope for his Salvation, that by the Law of the Spirit of Life in Chriſt Jeſus, they might be made free from the Law of Sin and Death, and not alwayes to be ſubject thereto! For all, whom the Son maketh free, they are free indeed, and being made free by him may ſerve God in freedom of Spirit, without fear, in Holineſs and Righteouſneſs before him, all the dayes of their lives. And then they know the Power and Virtue of the new Covenant, and the defence which is thereby, where the Wing of the Almighty over-ſhadows, and his Salvation (revealed therein) is experienced for a ſufficient Wall and Bulwark againſt the Enemy.

III.

Concerning the true Chriſt, how it may be certainly and Infallibly known which is He.

WHile People were in expectation and muſed in their Hearts concerning *John*, whether he were the Chriſt or no, *John* anſwers the caſe and tells them, how they might diſcern and know the true Chriſt. It is not he that Baptiſeth with Water, but he *that Baptiſeth with the Holy Ghoſt and with Fire. He whoſe Fan is in his hand*, wherewith he cometh *thorowly to Purge his Floor, gathering the Wheat into his Garner, and burning the Chaff with Fire unquenchable.* Now he that knoweth him that doth this Work, and experienceth him doing this Work in him, doth not he know Chriſt? O is it not pretious to be Baptiſed by him, whom God hath appointed to Baptiſe? O the *Fan*, the pretious *Fan*, wherewith Chriſt (who is the Power and Wiſdom of God) he ſeparates the precious from the Vile; ſevers the Wheat and the Chaff; gathers the Wheat into the precious Treaſury, and lets out the unquenchable Fire upon the Chaff! *Our God is a conſuming Fire*, ſaith the Apoſtle. *To what is he a conſuming Fire?* Is it not to the Chaffy, earthy, Droſſy Nature in men and women? Why, bring the Chaff near to the Fire, will it not burn it up? And then (as that is burnt up and conſumed) that which is Pure, that which is upright, that which is tender, that which is born of God can dwell with, and delight in, the devouring Fire and everlaſting burnings. For God is not terrible to the Child which is born of him, to him who is brought forth in the Image and Spirit of his Son: but to the tranſgreſſing Nature, to the Seed of evil doers, which are Naturally inclined to do evil, and every day doing evil, he is tertible for ever more. O Bleſſed are they, who believe

lieve in that Power, and experience that Power near, which raiſed Chriſt from the dead, and are baptized with his baptiſm! They have acceſs to God: for ſo the true *Jews* have, being inwardly cleanſed and kept clean: But the unclean, who have only a Notion of Chriſt's Blood, and of his righteouſneſs, but are not waſhed thereby nor Cloathed therewith, nor ever knew what it was to put off the filthy Garment, and to put on the white Raiment. They may Pray in their own Wills and Spirits, but they know not what it is to draw nigh to God in the Spirit and Life of his Son, and ſo are yet to learn what it is to Pray to the Father in the Name of Chriſt. For none truly know Chriſt, but they who truly know and are led by his infallible Spirit. *They that have not the Spirit of Chriſt, are none of his:* and they that have his Spirit, have that which is infallible. It is one thing to have Words ſpoken concerning Chriſt, or formerly by Chriſt; another thing to have the infallible Spirit it ſelf; to be infallibly born of the Spirit, and brought up in the Life and Light of the Spirit, that he may certainly know the Shepherds Voice, from the Voice of every ſtrange Spirit.

IV.

Some Queries *to ſuch as Affirm the Scriptures to be the only Rule, and Deny the Spirit, the Seed of the Kingdom, the New-Covenant, the Holy Leaven of Life, the Law Written in the Heart, to be the Rule of the Children of the New-Covenant.*

Quer. 1. HOw are the Scriptures the Rule, or which of the Scriptures are the Rule? Are the whole Scriptures the Rule, from the beginning of *Geneſis*, to the end of the *Revelation?* Or are ſome Parts of them the Rule, ſome other not? If ſome parts of them be the Rule, and ſome not, Which parts are the Rule, and which are not the Rule? As to inſtance, in the Book of *Job*; His Friends ſpake many words concerning *God*, which were not ſo right as *Jobs*, *Job* 42. And alſo *Job* himſelf, in ſome of his Words and Speeches, darkened Counſel by Words without Knowledge, as he himſelf Confeſſed, *Job* 42. 3. Now which of *Job*'s Friends Words are the Rule and which not, and which of *Job*'s Words are the Rule, and which not?

Quer. 2. *Moſes* was the Miniſter of the Old-Covenant (for He Miniſtred to the *Jews* the Old-Covenant, which was Glorious in its Day:) but he was not the Miniſter of the New-Covenant. Now the New-Covenant, and Miniſtration thereof, exceeds the Old in Glory. The Writing of the Law inwardly, in the Tables of the Heart, is a more Glorious Miniſtration, than the Writing of it outwardly in Tables of Stone. Now, were *Moſes* Words to the *Jews* under the Old-Covenant, intended by *God*, to be the Rule of the Children of Light under the New-Covenant? Shall the Words of that Miniſtration which was to paſs away, be the Rule of the Children of that Miniſtration, which is to abide for ever?

Quer. 3. Did *Moſes* ſay, That when *Chriſt* came, my Words which I ſpeak or write, ſhall be your Rule, or part of your Rule? Or did he not rather ſay, *When* God *raiſeth up that* Prophet, *him ſhall ye hear in all things?* Is there any one that is truly a Sheep, who is not ſo made by him who gives Life to the Soul? And after he is made Alive, and knows the Shepherds Voice, is he not to hear his Voice for ever, who gives Life Eternal, and who leads into the Paſtures of Life, and to the pure ſtill Waters, all that hear his Voice and follow him? Read *John* 14. 3, 4. and *Acts* 3. 22. and Conſider.

Quer. 4. Was not *John* as great, if not greater than *Moſes?* Had ever any the Honour beſides him, to be the immediate forerunner, and preparer of the Way, and to point to the Lamb of *God* as he did? And yet was not he to decreaſe in

his Miniſtry (it being not the Goſpel-Miniſtration of the Spirit and Power, as *Chriſt*'s was) and *Chriſt* to increaſe Goſpel-Miniſtration in his? Is not the leaſt in the Kingdom greater than *John?* And are not all that are quickened by *Chriſt*, and follow him, led by him into the Kingdom? And who can give the Rule of Life in the Kingdom, but the King thereof? In the Laſt Dayes doth not the Lord ſpeak to his People by his Son? And is not he Faithful in all his Houſe, as a Son to give the Law and Rule of Life to them in *Chriſt?*

Quer. 5. Are not all that are Souldiers and Subjects under *Chriſt*, to follow him, their Lord and Captain, whitherſoever he Goes or Rules? How can they know whither he Goes or Rules, but by an inward Eye, and Ear fixed upon, and open to him? So that when once they know his Spirit (the Voice of his Spirit, as his true Sheep do) his movings, his drawings, his leadings, his going before, is their Rule to follow. And they are not to grieve, or quench his Spirit, in drawing back from any thing that he leads and draws them to.

Quer. 6. Is not *Chriſt* the Way, the Truth, the Life; the Living Way, the Living Truth? Is not the Living Way the Rule to them that Live? Is not the Truth it ſelf, the Rule of all that are true? What ſhould rule and guide the Spiritual Man, that is Born of the Spirit, but the Wiſdom of the Spirit, but the Oracle of *God*, Manifeſted in his Temple and Sanctuary? That which is Born of the Spirit is Spirit, in which the Spirit is to dwell, and he in whom he dwells, is to be Ruled by him.

Quer. 7. What is that which the Apoſtle calls the Rule, *Gal.* 6. 15, 16. which if a Man walk according to, Peace will be upon him? Is it not the Word, Power, and Wiſdom of *God?* Doth not he that walketh according to that, walk in the newneſs of the Spirit? Doth not he that walketh out of that, walk but in the Oldneſs of the Letter at the beſt? Doth not he that believeth according to that, hopeth according to that, prayeth according to that, I ſay, doth not he believe, hope and pray according to the Rule? Doth not he that believeth, hopeth, prayeth otherwiſe (though never ſo zealouſly and affectionately;) yet at beſt, can any better be ſaid of it, but that it is but in the Oldneſs of the Letter, and ſo is not the right Goſpel which God requires in the Goſpel-Covenant?

Quer. 8. Is not the Law of the ſpirit of Life in Chriſt Jeſus, the Law of the New Covenant? and is not that the Rule to the Children of the New-Covenant? Is not the Truth which makes free, the Way and Rule to them who are made free by it? Is the Letter or Spirit, the Rule under the Miniſtration of the ſpirit? Let that which is ſenſible, and which feels and knows the Truth and Way of Life (as it is in *Jeſus.*) anſwer: Men may ſearch the Scriptures, and yet not come to Chriſt for Life: and men may get deſcriptions and a knowledg of things out of the ſcriptures, and yet not receive from him the Rule of the new Life.

V.

Concerning the Light, wherewith Chriſt the Life enlightneth every Man.

In him was Life, and the Life was the Light of Men. And the Light ſhineth in Darkneſs, and the Darkneſs comprehended it not, John 1. ver. 4, 5.

WHat is the Darkneſs which Comprehendeth not the Light? Is it not Man in the Unregenerate eſtate? *Ye were Darkneſs,* ſaith the Apoſtle, ſpeaking concerning them as they had been in that ſtate.

Now

Now it pleaſeth the *Lord* that in this darkneſs his pure light ſhould ſhine, to gather man out of the darkneſs. For unleſs *Light* ſhould ſhine on man in his dark ſtate, he could never be gathered out of it. But he that is turned to the *Light* and followeth it, he cannot abide in the darkneſs, but cometh into that which gathereth and preſerveth the mind out of it.

But of what Nature is this Light, which ſhineth in man in his dark State? It is of a *Living* Nature. It is *Light* which flows from *Life*; It is *Light* which hath *Life* in it. It is the *Life* of our *Lord Jeſus Chriſt*, of the word eternal, which is the *Light* of men. And he who cometh to the true underſtanding, may thereby diſtinguiſh it from all other *Lights* whatſoever.

There is a vaſt difference between it and the reaſon and underſtanding of a man: for the Natural man with his underſtanding is dead, but this is *Living* and Powerfully operating in man, as it finds entrance, and as his mind is joyned to it. He that is dead indeed knows it not; but he that is alive unto God, feels the virtue of it. This *Light* is above all gathered knowledg whatſoever, and above all deſcriptions of things whatſoever: for it is the thing it ſelf, even of the Nature of him from whom it flows. A man may get a Notion from this into his mind, which he may retain the dead knowledg of, yea his Notion may quickly be dead in them: but he that dwells in the thing it ſelf, knows that and dwells in that which never dyes

VI.

A few Words further concerning Perfection.

WHat was the intent of God in commending *Job* to *Satan* for a perfect and upright man, one that feared God and eſchewed evil? Was it not to repreſent him as a perſon, whom he could not make any breach upon or prevail upon to Sin? Thou haſt been ranging up and down the Earth, tempting many, defiling many: what ſaieſt thou to my ſervant *Job*, *Satan*, is not he perfect? Is not he upright to me in his Heart and all his waies? canſt thou make any breach upon him?

What ſaith *Satan* hereto? Doth he object any ſin againſt *Job*? He is the accuſer of the Brethren: and if he have wherewith to accuſe, he will not fail to lay it to their charge, even before the throne of God. But what hath he to ſay againſt *Job*? what can he object (either againſt his uprightneſs or againſt his perfection) to the Lord? O ſayes he thou haſt ſet an hedge about him. He ſerves thee indeed perfectly and uprightly; I confeſs I have nothing to lay to his Charge: but doth he ſerve thee for nought? But take away thy hedge, ſuffer me to winnow him, and thou ſhalt quickly ſee I ſhall have ſomewhat to lay to his Charge, and that no ſmall matter neither: for do but take away thy bleſſings from him, wherewith thou haſt ſo abundantly bleſſed him, and he will ſoon curſe thee to thy face.

Well, the Lord giveth him leave to try if he can ſtain *Jobs* uprightneſs and perfection: and now begins the tryal, whether the Devils temptations ſhall bring him to Sin, or the fear of the Lord prevail to preſerve him from Sin

Firſt, the Devil hath Power to touch all he hath, which he ſoon doth. What doth this produce! Doth he not ſin againſt the *Lord*? Doth he murmur? Doth he Blaſpheme, as the Devil had ſaid? No, he fell on the ground and worſhipped, acknowledging all to be the *Lords*, and bleſſing his Name. So that in all this ſore affliction, he Sinned not, nor Charged God fooliſhly, *Job*. 1. 20, 21, 22.

But the commendation which God had given him, of being a perfect and upright man, fearing God and eſchewing Evil, ſtill remains and ſtands good againſt *Satan*, *Chap.* 2, 3.

Satan gets leave to try him yet further, inſinuating againſt him, that if he may have liberty to Smite his Body, he ſhall eaſily prevail upon him to Sin; but not being able at preſent to bring in any plea againſt his perfection and uprightneſs, againſt his fearing God and eſchewing Evil. But this hath the ſame ſucceſs with the former; for he could not bring *Job.* to Sin with his Lips, *ver.* 10.

Now mind, Can any man that hath his heart made upright by the Lord, keep that integrity and Sin? Is not every Sin a departing from the purity, from the Integrity? Was not every tranſgreſſion againſt the firſt Covenant, out of the Firſt Covenant, even a departing from the limits of it? is not every tranſgreſſion of the ſecond Covenant a departing out the limits of the ſecond Covenant? He that abideth in Chriſt, doth he Sin? Can he Sin? doth not he that Sins, depart out of his Light, out of his Life, out of his Power, into the darkneſs, into the Death, into the temptation of the Enemy? Is it not promiſed, I will put my fear in their hearts, and they ſhall not depart from me: while the fear, which God puts into the heart abides there, can that man Sin? Doth not the pure fear cleanſe the heart and keep it clean, that the conſcience may be void of offence, both towards God and Man? Is the conſcience void of offence, where Sin is committed either againſt God or Man? When the blood flows in the pure Light, doth it not waſh? Doth it not waſh clean? Doth it not make whiter than the Snow? When *Sin* is entred into afterwards, and committed again, doth it not defile? O read in the true ſence, in the true experience, with the true underſtanding, which God gives.

VII.

Concerning Imputation of Righteouſneſs

THe Scripture ſaith, that *Abraham* belived God, and it was counted unto him for Righteouſneſs: and that ſo it ſhall be alſo to all that believe as he did, even in the ſame Power which he believed in, *Rom.* 4, 23, 24.

Now thus we witneſs the thing: our minds being turned from Sin and turned to the pure gift of God; that works a change in us. Herein we feel Faith ſpring up, which faſtens our Spirits to the Power of Life, and then we feel that (in the Power of Life) flow upon our Spirits, which waſheth away our Sin: and all that is done in this holy and Righteous Faith, is of the holy, Righteous Life and Power, and accepted with the Lord, and that which condemns Sin in us, never condemns any work that is wrought in God, but Juſtifies it. So that the Root of Sin, with all that flows from it, is condemned by the Righteous principle of Life: but the Root of Holineſs with all that flows from it is Juſtified. And this is our Righteouſneſs, even Chriſt the Holy Power of Life, who condemns and caſts out Sin: and it is great Joy to any of us, to feel the root of *Sin* ſtuck at, and condemned by his Power, and him caſting Sin out of us; and the root of Righteouſneſs growing up in us, and bearing us, and cauſing us to bring forth Fruit to God. And here we ſenſibly find we have right to the Scriptures, to the promiſes, to all that Chriſt did and ſuffered for us, and witneſs the propitiation by and through him, and bleſs God for all the diſpenſations of Life, wherein he hath appeared to the Children of men in any Age, which were all Glorious and excellent in their ſeaſon: but the diſpenſation of the Spirit is the ſtanding diſpenſation, which excells in Glory, which Chriſt in the dayes of his fleſh pointed his Diſciples to wait for, which his going away was to make way for. This diſpenſation was revealed and ſet up, before the Apoſtacy from the Life and Spirit of the Apoſtles, and is again revealed and ſet up in Power and great Glory, after the long Night of Apoſtacy, Bleſſed be the Name of the Lord for ever. For the darkneſs is already paſt away from many ſpirits, and the true Light again ſhineth, Glory in the Higheſt to the God of Life and Glory for ever and ever, *Amen.*

VIII. *Con-*

VIII.

Concerning Juſtification and Sanctification, ſome things which it hath pleaſed the Lord, in his tender Mercy, to give me to experience.

Firſt, that is the ſame Chriſt, the ſame Spirit, the ſame Life, the ſame Wiſdom, the ſame Power, the ſame Goodneſs, Love and Mercy, the ſame Water, the ſame Blood which both Juſtifies and ſanctifies.

Secondly, That Juſtification and ſanctification go hand in hand together. Their is none juſtified, but he that is in meaſure ſanctified: and there is none Sanctified but he that is in meaſure juſtified. For God juſtifieth by a rule (by the new Covenant, and according to the Law thereof) and men receive and partake of Juſtification, according as they are brought into, and kept within, the compaſs of the rule. For God acted of old towards, and Juſtified the Children of the old Covenant, according to the Law thereof, and the Children of the new Covenant are Juſtified and partake of Juſtification, according to the Law thereof.

Thirdly, That juſtification and Sanctification are both of, and through Grace. It is ſo in the begining, and it is ſo all along, *Through Grace ye are ſaved* ſaith the Apoſtle. The whole work of Salvation is begun and carried on through Grace. It is through that God viſits and reaches to the ſoul with his quickening Virtue and power. He regenerates alſo thereby; through that he Juſtifies, through that he ſanctifies *&c.* So that as the work goes on Grace, Grace, is to be cryed to him that does the Work from his very laying the foundation, and faſtening the ſoul thereupon, to his very laying on of the top-ſtone.

Fourthly, Though Juſtification and ſanctification be of God's Grace and Mercy in Chriſt; yet this doth not exclude faith: but they are alſo through faith and not without it. God doth not Juſtify man in the unbelieving ſtate, in the dead State, in his abiding there? but in the coming out of it, in the repenting and turning from the dead works, to the living God, and in believing in him: and ſo he alſo ſanctifies him,

Fifthly, Faith and Obedience are of the ſame Nature, and alwayes go together. So that where ever there is *Faith*, there is obedience likewiſe; and where ever there is Obedience, there is *Faith*: Obedience flows from faith, and cannot be without it. For the very Nature and Virtue of faith is in it. And Faith is Obedience. For this is the commandment of God, that the ſoul believe on him (and in his appearances) whom he hath ſent to ſave: and this believing is Obedience unto him that commands it. And this Faith and this Obedience is Holy and Juſt in Gods ſight, and through it, (but not without it) and thus the ſoul is both Juſtified and *Sanctified*.

Sixthly, That the works of faith, the works of the new Life, are not the works of the Law, the Works of the Old Covenant; nor are excluded Juſtification as the works of the old Covenant are. For I have found the Lord who hath condemned and excluded all my doings, which ever I have been able to do of my ſelf, ſtill Juſtify and accept what his Spirit and holy Power hath done in me. They are not of the ſame Nature in themſelves, nor are they ſo accounted of in the eye of the *Lord*. For the *Lord* diſtinguiſheth between root and root: and what ſpringeth from the holy root, he Juſtifieth as holy; and what ariſeth from the unholy root, he condemneth as unholy.

Seventhly, That by the *Law* of faith all boaſting is excluded, in the whole work both of Juſtification and Sanctification. What is the *Law* of *Faith*? Is not its *Law* to receive all from the *Son*, to do all in the *Son*? to quit ſelf and its own ability, and to perform all in the newneſs of the ſpirit, in the ability which is of God, given and continued in and through his Grace and Mercy to the ſoul

in

in the Lord Jesus Christ. All the veins of *Life*, all the strains of the new Covenant run here. Here is no boasting of the Creature; here can be no boasting: for all its ability and strength is shut out, and that which is given of God to it, is all and doth all. Yet every *Jew* here hath praise of God: his faith is commended, his *Love* is commended, his faithfulness is Commended, his zeal for the *Lord*, his obedience to the *Lord*, his patience in sufferings is commended, *&c.* But the Praise and honour of all redounds not to his flesh, but to the Spirit and Grace of God in him; so that here flesh is laid low and kept in the Dust for ever, and God alone exalted in this day of his pure Power in the Heart. He that truly believeth, entreth into Rest. How into Rest? From what doth he Rest? Why from his own Works? From the Works of the flesh, from the Works of the old Covenant, from the works that arises from his own ability, from the works wherein he can never be justified with the Gospel-justification. But doth he cease from the Works of Faith? Doth he cease from the Labour of Love? Doth he cease from Obedience to any thing that God requires? Nay, then surely he rather beginneth to Work and Labour in the vine-yard, and his Labour is not in vain in the *Lord*.

IX.

Concerning Faith.

Several things I have experienced both concerning the Nature, Virtue and Operations of it, some whereof (as I feel them spring up Livingly in my heart) I may mention at this time.

First, THis I have often experienced, that it is an hard thing truly and rightly to believe. It is an easy matter to believe Notions concerning God and concerning Christ: but to believe in God, to believe in Christ; to believe in him that raised up Jesus, to believe in the Light, Life and Power which flows from *Jesus*, this is the gift of Christ Jesus?

Secondly, I have experienced this also, that *Faith* is Gods gift, and that it flows from the Power of his Life.

There is first a quickening, first a touching of the Heart by the Holy, Pure Power of the *Lord*: and when a man is touched and quickned, then in, and by, and through the Virtue which flows into him, he can believe in that which toucheth and quickeneth him.

Thirdly, That *Faith* never stands in a mans own Power, but alwaies in the Virtue and Power of the Life of the Son. So that he that will believe aright must wait to feel the Life of the Son revealed in him, and *Faith* flowing therefrom. *For* the true belief springs from the Life of the Holy Root; and from the flowing up and springing up of that Life, *Faith* receives its nourishment and daily Virtue.

Fourthly, I have Observed this in my Travels, that the Earthly Wisdom and Notions therefrom, got into the mind, and held in the mind, out of the sense of Life, are a great Let to *Faith*. *For* these strengthen and nourish that in man, which is to be weakened and dye, that Life and the Birth of Life may be all in all in the heart. Man is to dye, man is to be ceased from; his understanding, his Wisdom is to be brought to nought. But after it hath had a stroak and wounds, from God's Holy Spirit and power (even in the very wound, which tends to death:) yet it will be getting Life again (getting its deadly wound healed) and nourishing its Life by Notions, concerning that Life and Power which (in measure) slew it. And thus the *Jew* outward, hath his Life in the outwardness of knowledge, in the outwardness of the Law, in the Letter which killeth: the Relation and outward Knowledge of things killeth and deadneth more and more, unless

leſs man come into the inward Life and Virtue, and daily feel them quickned there. *If ye live in the Spirit, walk in the Spirit*, ſaid the Apoſtle. A man cannot live in an outwardneſs of Knowledg concerning the Spirit and Power of the endleſs Life: but he that would truly live, muſt live in the Spirit it ſelf; and he that would rightly walk on in his way, muſt walk in the Spirit wherein he received Life, and wherein he that abideth, lives before the Lord.

Fifthly, This I have alſo obſerved, that all Notional *Faith*, wherein is not the living Virtue (as concerning Chriſt, his ſufferings, death, reſurrection, aſcenſion, interceſſion and concerning juſtification by him &c.) the Enemy will let the Soul alone with, and let him enjoy a kind of Peace in: but his war is deſperately againſt the true *Faith*, againſt *Faith* in the true Power, againſt *Faith* in the Light of Life. O how many ſore and ſharp aſſaults doth he make, againſt the Faith which receives its Virtue from God, and cauſeth the Soul to Live to God? And how ſore is it with the Soul, when *Faith* is weak, and the Enemy comes on againſt it with the ſtrength of his aſſaults and temptations. *Lord increaſe our Faith*, ſaid the ſenſible Diſciples.

Sixthly, It is a precious thing to feel *Faith* quickened by God, and helped by God againſt the Enemy. *For* the Enemy cannot prevail againſt the Soul; but the Soul, through the Virtue and Power of Life prevails over the Enemy in the *Faith*. And this is the great work of a Chriſtian, not only to wreſtle and fight, but to learn ſo to wreſtle, and ſo to fight, as to overcome.

Seventhly, That in the pure fear (not that which is taught by the Precepts of men, but which God puts into the Heart) *Faith* hath its ſtrength and exerciſeth its ſtrength.

O who knows the Pretiouſneſs of this fear!

The Power of Faith, the Power of Life, the Power of Salvation and everlaſting preſervation is revealed in it. Therefore ſaith the *Lord* when he ſpeaketh of providing for his Children in the New Covenant, that they ſhall abide with him for ever, and not depart any more from him as the Children of the Old Covenant did; *I will put my fear in their hearts, and they ſhall not depart from me.* And when the Angel preached the everlaſting Goſpel, how did he Preach it? *Fear* God, *and give Glory to him, for the hour of his Judgment is come, &c. Rev.* 14. When the pure fear is felt, when that which is contrary to God is judged, then the Goſpel is known, and the work thereof experienced in the heart. And how eaſy is it, when the pure fear is felt, to diſtruſt and deny ones ſelf, and truſt in the *Lord*! O how weak are the reaſonings and imaginations then, and how ſtrong is the power which ſcatters them, and lifts up the head over them!

Now it concerns every one deeply to conſider, of what nature his Faith is, and what vertue is in it, and what it can do in and through the Power of the *Lord* for him, how it fetcheth in the true living nouriſhment every day, how it delivers the ſoul and gives it Victory over that, which Faith was appointed to deliver from. For he who through the Faith overcometh that which is contrary to God, ſhall inherit; and he that fights the good fight of Faith ſhall overcome; but he that overcomes not his enemies, which ſtand in his way, ſhall be ſure to be hindred by them from attaining to his Journyes End.

X.

Concerning Obedience ſome Experiences alſo.

1. TRue Obedience, Goſpel-Obedience flows from the Life, flows from the living Faith. If I could obey in all things that God requires of me, yet that would not ſatisfie me, unleſs I felt my Obedience flow from the Birth of his Life in me. My Father doth all in me, ſaith *Chriſt*. This was *Chriſts* comfort: And to feel *Chriſt* do all in the ſoul, is the comfort of every one that truly believes in him.

2. True Obedience, Goſpel-Obedience is natural to the Birth which is born of God. It is unnatural to the Fleſh, to man's Wiſdom, to deny himſelf and take up the Croſs: but it is natural to the Birth which is born of Gods Spirit. *That which is Born of the Spirit is Spirit*, and it is natural to it to be converſant in, and exerciſed about that which is Spiritual.

3. That Honouring and Pleaſing and Anſwering the Will of the Lord, is the proper aim of the truly obedient. O how do they delight to do the Will! *I have Meat*, ſaith Chriſt *that ye know not off*. To do the Will was his Meat and Drink: and it is Meat and Drink to all that are of his Nature and Spirit. If I ſhould never have any other Reward, but the pleaſure of Obedience, yet I could not but ſay and teſtifie, that in anſwering the Law of the pure Life, in keeping the Holy Statutes and Commandments of Gods Spirit, there is great Reward. But yet there is a Crown alſo, and a reaping after this Life, of every thing that is ſown to the Spirit: and the Crown is Weighty and Everlaſtingly Glorious.

4. Goſpel-Obedience is exceeding neceſſary in, and to, the Goſpel-State Mark; *The Lamb is the Leader*: and can any be ſaved by him, but they that follow him: When Chriſt calls out of the World, muſt not the ſoul come to him, who is the Shepherd? And muſt not the Sheep daily learn to know his voice, and follow him: even till they come to be acquainted with every Moving, Drawing and Leading of his Spirit, and ſo come to follow the Lamb whitherſoever he goes? Mark what a weight Chriſt layeth upon doing, *If ye know theſe things, happy are ye if ye do them.* Why then the Diſciple cannot come to happineſs but in the doing, in the obeying of the Will of Chriſt his Lord and Maſter. And *he that heareth theſe ſayings of mine and doth them, I will liken him to a wiſe Man, that built his Houſe on a Rock.* But the pretended Believer, without doing the Will, is the Fooliſh Builder whoſe building will not ſtand. Again ſaith Chriſt, *As the Father hath Loved me, ſo have I Loved you: Continue ye in my love. If ye keep my Commandments, ye ſhall abide in my Love: even as I have kept my Fathers Commandments, and abide in his Love.*

The Diſciples whom he moſt dearly loved, muſt keep his Commandments, if they will continue in his love. And his Apoſtles taught the ſame, even the working out of the Salvation, and the purifying of the Heart through the Obedience of the Truth. For mark, There is a Covenant of Life, a Way of Life: and how can Life be reaped, how can the work of Life go on, but in Subjection and Obedience thereto?

O Bleſſed is he, who meets with the power of Life, which enables to obey, and who is Obedient and Subject to that Power. For he that truly believes in Chriſt, is turned by him to his Light, and to the Power of his Father; and the Peace, Growth, Joy, Bleſſedneſs, *&c.* is witneſſed in Subjection thereto.

XI.

Concerning the Croſs of Chriſt.

THis I have experienced concerning the Croſs of our *Lord* Jeſus Chriſt, that it is an inward and ſpiritual thing, producing inward and ſpiritual effects in the mind: and that this is it, even that which ſlaies the enmity in the mind, and crucifies to the World and the affections thereof, *God forbid*, ſaid the Apoſtle, *that I ſhould glory ſave in the Croſs of our Lord Jeſus Chriſt, whereby the world is crucified unto me, and I unto the world.*

Now mark; That which is contrary to the world and crucifies to the world, that is the Croſs. The Croſs hath this Power, and nothing elſe: and ſo there is nothing elſe to glory in. *The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary one to the other.* Mind, here is the Croſs: The Spirit which is contrary to the fleſh, which mortifies the fleſh, through the Obedience whereof the fleſh is Crucified. *If ye through the Spirit mortifie the deeds of the body, ye ſhall live.* Whatſoever is of, and in the Spirit, it is contrary to the fleſh. The light of the Spirit is contrary to the darkneſs of the fleſh. The holineſs of the Spirit is contrary to the unholineſs of the corrupt heart. The Life of the Spirit is contrary to the life (or rather death) that is in ſin. The Power of the Spirit is contrary to the Power that is in *Satan*, and his Kingdom. The Wiſdom of God is contrary, and a fooliſh thing, to the Wiſdom of Man. Yea the New Creature, which ſprings from Gods Holy Spirit, is contrary and death to the Old. Now he that comes hither, out of his own Wiſdom, out of his own will, out of his own thoughts, out of his own reaſonings, and comes to a diſcerning of Gods Spirit, and to the feeling of his begetting of life in his heart, and his ſtirrings and movings in the Life which he hath begotten, and waits here, and receives council here, he is taught to deny himſelf and to joyn to, and take up, that, by which Chriſt daily croſſeth and ſubdueth in him that which is contrary to God.

And here is the Light of Faith, and the good travel under the Croſs, whereby the holy journey is gone, and the enemies (which riſe up to oppoſe in the way) vanquiſhed and overcome. For here is the Power revealed, the preſerving Power, the leading Power, the conquering Power of him, who rideth on conquering and to conquer his ſpiritual enemies, in the hearts of his Children, who know his voice and are ſubject to him, who daily denying themſelves and taking up his Croſs, follow him. Wo is to them that are at eaſe in *Sion*, under any thing that is contrary to God: but bleſſings are upon them whoſe dwelling is under the Croſs, and who know no eaſe, but what it allows. It will make Truth, Life, Holineſs, Righteouſneſs, Faith, Obedience, Meekneſs, Patience, Love, Separation from ſin, Communion with the Lord, and all the fruits of the Spirit as natural to them in the renewed ſtate, as ever ſin was in the corrupt ſtate. And in that ſtate, they ſhall be able to ſay with *Paul*, who once complained of his Captivity, and that he did what he hated; yet after he had known the Power of the Croſs and was Crucified with Chriſt, he could then do nothing againſt the Truth, but for the Truth. Yea then, being a Conquerer, having overcome the enemies which ſtood in his way, he could do all things through Chriſt that ſtrengthened him. The cauſe of ſo many complaints and bowings down the head, and going mourning becauſe of the prevailings of the enemy, through temptations, ſin and corruption, is becauſe the Croſs of Chriſt, which is the Power of God (which is his Ordinance againſt the ſtrength of the Enemy) is either not known, or not taken up. And this is the reaſon that many that make a fair ſhew for a while, yet afterwards come to nothing (but are like untimely Figs, or like Corn upon the

houſe tops, which haſtily ſpringeth up, withereth) becauſe they either never rightly learn, or keep not the Croſs. For that alone hath Power from God, to bring down and keep down that which is contrary to him. So that from under the Croſs of Chriſt, there is no witneſſing Salvation, or preſervation from the Lord: but out of the limits of the Croſs, the enemy hath Power to recover and bring back under his dominion again. And whoſoever, in his travells, leaves the Croſs behind him, does draw back unto perdition, and not travel on in the Living *Faith* and newneſs of Obedience, towards the Salvation of the Soul.

XII.

Concerning the Miſtery of Life, and the Myſtery of the Fellowſhip which is therein.

GOd is hid from man as he lies in his Sinful and fallen State: and no man can find or know him, but as he pleaſeth to reveal himſelf by his own Bleſſed Spirit. And Chriſt is God's Image; there is no knowing, or confeſſing him or right calling him *Lord*, but in and by his own Spirit (1 *Cor.* 12. 3.) When he appeared in the dayes of his Fleſh, Fleſh and Blood could not reveal him, but only the Father. And he is the ſame to day, as he was yeſterday: He is not to be known now, but in the ſame Spirit, in his own Grace and Truth, in a meaſure of his own Life. The dead cannot know him, they only know him, who are his Sheep, who are quickened and made alive by him. And this Life is a Myſtery: none can underſtand it, but they that partake of it. Can a man that is Naturally dead know what the Life of Nature means? No more can a man that is Spiritually dead, know what the Life of the Spirit means. The Natural man may get the words that come from Life, and cry up them, and ſpeak great words of the ſame of Wiſdom and of her Children: but the thing it ſelf is hid from them all. O it is a ſtraight Gate, at which the Birth enters, and at which none elſe can enter. The Wiſe and Prudent knowers and ſearchers after the Fleſh (and of the Scriptures as they can put meanings upon them, and Comprehend them) are ſhut out in every Age: but there's a Babe born of Naked Truth, born of the Pure ſimplicity, admitted by God, while men diſdain and diſpiſe it.

And the fellowſhip of the Saints is in the Life and in the Light, which is this Myſtery. The fellowſhip is not outward, but inward. All they that meet together in the outward place, are not in the Fellowſhip or Worſhip; but only they that meet together in the inward Life and Spirit. *They that Worſhip the Father, muſt Worſhip him in Spirit and in Truth.* Look, there's the Worſhip, there are the Worſhippers; They that are in the Spirit, in the Truth; They that meet in the Spirit in the Truth, they meet together in the one Spiritual place, as I may call it. And ſo we own no man after the Fleſh, no man according to the appearance; but in the Righteous judgment of the Spirit, thoſe only who are of the Spirit. Indeed we are tender, where there is the leaſt beginning of the work of God in any heart, yea where there is but ſo much as a Conviction of the underſtanding: but men are not preſently of us, who own our principle in words or outward appearance, but only ſuch as are inwardly changed thereby in heart. It is true, perſons may walk among us, and afterwards go out from us, who were never of us (as it was in Apoſtles dayes) that were never in the fellowſhip of Life wtth us, whom we could never own in the ſight of the *Lord*, as being born of him, though we were willing to wait and watch for their good, that they might come to witneſs the true Birth. Now from ſuch come the Offences, even from the falling out of ſuch as never were truly ingrafted, and alſo from the ſlips of ſuch who are not watchful to that which preſerves. And wo is to the world, becauſe of the Offences

ences which cannot but come. For they which are not approved in the Sight of the *Lord*, muſt not ſomwhat or other happen to make them manifeſt? And when they are made manifeſt, the worlds eye is offended, and is apt to think hardly of, and reproach the Truth it ſelf, becauſe of them. But bleſſed is the eye, which ſees into the Myſtery, into the Life it ſelf, where there is no offence, but Truth is one and the ſame for ever.

XIII.

Concerning judging according to the Appearance and judging Righteous judgment. Judge not according to the Appearance (ſaid Chriſt*) but judg Righteous judgment*, John. 7. 24.

VVHat is it to judg according to the Appearance, and what is it to judg Righteous judgment? I ſhall ſpeak what I have experienced, having, been deeply exerciſed about this thing. Mark then;

The holy Spirit of Life breatheth upon the heart: and by his breathing and working there he quickens and begets Life, *John.* 3. 8. *And that which is begotten and born of him, is begotten and born into his Nature,* and ſo is of the ſame Nature with him, as *ver.* 6. of that Chap.

Now to that which is born of the *S*pirit, the *S*pirit is the leader, the preſerver, the ſupporter, the comforter, the daily quickner. He can do nothing without the Spirit, without the preſent Life and Power of him that begat him. So that all the judgment which the Birth of Life hath, is from, and of, and in the Holy Spirit of the Father. And here is true judgment, both concerning Righteouſneſs and againſt all unrighteouſneſs. So that keep to the Life, keep to the Spirit, keep to the Power, then is the wiſdom and Judgment of the Righteous God revealed. But any that go out of this, and meaſure without this, they meaſure in the righteouſneſs: and though they ſearch the Scriptures, and think in themſelves they unmeaſure from the Scriptures, yet they are miſtaken, and meaſure from their own Imaginations and apprehenſions upon the Scriptures, as the *Scribes and Phariſees* did, when they ſeemed to conclude, upon ſearching the Scriptures, that Chriſt could not be the Meſſiah *John.* 7. 52. Search and look (ſaid they) *for out of Gallilee ariſeth no prophet.* How then can this *Gallilean* be he? See by the Scriptures, if this can be the Chriſt.

It is ſaid of Chriſt, *He ſhall not judg after the ſight of his eyes, nor reprove after the hearing of his ears, but with Righteouſneſs ſhall he judg*, &c. *Iſa.* 11. 3, 4. Chriſt judged Righteous judgment. How came he to judge ſo? Why, he judged in and with the Spirit. He kept to the *S*pirits judgment. The Spirit of the *Lord* reſted upon him, and made him quick of underſtanding in the fear of the *Lord*, ver. 23. And no man can judg aright concerning the things of God, but in and by the ſame *S*pirit. How ſhall I know whether my Duties be right, my Prayers right, Wayes right, my Worſhip right, my Faith right, my Hope of the right kind, my my Knowledg and underſtanding of the Scriptures right? *&c.* Why there is none but one that can determine. He who begetteth *L*ife, knows whether that which is in thee be from his Life, and whether that which thou offereſt to him, be truly Living or no. And when the Lord ſeparates the Living from the Dead, what will remain in many, that make great profeſſions at this day.

I would have no man miſtaken, about theſe things. I know many are deeply miſtaken, as their own hearts will one day acknowledge, when the *Lord* ſhall make manifeſt to them, how they have called evil good, and good evil, and put darkneſs for Light, and Light for darkneſs. Indeed it is juſt as it was in the dayes of Chriſts appearing outwardly in a body of Fleſh. The ſame Life, the ſame *S*pirit is denied now as was then. Then the *Jews* cried up Chriſt to come, but they

then Spritually ſaw him not. They ſaw the outward Body but they ſaw not him who dwelt therein. And though the World of Chriſtians now acknowledg Chriſt is come and did appear; neither do they know him who did appear, but deny his Life, his Spirit, his Virtue his Power, which is revealed in this Day of his Love, and goodneſs, to the eyes of the Children of True Wiſdom.

O let not Fleſh judg! Be ſilent, O all Fleſh, before the Lord, and ceaſe judging: for he is ariſen to judg: He is judg in the midſt of his People, and he will judge the Heathens alſo.

And every one bring this near; Wait to feel Fleſh judged in thee, and brought down in thee, that it may not judg in thee, but Spirit and Life may be exalted and ſit upon the throne in thy heart. And when Life is exalted and doth begin to judg, take heed of hearkening to the Fleſh, of begetting in the judgment of Fleſh afterwards, leſt the Spirit be grieved and quenched. For the Wiſdom of the Fleſh is near, and will be ſtriving to get in and recover its ſeat again, and if the watch be not ſingly kept to Gods holy Spirit, ſomwhat elſe will be judging in thee, which will judg according to the Appearance of things to thy mind, and ſo thou wilt miſs of the True and Righteous judgment of Gods Spirit.

XIV.

A Queſtion anſwered about Knowing God's Spirit.

Queſt. HOw ſhall I know Gods Spirit? How ſhall I know the motions thereof? How may I know whether the Faith and Hope in my heart be from him? Whether my Prayers and deſires ariſe thence, *&c.*

Anſw. No man of himſelf, or by any way he of himſelf can take, can know Gods Spirit. There muſt firſt be a capacity given, before any man can know the Spirit of the Lord; his Life, his Power, muſt firſt be felt; and ſomwhat quickened, ſomwhat formed by him, ſomwhat begotten of him, which is Spirit: and this can know him. Now, man in this may know him, but out of this can never know him. Therefore this is the great Skill, and diligence and wiſdom of a Chriſtian, to keep to this, to wait for this, to watch to this, to have his eye towards the pure ſpring of Wiſdom, that when it ſprings, he may diſcern and receive it: and when that which is of a contrary Nature ſprings, he may diſcern it under all its deceitful appearances, and turn from it; For out of the Heart are the iſſues both of Life and Death. There is all manner of decievableneſs, of unrighteouſneſs, in the unrighteous Nature, in the unrighteous Spirit: and if the watch be not diligently kept, it is eaſy to be deceived at any time. But the true Seed, the holy Seed, the living Seed, the elect Seed, the immortal Seed is never deceived. O bleſſed are they, who have their eyes opened and kept open in it, to diſcern the myſtery of Godlineſs, and the Myſtery of Iniquity, that they may be preſerved ſafe in the one, out of the reach of the other.

XV. *Some*

XV.

Some Queries concerning the Seed of the Kingdom, in which the Kingdom it ſelf is contained (as the Nature and Subſtance of things is contained in the Seed thereof) and out of which it ſpringeth up and ariſeth in the Heart.

Queſt. WHat is the Seed which is ſpoken of, 1 *John.* 3. 9. which remaineth in thoſe that are born of God, and preſerveth out of Sin, thoſe that are led by it and comprehended in it, is it not the Seed of the Kingdom?

Quer 2. Do not the Natural Herbs and *F*lowers, the Natural Plants and Trees grow from a Natural Seed? Do not the *S*piritual Plants, the Spiritual Trees, the Trees of Righteouſneſs grow from the Seed of Righteouſneſs?

Quer. 3. Was it not the great Doctrine of Chriſt to Preach the Kingdom? And how did he Preach it? Did he not Preach it as a Seed, as a grain of muſtard-*S*eed? And is not this *S*piritual *S*eed a Leaven, a precious Pearl, a Treaſure hid in a *F*eild, a piece of *S*ilver loſt, *&c.* O how happy is he, who knows and enjoys the thing it ſelf which Chriſt Preached! All the Prophets Propheſied concerning him, and when he comes this was his Doctrine, that men ſhould mind this, look after this, purchaſe this, poſſeſs this, feel this planted and grow up in them, and themſelves ingraffed into, and growing up in it.

Quer. 4. Can any man be Born of God, and not Born of this *S*eed? Can any man be Born of this *S*eed, and not Born of God?

Quer. 5. How doth *G*race and Truth come, by Jeſus Chriſt? Doth it not grow up from this *S*eed? Can it grow up any other way in any heart?

Quer. 6. Is not Salvation felt and witneſſed in every heart (thoſe that are in any meaſure redeemed) as Seed grows up and overſhadows them? Was not this the Salvation ready to be revealed in the laſt time, 1 *Pet.* 1. 10. Whereof the Apoſtle *Peter* himſelf was made a partaker? *Chap.* 5. 10. In the Law were the ſhadows of good things to come: but in the Goſpel the ſubſtance, the Seed it ſelf is revealed.

Quer. 7. Is it not the right beginning in Religion, to begin in the Spirit? And can any begin in the Spirit, but he that begins in, and with, the Seed of the Kingdom?

Quer. 8. Is it not the main and chief thing in Religion, to know this Seed, to feel this Seed, to be joyned to this Seed, and abide in this Seed?

Quer. 9. Is not all that flows from this Seed, true and certain? Is not the Knowledge certain here? the Faith here? the Love here? the Peace here? the Joy here? the Righteouſneſs here? From this true Root, can there grow or ſhoot forth any thing, but that which is true? O every breathing here is from pure Life, and pretious in the eye of the Father! Is there any certainty elſewhere? O when the *Lord* appears, will he not diſcard all the Religion and Worſhip, which is not of this growth?

Quer. 10. But ſome may ſay, how may I know this Seed, and how may I be joyned to it?

Anſw. In the quickening Life mayeſt thou know it, and no where elſe. Didſt thou ever feel that which quickened thy Heart towards the Lord? Therein and thereby at that time thou mayeſt feel an eye and heart opened, which can truly ſee and know ſomwhat of God. And (keeping thy eye to the quickening Power of God) as that ſtirs, moves and operates in thee and upon thee, thou mayeſt know again, and know more. Therefore eye the Power which quickens, and

eye

eye the Seed which it reveales and ariſes in thee, and wait to feel the Power ſubjecting thee to the Seed, that thou mayeſt come under it, and it may come over thee, and preſs down in thee all that is contrary to its pure Nature. And as thou comeſt hither, thou wilt find that which Death hath no Power over: and as thou abideſt there, thou ſhalt find it to have no Power over thee. For of a Truth, in the holy Covenant of Life and Peace, Death never had, nor can have Power, but he who abideth in him who is the Covenant, who is the ſhepherd, who is the Love, who is the wiſdom and Power of God, witneſſeth there a ſure defence and ſtrong Tower, where ſalvation is for a Wall and Bulwark againſt the Enemy. There are many ſorts of talkers concerning the thing, but there are few travellers into it; but he alone who is a true traveller into it, and takes up his Reſt there, certainly knows and can truly witneſs what it is to be found there. And this is the reaſon that ſo many (who ſeem great and experienced knowers) can not receive our teſtimony, becauſe they know neither the ſeed nor its voice, concerning which, and whereby we teſtify. But wiſdom is juſtified of her Children, and they that know the voice of the ſhepherd, know his preſent appearance in this our Day, which is contrary to the wiſdom and knowledg of all other ſeeds and Births whatſoever. *He that hath an ear to hear, let him hear:* but he that hath not the true Ear, cannot hear the true teſtimony, though it ſhould never ſo often be declared unto him. But bleſſed is he that knows, and ſtumbles not at that appearance of the Seed and Power of Life in his own heart, but it is turned from the darkneſs to the Light there, and from the Power of *Satan* to the Manifeſtation of God's Spirit there: for the end of words (even of Chriſts own directions in the dayes of his Fleſh) is to turn men to the holy Life and Power from whence the words came, and thither man is to travel, and therein to enter, waiting on the Lord in the way of his judgments and tender Mercies, to witneſs a tranſlation from Darkneſs to Light, and from the Kingdom of *Satan* into the Kingdom of the Dear Son, which Kingdom is at firſt but as a grain of Muſtard-Seed, and muſt be ſo known and received. And now, let every ſerious heart examine concerning himſelf; Doſt thou know the Kingdom? is the Seed grown in thee? Doth it overſpread thee? Art thou in it, as in a Kingdom? Doſt thou feel it overſhadowing thee? Art thou in unity with it? doth it ſpeak peace to thee from the *Lord*? Is the Wall of partition broken down in thee? Is there of twain made one new man? Doſt thou feel that which is contrary to Chriſt ſubdued in thee by his Power, and his holy Nature, Life and Spirit reigning over it? Canſt thou read the Scripture, ſenſibly and experimentally. *If ye through the Spirit do mortify the deeds of the Body, ye ſhall Live.* Ah how miſerably do men talk of Chriſt, the Power of God, and miſs of the Effect and Work of his power in them? Faith is a powerful thing, it gives victory, (true Faith gives Victory) it ſcatters that which ſtands between, and gives real acceſs to God, and lets in his pure, freſh, living Virtue upon the heart. Love is a powerful thing, it conſtrains to Obedience: and the heart that is circumciſed to love the Lord God, O how doth Life flow from him into it! O away with empty Notions, and come to the Miniſtration of the Spirit, where the Knowledg is Living, the Faith Victorious, the Love pure and undefiled, the Worſhip truly Spiritual, even flowing from, and comprehended in, the Life and Virtue of the Spirit. O that all that truly breath after the Lord might be gathered hither, found here and dwell here, *Amen.*

A Poſt-Script to the Experiences.

PErſons that have had ſome true touches of Life, and true breathings after the Lord; yet not having their eye rightly fixed upon him, nor diſcerning from whence thoſe came, eaſily Loſe the true ſenſe of Life, and another Birth of another Nature ſprings up in them inſtead thereof. This was it we generally wanted in the day of our former

former profeſſion, even the diſcerning of that, and fixing upon that which begat Life in us, through want whereof many of the moſt tender-hearted came to a loſs, whom the Lord at length ſhewed Mercy to, manifeſting to them the Light of their Eyes, and the ſtay of their Souls. Now to all that have been gathered hither by the Lord, Life hath been renewed, and their former experiences (of the Lord and his goodneſs to them in the Lord Jeſus Chriſt,) reſtored again with advantage. And here they ſenſibly ſee, and daily experience, that nothing is of work, but all of Grace and Mercy in and through Chriſt. And here the Glory is revealed; the Glory of Life, the Glory of Peace with the Lord, the Glory of Righteouſneſs in and through his Son, the Glory of Victory over the ſouls Enemies, and of leading Captivity captive, and treading upon the necks of Kings, even of mighty luſts, which mightily prevailed over, and oppreſſed the ſoul, before the Captain of our Salvation appeared in the Power and authority of God's own Spirit. But bleſſed be the Lord, there is not only this Glory revealed, but there is a defence over the Glory: for there is that revealed, which is able to defend it, and doth defend it in the hearts of many, and in the living Aſſemblies which have been gathered by Gods holy Power, (which gathered) and daily Quickens and overſhadows, and is a rock unto and will be ſo for ever, to all that abide with him in his holy Covenant: but out of the limits of that into which God gathers and wherein and whereby he preſerves, there is no defence to any. The curſed thing, the unclean thing, the earthly ſpirit, the earthly Mind and Wiſdom the Lord hath excluded, and it is to be excluded out of his Camp for evermore, that the inward Iſrael *may be kept holy to the Lord, and may ſerve and worſhip the* Lord *in the beauty of the inward holineſs, as the outward Iſrael was outwardly to be, and to do, in that outward Miniſtration of the ſhadows of the Goſpel-State*

THE END.

I.

Concerning the Time and Work of Reformation, Some Queries.

Quer. 1. WHat did the time of *Reformation and Subſtance* (ſpoken of *Heb.* 9. 10.) Signify and point at in Relation to the Myſtery; was it not for the bringing in of the Goſpel? the day of Chriſts Spirit and Power? the day of his inward Renewing and Reforming? the day of his taking his *Fan* into his hand, to purge his floor? the day of his laying the Axe to the Root of the Corrupt Tree, that he may deſtroy the works of the devil in men's hearts, caſting down and plucking up what his heavenly *Father* hath not planted there? When he cometh as a Refiners fire and fullers ſope, to purify the ſons of *Levi*, as Gold and Silver is purged, that they may offer unto the Lord an offering in Righteouſneſs: Is not this the time of Reformation?

Quer. 2. Who is the Reformer? Is it not the Lord Jeſus Chriſt? Doth not he Create anew? Doth not he blot out the Old Image; and *Form* into a new Lump? *For* if any man be in Chriſt, ther's a renewing there, a new building there: yea Old things are paſſed away there, there's nothing in him but what is new. He is faithful (in all his houſe) inwardly to judg, condemn, crucify, ſubdue, deſtroy whatſoever is contrary to the Nature and Spirit of his *Father*, and to form and build up the ſpirits of his in that which is new and Pure.

Quer. 3. How, or by what doth Chriſt reform? Is it not by his Spirit, and Power, by the Light thereof, by the Life thereof, by the virtue thereof? *For* nothing can change and reform the heart, but that which is more powerful than him who corrupteh it.

Quer. 4. Where doth Chriſt reform and new Create? Is it not in the new Covenant? In the *Faith* and Obedience thereof? Doth he not by the *Laws* there-

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of, break and disannul the Laws of the new Covenant, and Covenant of hell and Death, making void: and so making an everlasting Covenant of life and peace; even an holy, pure, living agreement, between God his *Father*, and the soules of his? Thus by his light he overcomes darkness, by his life he overcomes death: by his pure Nature and Spirit he overcomes (chains down, subdues and destroyes) that which is Impure, breaking the bond of sin and iniquity, and letting the oppressed go free from under it. Thus he manifests himself to be the Saviour, by his holy anointing breaking the Yoke of the oppressor, *Isa.* 10. 27.

Quer. 5. Whom doth Christ reform? Are they not those who take his Yoke upon them and learn of him? Are they not those who are turned to the Light of his Spirit, inwardly made manifest; turned from the Darkness, walking no more therein, but in his pure Light? They that own his inward appearance in their hearts, and turn (from the Enmity there) to him, receiving his Light, his *Law*, his *Life* his Spirit, them doth he exercise daily, and is daily reforming their hearts and waies thereby. But if any man receiveth not his light, his life, his spirit within, such an one is none of his: and he may reform himself as much as he can, but he knoweth not yet the day of the true Reformation.

Quer. 6. How are they to walk, whom Christ hath begun to reform? Is it nor in that *Light*, in that Spirit, in that Covenant, in that Grace, wherein and whereby he hath in some measure reformed them? Is it not in the newness of the spirit, and in the newness of the *Law* thereof? Here Christ walked before the *Father* in all well pleasing, (*Lo I come, I delight to do thy Will, O my God: Yea thy Law is within My Heart*, said he, Psal. 40. 7, 8.) and here all his are also to walk, 1 *Joh.* 2. 6. For indeed there is no pleasing the *Father*, or Christ our *Lord* and Master, out of the Vertue, *Life* and newness of his own spirit.

Quer. 7. What was the glory that was to follow the sufferings of Christ, spoken of, 1 *Pet.* 1. 11. Was it not the Glory of his inward reformation, in the hearts of the Children of the New Covenant? Doth not Christ give of his Grace in the Gospel? And doth not his Grace make a glorious Change? Doth not he give of his spirit to his Children? and doth not his spirit change from sin, from shame into holiness, into true Beauty, into the heavenly Glory: and so from Glory to Glory, translating more and more into the Glory? Doth not Christ appear Gloriously in the hearts of his, and in the assemblies of his, who meet together in his name, and wait upon him in that which is pure and living of him? and is there not a covering, or defence of the wing of the Almighty, upon the Glory? *Isa.* 4. 5.

Quer. 8. Was not this Glory brought forth in the dayes of the Apostles? Was not great Grace then upon them all? (I mean such as received and held the Truth in the love of it) Did they not witness the Peace which passeth mans understanding. Had they not received the holy and spiritual understanding from him that is true, and were they not in him that is true? Did they not know Victory and Dominion over sin and death? Did not the little Babes witness Pardon of sin, and know him who preserveth from sin? Had not the young men overcome the Wicked One? and were not the Elders strong in the Lord, and in the Power of his Might? Were they not come to the spiritual *Sion* and Heavenly *Jerusalem*? and did they not walk in the Light of the Lamb, and of the holy City, before God the Judge of all? There is no man in these our dayes, can so much as conceive the glory of that state, but he that hath tasted of a measure thereof.

Quer. 9. VVas not this Glory Eclipsed, and did not a great darkness come over it, hiding it from the sons of men; so that (for Ages and Generations) they knew not the true spirit, the true Light, the true Life, the everlasting Covenant, the Holy Gospel, the true Church, the Man-child, &c. but these, with many other Heavenly Mysteries, have been hid from their eyes.

Quer. 10. VVhat hath got up since these have been hid? Have not the shaddowes of the night took place and overspread the Christian state, instead of the Light of the Day? Hath not Antichrist got up and a false Church appeared; that which hath been tender, and begotten of God, snibbed, bowed down, curbed and persecuted, and false devotion and worship set up instead of the true.

Quer. 11. Must

Quer. 11. Muſt not Antichriſt be Deſtroyed, the falſe Church Judged, the true Church come out of the Wilderneſs into which ſhe fled, the man-child appear again Conquering and to Conquer all that which hath riſen up from the Spirit of Darkneſs, ſince the firſt breaking forth of the Goſpel? and is not the Goſpel to be preached again to them that dwell on the Earth; even to every Nation and Kindred and Tongue and People? *Rev.* 14. 6.

Now who is wiſe to underſtand the appearance of the Lord, and the begining of theſe things, which is in a way contrary to mans wiſdom: and ſo he that will diſcern them, muſt come out from following of the man's own ſpirit, nature and wiſdom in himſelf, into the ſence and leadings of him who giveth the true eye ſight: the appearance of the Lord is inward and ſpiritual: and he muſt have an inward and ſpiritual eye, who diſcerneth it. It was ſaid of Old by Mockers and Scoffers, Where is the promiſe of his coming? for all things continue as they were from the begining. The ſame ſpirit will ſay ſo ſtill: and yet to that eye which the Lord hath opened, he is already come inwardly, ſpiritually, in his own pure eternal Life and Power; and the Precious Effects of his coming are made manifeſt in many hearts, bleſſed be his name. Yet he is further to appear in his Glory and pure brightneſs, and ſo we wait further for his appearance, both in our own hearts, and in the hearts of the Children of Men. We have met with our Beloved. Our God, whom we waited for, hath appeared. The Son of Righteouſneſs hath ariſen with healing under his Wings, and we have felt Vertue and healing from him, and cannot but rejoyce and teſtifie of his Salvation.

And what further manifeſtations of himſelf he hath yet to give forth, we are ſure to partake of, being formed by him in ſpirit, and found in that wherein he appears, and from whence his glory ſhines. O that all, that *Love* the Lord Jeſus Chriſt in any meaſure of ſincerity, did know the way of the Goſpel; which is in the Spirit, Light, Life and Power, which is eternal even in the Grace and Truth which is in him! And his Kingdom, which is ſpiritual, and not of this World, cannot be ſhaken by this World (nor his Mount *Sion* removed) but is able to ſhake all Nations and Kingdoms which kiſs not the Son, but oppoſe him. Bleſſed are they who are turned to the Light of his Spirit, and who therein kiſs and obey him.

II.

Some Queries *Concerning the Spirit of Chriſt, or the Spirit of the Father (it being one and the ſame Spirit) for thoſe who take themſelves to be Chriſtians (and under the Goſpel-Diſpenſation) to conſider and examine themſelves by, that they may not be deceived either concerning their Preſent Eſtate here, or the Eternal Eſtate of their Souls hereafter, ſeeing the Apoſtle ſo expreſly ſaith,* If any man hath not the Spirit of *Chriſt*, he is none of his, *Rom.* 8.

Quer. 1. DOſt thou know the holy Spirit of the Father? Thou mayeſt have read ſomwhat concerning it, and have apprehenſions in thy mind about it: but doſt thou truly know what it is, by its inward appearances and operations in thine own heart?

Quer. 2. Haſt thou received Gods Holy Spirit into thy heart? Haſt thou let in Chriſts Spirit, when he hath knocked at the door of thy heart, and received him? For he that is a true Child, moſt naturally breatheth and cryeth for the Fathers Spirit; and the Father alſo moſt naturally giveth his Spirit to them, that truly and

rightly ask it of him, *Luk.* 11. 13. and you muſt thankfully receive the Comforter, the Holy Spirit, when the Father gives him,

Quer. 3. Doth the Spirit of Chriſt dwell in thee? Hath the ſtronger man caſt the ſtrong man out of thee, and taken poſſeſſion of thy heart, and doth he dwell therein? then thou mayeſt truly ſay, that thou art built up by God, an Habitation for him, in the Spirit. Then thou art waſhed and cleanſed by him from thy filthineſs: and luſts or vain thoughts do not lodge in thee. For the Holy Spirit of Chriſt will not dwell, where ſuch things lodge: but come out from among them, and be ye ſeparate, and touch not the unclean thing, and I will receive you and be a Father to you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty, in whom I will dwell and walk, 2 *Cor.* 6. 15, 16, 17.

Quer. 4. Doth Gods Spirit lead thee into all truth that thou needeſt know and walk in? Art thou a true Child, depending upon and guided by the ſpirit of the Father? Canſt thou not ſee thy way, but as he maketh it known to thee? Art thou a follower of the ſpotleſs Lamb, in the ſame ſpirit wherein he walked? If it be thus with thee, then art thou a Child of God indeed.

Quer. 5. Doſt thou live in the Spirit? Doſt thou feel the Spirit of God to be a Fountain of Life, from whence Life ſprings up into thee daily? Doſt thou witneſs that Scripture fulfilled in thee, *He that believeth on me*, as the Scripture hath ſaid, *Out of his Belly ſhall flow Rivers of Living Water*? Haſt thou received the living Water from Chriſt? and is that Living Water become a Well of Life in thee?

Quer. 6. Doſt thou walk in the Spirit, in the Life thereof, in the newneſs thereof ſpringing up in thy heart? Doſt thou know the difference between walking in the oldneſs of the Letter, and in the newneſs of the Spirit?

Quer. 7. Didſt thou ever learn of the Father, to know Chriſt? And didſt thou ever learn of Chriſt, to know the Father? and hath the Father indeed revealed the Son to thee, and the Son indeed revealed the Father to thee? Or art thou yet only in the dead and dry Notions, or barren comprehenſions about theſe things?

Quer. 8. Doſt thou know how the Letter killeth, and how the Spirit quickeneth and maketh alive? and art thou made alive by the Spirit and born of the Heavenly Water and Spirit, and ſo become ſpiritual as the Scripture teſtifieth, *That which is born of the Spirit, is Spirit.*

Quer. 9. Art thou come under the Miniſtration of the Spirit? Doſt thou know what the Miniſtration of the ſpirit is? or doſt thou only know what the Letter ſaith concerning the Miniſtration of the ſpirit, but art altogether ignorant of the Miniſtration it ſelf?

Quer. 10. Doſt thou know what the Law of the Spirit of Life in Chriſt Jeſus means? Haſt thou ever received this Law; the Law of the New-Covenant; the Holy Law of Life written in thy heart by the finger of God's ſpirit? for the ſame ſpirit that wrote the Law of the Letter in Tables of Stone, writeth the Law of the Spirit in the fleſhly Tables of the heart.

Quer. 11. Doſt thou not grieve the Holy ſpirit, nor quench it, nor deſpiſe the Prophecyings thereof in thine own heart? For Chriſt is a King, a Prieſt, a Prophet: and he Miniſters in his Sanctuary, in his Temple (which the Holy renewed heart is) in and by his ſpirit.

Quer. 12. Doſt thou know what the Anointing is? Art thou Anointed therewith? And doth thy whole ability lye therein, in ſo much as that thou art daily ſenſible thou cannot do any thing of thy ſelf, but ſtill findeſt a working in thee both to will and to do that which is right in his eyes of his own good pleaſure?

Quer. 13. Did thy Religion begin in the ſpirit? in the living Miniſtration of the New-Covenant? Did thy Knowledge begin ſo; to wit, in feeling God opening thy heart by his Spirit, and giving thee the underſtanding whereby thou mighteſt know him? Did thy Faith begin in his Power, and doth it ſtand in the ſame Power to this day? O that men were ſenſible what is the right Religion, and of the inward appearance of Gods holy Arm and Power, which alone can redeem, and ſave the ſoul out of the hands of its Enemies?

Quer. 14. Doth thy Worſhip ſtand in the ſpirit, and inward Life of Truth in thy heart? Art thou ſuch a Worſhipper as the Father hath ſought out and made

ſo?

ſo? or art thou a Worſhipper of thine own or other mens making? And doſt thou keep within the Limits of the living and ſpiritual Worſhip, and not tranſgreſs the Law thereof?

Oh, who would be miſtaken and deceived about ſuch weighty things as theſe, of ſo great neceſſity and Concern? Who would miſs of Gods ſpirit, and of the Law and Covenant of Life in Chriſt Jeſus, and be only in a dream concerning theſe things, without the true, demonſtrative knowledge, poſſeſſion and enjoyment of them?

III.

Of the true Way (the Way of Holineſs, the Way of Life) and of the true Teaching and Knowledge.

CHriſt is the Way, the only Way to the *Father*: there is not another. Now every one that will truly know Chriſt, and come to Chriſt, muſt Learn of the *Father*. It is written in the Prophets, *All thy Children ſhall be taught of the Lord; every one therefore that hath heard and learned of the Father, cometh unto me*, ſaid Chriſt. Here are two things neceſſary for every one that would come to Chriſt. One is hearing of the Father: the other is, learning, what he teacheth. *For* though a man do hear the Living Voice of the *Father*, yet if he do not learn and keep the inſtruction of Life received from him, he may be drawn aſide, before he come to the Son. But he whoſe ears are opened to hear the voice, and who feels the inſtruction of Life from the *Father*, to go to him in whom he hath placed Life: here the ſpirit of the *Father* ſecretly draws in the inwards of a mans mind and ſpirit, from that which is realy dead, to that which is truly living,

Now, when a man is come to the Son, in whom the *Father* hath placed the fulneſs of Life, then he ſhall witneſs him the way to the *Father*; and he will teach him daily of the *Father*. And here is the ſtate of true Subjection to the Son experienced, whom the ſoul muſt hear (and of whom he is to learn) in all things; who diſcovers the inward Darkneſs in mans mind, and breaks down that in him which is contrary to God, having a daily Croſs ready for that which is to be Crucified in him, whereby he ſhall dye daily to himſelf. And as he dies to himſelf, Chriſt will reveal himſelf more and more in him, and he ſhall feel the pure ſeed of Life ſpringing more and more up in him, and living in him, and he in it; in and through which he ſhall come more and more into Union and *Fellowſhip* with the *Father* of ſpirits, and the whole living Body of his Church and People.

But now, to learn of the *Father* to come to the Son, and to learn of the Son to know the *Father*, and to walk in newneſs of ſpirit before him (and not in an old dead knowledge and fleſhly underſtanding) theſe are great Myſteries, which none can learn by a litteral Conception and Comprehenſion of things; but as they are quickned, and their minds and underſtandings opened and kept open by the Lord. Therefore this is the great skill and true wiſdom, to know the Shepherd and his voice; and his manner of appearing, and to what he appears: which is to his own Sheep, to the true birth. And his way and manner of appearing to that birth, is by viſiting and reaching to it by his Power opening it, thereby giving it to ſee, hear and underſtand; but ſhutting up himſelf from the contrary nature, wiſdom and ſpirit in all men.

There is ſomewhat, which maketh a fair ſhew in the fleſhly part, as if it were of God: but God knoweth what and who are his. Now, it is for the true Children, that the milk of the word, and the Bread of Life is; and them the Lord is ſtill gracious to, and heareth all the deſires and breathings of their hearts;

them he preſerveth and viſiteth in *Egypt*, and alſo bringeth out thence. Them he leadeth through the Wilderneſs, dividing the Red-Sea before them; before them alſo he divideth *Jordan* (the River of Judgment) cauſing them to paſs through it alſo, that they may enter into the Holy Land. And their lot he defendeth in the Holy Land, in their ſubjection to the ſpirit and law of Life which rules there. But the contrary birth falleth ſhort by the Way, and cannot enter into, nor abide in that which is pure and living of God.

Now in the lowly ſeed the whole Myſtery of Life is learned, by theſe that come thither, and wait there, growing up into him who is the head: but no Leſſon of Life, and of the Truth as it is in Jeſus, is learned out of it. O how careful had men need be to know this ſeed in themſelves, and to witneſs its daily ſpringing up and growth in them.

IV.

Concerning Separation from the Spirit and Wayes of the World.

THere is a neceſſity of ſeparation from the ſpirit, wayes and worſhips of the World, by thoſe that will be the *Lords* People. The *Jews* outward were to be a ſeparated People from all other People (from their Gods, from their Worſhips) if they would enjoy the *Favour* of the Lord, and the bleſſings of the good Land. God had ſeparated them from all other Nations, and they were not to mingle with them; neither in their Worſhip, nor Marriages, *&c.* So the *Jews* inward, who are Gods gathering of ſpiritual worſhippers, out of every Nation, Kindred, Tongue and People, are to be a ſeparated and Holy People to the Lord. For when God caſt off the *Jews*, he ſought out Worſhippers in their ſtead, even for a ſpiritual Nation and Holy People of inward *Jews*, in ſtead of that outward People, outward Place of Worſhip, and outward Land, which he caſt off Now thoſe whom God ſeeks to be the new, inward and ſpiritual Worſhippers (inſtead of the litteral and outward) muſt come out of all other waies and gatherings, upon the many Mountains, to the Mountain of the Lords Houſe, and to the Place of his gathering; The command is expreſs, *Come out from among them, and be ye ſeparate, and touch not the unclean thing, and I will receive you*, &c. 2 *Cor.* 6. It is true, I ſeek you for Worſhippers, and I call you to the Goſpel Feaſt of fat things; and I will receive you, if ye come: but ye muſt firſt come out from among all the falſe wayes and falſe Worſhippers, and depart from (and not ſo much as touch) that which is unclean (the unclean Spirit, his unclean Wayes and Worſhippers) and then I will receive you, and own you as my Sons and Daughters, and be a Father to you; not elſe. Mark now; The *Jews* outward (in their Day) muſt be ſeparate from all the Heathen outward, if they would be judged and owned by God for true Worſhippers according to the Law. The Primitive Chriſtians were to ſeparate from both Heathen and *Jews* too (even their Temple, Prieſts and Ordinances, which were once of God) if they would be Worſhippers, true Worſhippers under the Goſpel, Worſhippers of Gods ſeeking. And the Chriſtians after the Antichriſtian Corruption and Darkneſs, muſt come out of *Babylon*, that is, out of all forms of Religion, and Buildings out of the Life and Power (for that is *Babylon*, the City of confuſion, which is built, ſtands out of, and practiſeth out of, the order and unity of the ſpirit) if they will be found Worſhippers in the day of Reſtoration; after the long darkneſs of the Apoſtacy, they muſt not worſhip the Beaſt (nor worſhip God, as the Beaſt teacheth and requireth: for in ſo Worſhipping, God is not Worſhipped, but the Beaſt) nor bear his name, nor receive his mark, either on their forehead or right hand, nor be of the number of his Name. Now the command is as expreſs to come out of *Babylon*, that is, to ſeparate from all Antichriſtian wayes and worſhips, as ever it was to ſeparate from the Heathen and *Jews*: and there is no being a true Worſhipper in Gods ſight, but in the true way of ſeparation from all

all false Worshippers, who worship in forms and appearances of godliness, out of the Life and Power.

Now, O how precious it is to feel God Seeking, God Gathering, God Separating, God teaching, Leading, Drawing into the Truth, and true way of Worship! For there are self-separations, which are out of the true Spirit, Life and Power. Yea God may begin the separation, and another wisdom may step in and carry it on, out of the limits of the sweet, innocent Spirit, Life and Power. O blessed is he who is separated by the Lord, from all that is not of him! But he that is but sensual, and hath not the spirit, but only by a litteral knowledge separateth himself, he differeth from others but in the outward form and appearance of Godliness, but is one in Nature and ground with these whom he separateth from. Thus the Papists and all pretended Christians (of the same spirit) who feel not the true spirit, Power and Life, are but one in the ground, how great soever their difference outwardly seem. And those that separate further and further (even to the utmost extent outwardly, or in way of appearance) being not separated by the Lord, from that nature and spirit wherein the enmity lodgeth, they are still inhabitants of one and the same City, (for the City *Babylon* is very large) and Daughters of one and the same Mother, even of the wisdom which is from beneath, which wisdom in its highest exaltation, is far beneath the nature and true excellency of the pure and Heavenly Wisdom, even in its lowest and most contemptible appearance. O blessed is the Religion, the Worship, the Separation, the Fear of the most High God, the Faith, the Knowledge which begins in the spirit and power, (even in the evidence and demonstrarion of Gods own Spirit) and which stands and abides therein! for herein are the Children of Light distinguished and kept distinct (by God Almighty, who hath made the difference) from all the Children of Darkness.

71. *about the* 12th. *Month.*

By Isaac Penington, Prisoner for the Testimony of Truth at *Reading-Goal.*

The END.

A TREATISE Concerning God's Teachings and CHRIST'S Law, with ſome other things of Weighty Importance, particularly mentioned after the Preface.

Written By **Iſaac Penington,**
Priſoner at Reading-Goal, *for the Teſtimony of Truth.*

They alſo that erred in Spirit ſhall know underſtanding, and they that Murmured ſhall learn doctrine, Iſa. 29. 24. Bleſſed be the Lord it is ſo. This Propheſie is ſenſibly and experimentally fulfiled, and fulfilling daily more and more.

The PREFACE.

CHriſt, who came from the Father, and knew the way of Truth and Life everlaſting, and was to guide men to the Father, being the only way unto him; he preached the Kingdom, and bid men ſeek the Kingdom, teaching and inſtructing them in many parables concerning it, and directing them where and how to find it.

The Apoſtles likewiſe (who ſucceeded Chriſt in the ſame ſpirit and power wherein he miniſtred) preached the ſame kingdom, declared and deſcribing what it was, and wherein it conſiſted; namely, not in Word, but in Power, (even in the Power which ſhakes all that is to be ſhaken, but cannot be ſhaken it ſelf, nor the Kingdom which is in it, 1 *Cor.* 3. 20. and *Ebr.* 12. 28.) *Nor was the Kingdom of God meat and drink (or any outward thing;) but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt,* Rom. 14. 17.

And they Preached not in vain: for the Life was inwardly revealed in many, the Power inwardly revealed, the Kingdom inwardly revealed, and the Righteouſneſs, Peace and Joy thereof felt. For ſuch as truly believe and obeyed the Goſpel, received the Kingdom which could never be ſhaken, and had an entrance miniſtred to them thereinto, according to their diligence and carefulneſs in the Truth.

Now, afterwards a great darkneſs came over, and this glorious Kingdom was again Vailed, and the Kingdom of Darkneſs & Deceit overſpread the Profeſſion of Chriſtianity: and in this time Notions and Outward Knowledges took with men, inſtead of the Life and Truth it ſelf, wherein the Kingdom and Power ſtands.

But bleſſed be the Lord, the Light of Life again ſhines out of and over the Darkneſs, and the Kingdom is again received, and the entrance into it again known; and from what is ſeen and heard (and in meaſure enjoyed and poſſeſſed) is a Faithful Teſtimony given forth. And bleſſed are they who hear the joyful ſound, for it is no leſs than the ſound of Life it ſelf, the Power it ſelf, the Goſpel it ſelf, the Spirit himſelf, manifeſting himſelf in and by ſpeaking through Veſſels, according to his Pleaſure.

Now,

Now they that receive this Light, which is teſtified of and witneſſed to, receive Chriſt; but they that deſpiſe and reject it, reject him; as will be made manifeſt in the day of the Lord, whatever men in their Wiſdom and Comprehenſions judge to the contrary, who know not, nor are able to judge of the appearances of the Lord, or of the Glory of this diſpenſation.

For this diſpenſation is indeed moſt Precious, Glorious and Living, being a diſpenſation of the Seed and Power of Life it ſelf, whereby God *tranſlateth out of Darkneſs and the Regions thereof, into the Kingdom of his dear Son, and into his glorious Image. Which,* Reader, *not that thou maiſt have only Notions concerning, but mayeſt really come to partake of, is the end of my giving forth theſe things following, which Sweetly, Freſhly, Livingly and Powerfully ſprang up in my heart for thy ſake, and are in great Love Preſented to thy View;*

By a Sufferer for the Truth which lives in him, and in which he lives, through the tender Mercy of the Lord, and to the Glory of the Riches of his Grace,

J. P.

I.

Concerning God's Teachings.

It is Written in the Prophets (ſaid Chriſt) *they ſhall be all taught of God. Every one therefore that hath Heard, and hath Learned of the Father, cometh unto me,* Joh. 6. 45. For the Prophets indeed had ſaid, *All thy Children ſhall be taught of the Lord, and they ſhall all know Me, from the Leaſt of them to the Greateſt of them.*

NOw, whoſe Children are they, which ſhall all be taught of the Lord? and which are them, which ſhall all know the Lord, by the teachings of his Spirit, from the leaſt to the greateſt? Are they not the Children of the free Woman, the Children of the *Jeruſalem* which is from above, which is the Mother of all that are truly Living? Now all her Children the Father of Life begets, and taketh care to teach them the true, pure, heavenly, living Knowledg: ſo that they indeed know the Lord, being taught by the anointing ſo to do; and they indeed know Chriſt, the Father revealing him to them. For none knows the Father but the Son, and none knows the Son but the Father, and he to whom the Father reveales him. *Fleſh and Blood hath not revealed it to thee, but my Father which is in Heaven* (ſaid Chriſt to Peter, Mat. 16. 17.) And it pleaſed God to reveal his Son in me, ſaid *Paul, Gal.* 1. 15, 16. And how did *Paul* preach Chriſt among the Gentiles? Did he not preach him as a Myſtery hid from Ages and Generations, which none but the Father could reveal and make manifeſt? And when he is known and made manifeſt, is he not known within, revealed within, made manifeſt within? *Col.* 1. 26, 27. and 1 John. 1. 2. Mark. *The Life was manifeſted*: thus they came to know Chriſt. And if they will bring others to the Knowledg of Chriſt, they muſt bring them to the manifeſtation of the ſame Life, and ſhew unto them that Eternal Life which was with the Father, and was manifeſted unto them, *ver.* 2. Now that they might do thus, they were to preach the Light to them (even this meſſage that God is Light, and in him is no darkneſs at all, *ver.* 5.) and to turn them to the Light (*Acts* 26. 18.) in which alone men

men can ſee and receive the Life which is Eternal. Men may know, or comprehend many things concerning the Meſſiah, from the Letter: but they can only know the Meſſiah himſelf, in the Light which he ſhines into their hearts, and ſent his Apoſtles to direct and turn their minds to. For they directed them to the Word within, Light within, Life within, Spirit within: to feel after the manifeſtation of God within, which was communicated to the very Gentiles, *Rom* 1. 17. and ſo *Paul* directed the Gentiles to ſeek after and find God nigh, and not afar of, *Acts* 17. 27. O this is pretious, to find and feel God near, Chriſt near; in his Light to ſee Light, in his *Life* to feel and enjoy *Life*. For here (in the Place of darkneſs, in the place of Sin and Death, in the place where Dragons lay, *Iſa* 35. 7.) is the redeeming Power to be felt, and the deliverance of the Soul experienced by thoſe that truly believe.

The Scribes and Phariſees had a knowledg that the meſſiah was to come: but how came they by it? why, they had read ſo in the Letter of the Scriptures. The Profeſſors of this age have a knowledg that Chriſt is come: how came they by that? why, they have read ſo in the writings of the Evangeliſts and Apoſtles. But who hath believed the report of *Life* now, and to whom is the Arm of the *Lord* (which is now ſtretched forth) revealed? who hath heard and learned of the Father to know the Son, and ſo to come to him, even from the inward Revelation of his Spirit, and from the inward *Living* knowledg which is thereby? *Every one therefore*, (ſaith Chriſt) every one of theſe Children, every one that is taught of God, (becauſe of what they have heard and learned of the Father) cometh to the Son. Now every one that is thus drawn, and thus cometh, Chriſt receiveth, and giveth to all ſuch Eternal *Life*: and they know him who giveth them Eternal *Life*, and who preſerveth and maintaineth *Life* in them. Others have but a notional knowledg of him; but do not indeed know him that is true, nor are in him that is true, even in his Son Jeſus Chriſt, who is the very God and *Life* Eternal, 1 *John* 5. 20.

And ſo they that are taught of God, learn of him to repent from dead works, and do repent them thereof: whereas others through hardneſs of heart do not ſo much as diſcern which are dead works, which not, in matters of worſhip. Others do not know the true difference, between that which is dead and that which is *Living*: but death (unknown to them) lives and reigns in their very knowledg and apprehenſions of things; ever in their faith, in their duties, yea in all they believe and perform to God. For as *Paul* was alive without the Law once, even when he walked according to the Letter of the Law blameleſs; ſo all ſorts are now dead, in the midſt of all their Knowledges and practiſes from the Letter (how much alive ſoever they may ſeem to themſelves therein) till they come to the miniſtration of the ſpirit. For the Letter killeth, but the ſpirit quickeneth or giveth Life, 2 *Cor.* 3. 6. and *ver.* 3. This therefore is the work of a true miniſter, to beget into the ſpirit and into the Life. But ah, how little do men know what dead works are, and what it is truly to witneſs repentance from them! Men out of Gods Spirit, Light and Power, are ſo far from repenting for them, that they do not ſo much as rightly diſtinguiſh and diſcern them; but take that for living which is dead; kindling a fire of themſelves, and compaſſing themſelves about with ſparks, thinking the warmth thereof to be the true warmth. Now if men are not come to the true repentance from dead works, much leſs are they come to the true Faith towards God; and ſo are yet in their ſins, yet out of Chriſt, having never learned of the Father to come to him; and ſo are ſtill in *Egypts* ſpirit, in *Egypts* wiſdom; and in that, hold their Religion: and whenever God appears in his Spirit and Power, he will not be that to them which they expect; but a dreadful ſtroke from him will come upon all their wayes and worſhips, which are as abominable to God, as they are pleaſing to them. But alas, to what end are words to that Ear, to that Spirit, which is like the Deaf Adder, which will not hearken to the voice of the charmer, charm he never ſo wiſely! Could the Letter-learned *Scribes* and *Phariſees* hear the voice of Chriſt, in the dayes of his fleſh? Nay, they could not in that gain-ſaying ſpirit. Can the Letter-learned Profeſſors in the ſame ſpirit, hear the Voice of Chriſts Spirit now? Nay, they cannot. And they that cannot hear the voice of the ſecond

Adam,

Adam, the voice of the quickening Spirit, the voice of him who gives Life to the Soul; how can they live? and if they first receive not Life from Christ, how can they perform any Living Action to God? how can they worship in the Spirit & in the Living Truth? Who are not gathered into the Spirit & into the *Living* Truth? O that men could consider aright of these things, and wait on the Lord for the true understanding of them: for without the true Knowledg of God and Christ (without that knowledge which is Life eternal) men must needs perish. It cannot be otherwise; For the true knowledg only saves: and therefore they which have it not must needs perish.

II.

Concerning the Law of Christ.

And the Isles shall wait for his Law, Isa. 42. 4.

WHat is that Law, which the *Isles* were, and are to wait for it? Is not the Grace and Truth which comes by Jesus Christ: even the Grace in the inward parts, the Truth in the inward parts? The Law outward was given by *Moses* to the outward *Jews*: but Grace and Truth comes by Jesus Christ. That is the Law of the *Jew* inward, which the *Isles* of the Gentiles were to wait for.

The Apostle holdeth forth Christ to be the Souls master (he is the Shepherd, *Lord*, King and Bishop of the soul) to whom every one must give an account. Now what must men give an account to him of? Is it not of the Grace and Truth which comes by him? If any man hath received that, Obeyed that, Believing the sound, Report and Voice of that, and so loved and followed it; will it not be said unto him, *well done good and faithful servant*? But if any one hath neglected and despised the Grace (not improving the Talent, but improving his own Natural Abilities, while God's Talent lay wrapped up in a napkin and hid in the Earth) will not that Person be judged a slothful servant, as to improving the Talent, whatever he hath been as to improving his own Natural parts and abilities?

Now mind: If Christ be an inward, a spiritual master, what is his Law but the inward teachings of his spirit? A Prophet shall the Lord your God raise up unto you, like unto me, him shall ye hear in all things: and he that will not hear him, how secure and confident soever he may seem to himself of his state at present, yet it shall come to pass, that he shall be cut off and destroyed from among Gods People. Are not the Words, the Voice, the motions, the leadings, the drawings, the commands of his spirit the Law to all that are spiritual? Doth not he say to one go, and he goeth? and to another come, and he cometh; to another do this, and he doth it? Heres the Glory of the great Lord and King, and of the great high-Priest over the household of God; in that he giveth forth Precepts according to his holy will and pleasure, and all his sheep know his Voice and follow him, and all his Children and servants Observe and Obey him.

If we live in the spirit, let us also walk in the spirit, said the holy Apostle. Here's the limits of the Children of the new Covenant: here's the *Law* of *Life* (the *Law* of the spirit of *Life* in Christ Jesus) the *Law* of the new Covenant, written in the heart, which none can read but with the new eye. The Children of the flesh may read the *Letter*, and comprehend concerning the *Letter*, and gather Rules and Observations out of the *Letter*: but the Children of the new Covenant alone can read the Law of Life in the heart. And this *Law* 'tis the path of Life, the Path of all that are renewed by God's Spirit; which the *Jew* inward is to read diligently and to have his delight therein, and to meditate thereon Day and Night. And this *Law* is Light; true Light, pure Light, spiritual Light, yea the *Light* which is eternal and never varies; and the Commandment which

comes therefrom is a *Lamp*, which they that receive know it to be no less than *Life* everlasting: for indeed the commandments of Christ's Spirit are felt to be so. Now this Commandment, this *Law*, this *Light* shines in the Darkness at first, but afterwards out of the Darkness more and more (as it is believed, received, obeyed and walked in) unto the perfect day; see *Prov.* 4. 18, 19.

Quest. But how may I wait for, come to know and receive this Law? I am not of the stock of the *Jews* Natural, but of the *Isles* of the Gentiles: how may I meet with and receive the Law of Life from Christ, or the Grace and Truth which comes by him?

Answ. The way of receiving it, is to mind that which enlightens and renews the mind, drawing it out of the Nature and Spirit of this world, and out of the Waies, Worships, Knowledg and Customes thereof, into that which seasons it otherwise, and opens it another way. Now here the Grace is met with, here the Truth is met with, here the Spirit of Life is met with; here the inward Change is felt, and the new Law written in the heart and Spirit. And here the mind comes to prove and know what is that Good, that Acceptable and Perfect Will of God. For God is the Teacher in the new Covenant: and his teachings are here, ever in that which he renews. He gathereth into his Spirit, and he teacheth those that abide in his *Spirit*, and giveth unto them Eternal Life, Eternal Virtue, Eternal Nourishment in, and from, his Spirit. But they that may be great searchers into the Letter, and comprehenders from the *Letter*, and practisers according to their apprehensions of the *Letter* (not being gathered into nor reading in the Spirit) they miss of Eternal Life, and of the redeeming Arm and Power, and are not saved from Sin by the blood of Christ, but are yet in transgression, darkness and Death even untill now. The Lord, who knoweth all things make manifest their estate and conditions unto them, that they perish not for ever, but may learn of the Father to know the *Son*, and of the *Son* to know the Father, and come to witness true Life manifested in their own hearts, that they may have fellowship with the Father and *Son* therein. For he that is not turned from Darkness, unto Light (from the Darkness within, in his own heart unto the Light which God causeth to shine there) doth not yet know Christ Livingly and savingly: but is only in the Notions and comprehensions concerning him, which cannot save. For it is the *Life* and Power of the *Lord Jesus Christ*, inwardly revealed against the Power of Sin and Death, which is alone able to save therefrom.

Now consider with your selves (all who would not be deceived in this matter) have ye known this *Law?* have ye received it in measure, and do ye wait to know and receive it daily more and more? Then are ye Christians indeed, and in the house of *Jacob*, which walk in the Light of the Lord, and in the Light of the holy City, whose Light the Lamb is. But without this Law, without this light, without the inward writing of God's Spirit in your hearts, ye cannot be inward *Jews*, nor Children of the new Covenant.

These are weighty things, and to be considered weightily and weighed in the ballance of the Sanctuary. O wait to know what it is to go into the Sanctuary, and to weigh things there, in the Ballance thereof, which exactly and infallibly weigheth and determineth what ever is brought thither. For, of a truth, ye cannot understand any Scripture aright, which treateth of any *Spiritual* and heavenly Mystery, but as ye are taught of God to bring it unto the Ballance of the *Sanctuary*, and to weigh it there: where all your own apprehensions, meanings, and conceptions will fall, and the mind and intent of God's Spirit be alone owned and justified. Ah, what a vast difference there is, between weighing men's apprehensions and conceivings upon *Scriptures* in the ballance of their own understanding, and weighing them in the true ballance! In the former are all the erring judgments: but in the Latter is the true, unerring judgment of God's own Spirit, in the light which is Eternal, which judgment will stand for ever?

III.

A brief Relation concerning my ſelf in Reference to what hath befallen me in my purſuit after Truth.

I Was acquainted with a ſpring of life from my Childhood, which enlightened me in my tender years, and pointed my heart towards the *Lord*, begetting true ſenſe in me, and Faith and Hope, and Love, and Humility, and Meekneſs, &c. ſo that indeed I was a wonder to ſome that knew me, becauſe of the favour and life of Religion which dwelt in my heart, and appeared in my Converſation.

But I never dur'ſt truſt the ſpring of my Life and the ſpringings up of Life therefrom: but, in reading the *Scriptures*, gathered what knowledg I could therefrom; and ſet this over the ſpring and ſpringings of Life in me, and indeed judged that I ought ſo to do.

Notwithſtanding which, the Lord was very tender and merciful to me, helping me to pray, and helping me to underſtand the *Scriptures*, and opening and warming my heart every day.

And truly, my Soul was very near the *Lord*, and my heart was made and preſerved very low and humble before him, and very ſenſible of his Rich *Love* and Mercy to me in the *Lord Jeſus Chriſt*: as I did daily from my heart cry Grace, Grace unto him in every thing my *Soul* received, and partook of, from him.

Indeed I did never look to have been ſo broken, ſhattered and diſtreſſed, as I afterwards was: and could by no means underſtand the meaning thereof, my heart truly and earneſtly deſiring after the *Lord*, and not having the ſenſe of any Guilt upon me. Divers came to ſee mee, ſome to enquire into, and conſider of my condition; others to bewail it, and (if poſſibly) adminiſter ſome relief, help and comfort to me: and divers were the judgments they had concerning me. Some would ſay, it was deep melancholy. Others would narrowly ſearch and enquire how and in what manner, and in what way I had walked; and were jealous that I had ſinned againſt the *Lord*, and provoked him ſome way or other, and that ſome Iniquity lay as a load upon me. But after through converſe with me they would ſtill expreſs that they were of another mind, and that the hand of the *Lord* was in it, and it was an eminent caſe, and would end in good to my *Soul*.

At that time when I was broken and daſhed to pieces in my Religion, I was in a congregational way: but ſoon after parted with them, yet in great love: Relating to them how the hand of the Lord was upon me, and how I was ſmitten in the inward part of my Religion, and could not now hold up an outward form of that which I inwardly wanted, having loſt my God, my Chriſt, my Faith, my Knowledg, my Life, my All. And ſo we parted very Lovingly, I wiſhing them well, even the preſence of that God, whom I wanted, promiſing to return to them again, if ever I met with that which my Soul wanted, and had clearneſs in the Lord ſo to do.

After I was parted from them, I never joyned to any way or people, but lay mourning day and Night, pleading with the Lord why he had forſaken me, and why I ſhould be made ſo miſerable through my Love to him and ſincere deſires after him. For truly I can ſay, I had not been capable of ſo much miſery, as my Soul lay in for many years, had not my love been ſo deep and true towards the Lord my God, and my deſires ſo great after the ſenſible injoyment of his Spirit, according to the promiſe and way of the Goſpel. Yet this I can alſo ſay, in uprightneſs of heart: It was not gifts I deſired to appear and ſhine before men in; but Grace and Holineſs, and the Spirit of the Lord dwelling in me to act my heart by his Grace, and to Preſerve me in holineſs.

Now indeed, the Lord at length had compaſſion on me and viſited me, though in a time and way wherein I expected him not: nor was I willing (as to the

Natural part) to have that the way, which God ſhewed me to be the way. But the Lord opened my eye, and that which I knew to be of him in me cloſed with it and owned it, and the pure Seed was raiſed by his Power, and my heart taught to know and own the Seed, and to bow and worſhip before the Lord in the pure Power, which was then in my heart. So that, of a Truth, I ſenſibly knew and felt my Saviour, and was taught by him to take up the Croſs, and to deny that Underſtanding, Knowledg and Wiſdom, which had ſo long ſtood in my way: and then I learned that leſſon (being really taught it of the Lord) what it is indeed to become a fool for Chriſts ſake; I cannot ſay but I had learned ſomwhat of it formerly: but I never knew how to keep to what I had learned, till that day.

And then God ſhewed me (by degrees, as he nurtured me up in the heavenly ſenſe and experience of his Spirit) the workings of the good in me and the workings of the ſubtilty: and how himſelf had in time paſt taught me to pray, and to underſtand the Scriptures, and to believe in his Son, and know ſome things aright: but withall, how a knowledg and underſtanding of another Nature had crept in, and gained ground upon me (which inneed I knew not how to diſtinguiſh throughly from the other and watch againſt) and ſo the Truth came not to live in me, nor I to live in that, according to the earneſt deſire and Travel of of my Soul.

But now, of a truth, by this Bleſſed viſitation of the everlaſting Goſpel, the Lord hath at length brought me back to the ſame ſpring I was acquainted with at firſt, and joyned my heart in true ſenſe and underſtanding to it: ſo that the Life that I live is by the ſpringing up of Life in me, and I know the Lord my God by being daily taught by him ſo to do, and I love him by feeling my heart Circumciſed and Conſtrained through the New Nature thereunto: and truly it is not Natural to the Good Seed in me, and to my Soul in and through the ſame to truſt my Father, and to ſuffer any thing that he requires of me, who freely giveth me both to do and to ſuffer; for indeed I live not of my ſelf, but by a continual gift and quickening of Life in my heart.

And, O that others alſo could come to hear the teſtimony of Truth and Life from God's holy Spirit, and be turned thereby to the pure Principle and Spirit of Life it ſelf (which many formerly had a true taſt of, but are now turned aſide to another Nature and Spirit, though they themſelves know it not) that they might witneſs the Goſpel-Power, and know the Spiritual and heavenly *Jeruſalem*, and ſuck at her breaſts and be dandled on her knee, who is the Mother and bringer up of all that are truly Living.

IIII.

A Queſtion about preaching the everlaſting Goſpel, anſwered.

Queſt. HOw is the everlaſting Goſpel (wherein Chriſt is truly made known, and Salvation really witneſſed in the hearts of thoſe that receive it) preached at this day; how hath the Lord appointed it to be preached, and how is it preached, and how may men come to hear it, that their Souls may live? Are, not they bleſſed that hear the joyful ſound thereof? Are not they wretched and miſerable, and blind and naked, who miſtake and miſs concerning that ſound of it, which it pleaſeth the Spirit of the Lord to give forth in this day?

It is wonderful to conſider how the Truth, the Goſpel, the Life, the Power which ſaves, is one and the ſame in all Ages and Generations; and yet ſtill hid from the wiſe, prudent, profeſſing eye, in every Age and Generation.

Now let me ſpeak a few words to this thing; not only from what I have felt in my heart, but have alſo read in the Scriptures of Truth.

Anſw. The Goſpel, after the Apoſtacy, is thus to be Preached, *fear God and give Glory*

Glory to him, for the hour of his Judgment is come: and worſhip him that made Heaven and Earth, &c. *Rev.* 14. 6, 7. He that knoweth the preacher that Preacheth this, he that hath heard this preached in his own heart, he that hath met with that fear which Gods Spirit teacheth and giveth, he that hath known the hour of Gods Judgment, and had the Axe laid to the Root of the corrupt Tree, and hath been taught by the Son to Worſhip the Father in *Spirit* and Truth; he hath without doubt met with the Goſpel, the Everlaſting Goſpel: and if God require of ſuch an one, and aſſiſt him by his ſpirit and power to Preach this to others, he is a Preacher of the Everlaſting Goſpel, and an able Miniſter of the New Teſtament, not of the Letter, but of the Spirit. But all ſhould take heed of Preaching their own Formings and Conceivings upon the Letter (as too many do in this day who Reproach, Revile and Perſecute the Life and Power,) for that falls ſhort of true Preaching the Letter.

O that theſe things were weighty upon mens ſpirits, that they might learn aright to ſearch and underſtand the Scriptures, and know how the Father hath revealed the *Son* in this day, and how to come to him to receive Life from him: for many (who ſeem knowing) through Ignorance miſtake in this matter, and ſo run on in their own Wills, Wiſdoms and Comprehenſion, of things, and miſs of the drawings of the Father, & ſo come not aright to the *Son*; but only according to what they themſelves imagine and apprehend, from what they have gathered & conceived upon the Scriptures.

God, who commanded Light to ſhine in this outward world hath judged it neceſſary to cauſe the Light of his Spirit to ſhine inwardly in mens hearts: and this gives the knowledg of the Scriptures, and the true ſenſe and diſcerning of inward and Spiritual things; yea here the Son is known, and his blood felt cleanſing, which without the Scriptures do not make manifeſt, but in this the Scriptures are a clear and Faithful record of, and teſtimony to. Men had need take heed how they read and how they underſtand the Scriptures (in what Light, in what Spirit;) for it is eaſy erring, but without the preſence and guidance of God herein, men cannot walk ſafely. And truly it is great preſumption in any man to read the Scriptures boldly, without fear and reverence to him who is the Author of them, or to put any of his meanings and conceivings upon God's Words; which it is hard for him to forbear doing, who readeth them in the liberty of his own Spirit, out of the Light of God's Spirit, which is the limit and yoke of the true Readers and Underſtanders of the Scriptures.

V.

Concerning Chriſt's *Miniſtry or Prieſt-Hood.*

CHriſt is made by *God* a Miniſter or High-Prieſt, over the Spiritual *Iſrael* of *God*, *Not after the Law of a Carnal Commandement, but after the Power of an endleſs Life* (as *Heb.* 7. 16. and *Chap.* 8. 2.) and he Miniſters with his Spirit and Power unto, and in all his. So that he that knows *Chriſt*'s Miniſtry, knows the Power, the Life, the Spirit in which he Miniſters: But he that is not acquainted with theſe, is yet to learn to know *Chriſt* aright, and to believe in him unto Life and Salvation, which are Wrapped up, Comprehended, Revealed, and Communicated in the Power wherewith he Miniſters. For the very beginning of *Chriſt*'s Miniſtry, is in the Spirit and Power of *God*, whereby he Redeems out of the Spirit and Power of Satan: and to this Men are to be turned, if they will Witneſs Salvation by *Jeſus Chriſt*; even to the Light and Power of *God*'s Holy Spirit, which breaks the Darkneſs, and Strength of the Kingdom of Satan in the Heart. For indeed, all litteral Profeſſions, Beliefs, Knowledges, and Practiſes, out of the Life and Power, Satan can Transform himſelf into, and uphold, and maintain his Kingdom under, in the Hearts of Men: but the inward Light, and Power of Life breaks it, where the Minds of People are by the Spirit of the *Lord* turned thereto, and Subjected under its Rule and Government.

VI.

Concerning the True Knowledge of Chriſt.

IT was ſaid in the Time of the Prophets, under the Miniſtration of the Law, that *The Prieſt's Lips ſhould keep Knowledge, and they* (that is, the outward *Iſrael, Iſrael* after the Fleſh) *ſhould feel the Law at his Mouth; for he is the Meſſenger of the* Lord *of Hoſts*, Mal. 1. 7. And, Doth not *Chriſt* our High-Prieſt, and Apoſtle of our Profeſſion, keep all his Peoples Knowledge? And, Are they not all to ſeek the Law of Life, the Law of the New-Covenant at his Mouth? Is not he the Meſſenger of the Covenant, who brings Tidings of the Covenant of Life and Peace; and muſt not the Soul that will Live, hear him? *Iſa.* 55. 1, 2, 3. Is not he the ſealed, and ſent One of the Father, to open the blind Eye, and to bring the Priſoner out of the Pit? Is not he the Shepherd of the Spiritual Flock? Are not ſuch as are called out of the World (and Sanctified by him) his Sheep? And are not all his Sheep to hear his Voice, and follow him? Is not he the Prophet like *Moſes*, appointed by *God*, for all the Spiritual *Iſrael* to hear in all things? (Is not his Spirit to Teach, and Lead into all Truth? Can any elſe Lead into Truth? or can any come into Truth, unleſs they be Led?) And they that will not hear the Voice of his Spirit in theſe latter Days (ſeeing *God* in theſe laſt Days ſpeaketh by his Son, and ſaith to all the true Diſciples, and Followers of the Lamb, *Hear ye Him.*) Are they not to be cut off from the Comforts of his Spirit, from the pure Refreſhments of his Spirit, from the Life of his Spirit, and from the Living *Iſrael*, and ſo to be Numbred among the Dead and Unredeemed?

Chriſt ſaith, *I am the Way, the Truth, and the Life.* It is he alone that is the Living Way, which Leads to the Father. Now, How is *Chriſt* the Way to the Father? How is he the Truth? How is he the Life? Is he ſo by any litteral, and outward Knowledge of him: or, by the Inward, Spiritual, and Living Knowledge of him? They that know his Spirit, know the Way; and they that walk in his Spirit, walk in the Way: this is moſt certain. They that walk not in the Oldneſs of the Letter, but in the Newneſs, and Life of the Spirit, they walk in the New, and Living Way. How is the Letter Old? and how is the Spirit New? How is *Chriſt* known after the Fleſh, and ſo to be known no more? And, How is he known after the Spirit, and ſo to be known for Ever? Man is but Fleſh, and his Knowledge and Underſtanding of things of his own fetching, from the litteral Relation and Deſcriptions of them, is but the Knowledge of the Fleſhly part: but there is a New Eye, a New Underſtanding, a New Heart and Mind, to which the Father Reveals him: and that Knowledge which this New Birth Receives of the Father, that is Spiritual, True, Pure, Heavenly, Living Knowledge. And ſo the Children of the Kingdom are to dwell in that Light, wherein the Father Reveals the things of the Kingdom: and this differenceth them from all the litteral knowers of the things of *God*, upon the Face of the Earth. Now this is it, which ſatisfieth my Heart, concerning my Knowledge of the Things of God; even that I have ſo Learned to know Chriſt, and to Believe in him (and to repent from dead Works, and to Obey him, and Suffer for him) as I could never have Learned, unleſs the Father himſelf had Taught me. And now ſeeing, and partaking of the Difference, I cannot but Teſtify againſt all Dead Teachings, unto the Spirits Teaching, which is Living: knowing aſſuredly, that no other Teaching or Learning the things of God will amount to true Knowledge, or be owned in the Day of the Lord, but that which is of, and in the Spirit.

VII.

A few Words more Concerning the Right Way of Knowing, as it is Witneſſed unto, in the Scriptures, and Experienced in the Hearts of thoſe that Truely, and Livingly Know the Lord.

Wiſdom is Juſtified of her Children, ſaid Chriſt, *Mat.* 11. 19. Now, Who is Wiſdom? What is Wiſdom? Is it not the Heavenly Mother of all the Living? It is the Spirit which begets all, who are truly Begotten to the Lord? Now, Where, and into What doth he Beget them? In the Earthly Nature, in the Earthly Wiſdom, in the Earthly Spirit; or out of it, in, and into that which is Heavenly.

Now, all that are of this Heavenly Begetting, and Birth, they know (own and juſtify) that Wiſdon, wherein they are Begotten. They juſtify the Nature of Truth, the Light of Truth, the Life of Truth, the Power of Truth, the Appearance of Truth in their Age and Generation. The falſe Birth will own, and juſtify the Words of Truth which were formerly ſpoken, and the former Appearances thereof (as the Scribes and Phariſees did *Moſes*, and the Prophets, who denyed Chriſt, who was Truth, and ſpake Truth beyond them:) But the True Birth knoweth, and juſtifieth the preſent Words, and the preſent Appearances of Truth, which the falſe Birth ſtill ſlighteth and deſpiſeth.

If any Man therefore will judge aright, concerning the things of God, he muſt be ſure to be of the true Birth (a Child of the true Wiſdom) and that he keep to that Nature, Spirit, and Birth, to which God giveth the diſcerning. For there is an eye of diſcerning, and way of diſcerning, which is a Gift: and he that will know aright, and judg aright, muſt keep to the Gift of Light, the Gift of Grace, the Gift of the Spirit, the Gift of the Holy Anointing; and be watchful, and careful to judg in it, and take heed of judging out of it. For though a Man be come to a Spiritual State, and hath Received the Gift of Grace, Knowledg, and Diſcerning: yet if he be not watchful to keep to the Gift, he may eaſily err, and judg amiſs.

VIII.

Concerning Chriſt's *Righteouſneſs, which is the Righteouſneſs of all his Saints.*

Chriſt is the Head, his Saints the Body: and they do not all partake of one Nature, one Spirit, one Vertue, one Life, one Righteouſneſs? Doth not Chriſt give them of his own Righteouſneſs, even of the Righteouſneſs which his Father gave him? And is not that Righteouſneſs which Chriſt giveth them, their Righteouſneſs? What was Chriſt's Righteouſneſs? Was it not the Righteouſneſs of God Revealed in him, Communicated to him, and made his? And what is their Righteouſneſs? Is not the ſame Righteouſneſs Revealed in them, Communicated to them, and made theirs, in, and by Chriſt? Are not they made partakers of the Divine Nature, in, and through him, and made the Righteouſneſs of God in him? Chriſt Truſted his Father, and Obeyed his Father in all things. Now was not that an effect of the Righteous Nature, and Spirit of his Father in him? *He became Obedient unto Death, even the Death of the Croſs.* And, O how

was

was his Father pleaſed therewith! Did not he ſay to him, as to *Abraham* in the like caſe? *Becauſe thou haſt done this thing, in Bleſſing, I will Bleſs thee, and in Multiplying, I will Multiply thy Seed, and thou ſhalt ſee of the Travel of thy Soul, and be ſatisfied:* For thou ſhalt not only gather the *Diſperſed of* Iſrael, but *Inherit the Gentiles* alſo, *And have the uttermoſt parts of the Earth, for thy Poſſeſſion.*

Conſider now ſeriouſly, in God's Fear; Is Chriſt's Obedience to the Law of *Moſes*, the Saints Evangelical Righteouſneſs? Or is his Righteouſneſs Revealed in them, from Faith to Faith? Was his being Circumciſed Outwardly, their Circumciſion? Or is his Inward Circumciſing them, their Circumciſion? Which of theſe is the Goſpel-Circumciſion: the Circumciſing of his Fleſh Outwardly, or the Circumciſiing of their Hearts Inwardly? Again, Was his being Outwardly Baptized, their Baptiſm? Or is the Inward Baptiſm of the Spirit, the Goſpel-Baptiſm? Doth he not fulfil the Righteouſneſs of the Law of the Spirit of Life in them, who believe in his Spirit and Power, and walk not after the Fleſh, but after the Spirit? Was not Chriſt juſtified in the Spirit? And are not all his juſtified in the Spirit alſo? Whatſoever is of God, whatſoever is Wrought in God, doth not God Juſtify? Is not the Perſon here Juſtified, the Faith Juſtified, the Works Juſtified with the Juſtification of Life, and of God's Holy Spirit, from whence they proceed? And here Chriſt's Words are verified, *He that doth Truth, cometh to the Light, that his Deeds may be Manifeſt, that they are Wrought in* God, Joh. 3. 21. And are not his Deeds then Juſtified? He that is United to the Spirit of God (and acquainted with the Spirit of God, and knows his Voice) hears, and ſees, and feels, and underſtands what God Condemns, and alſo what he Juſtifies; who never Condemns any thing that ariſeth from himſelf, and is wrought in himſelf: but only that which cometh from the Fleſh, and is wrought in the Fleſh. And here he ſees (in the True Light) what Faith is imputed for Righteouſneſs, and what *Faith* is ſhut out; and what Works are accounted Righteous, and what Works are ſhut out: and how *Enoch* Walked with God, in the Righteous Spirit and Life, and was therein Juſtified: and how *Noah* built an Ark in the Faith, being moved with Fear, and was therein with his *F*amily Saved. So *Abel* Sacrificed in the *F*aith, *By which he obtained Witneſs, that he was Righteous*, God *Teſtifying of his Gifts*, Heb. 11. 4. *Mark*, his Sacrifice, his Gift came from a Righteous *S*pirit, and ſo the Righteous God Teſtified of his Gift: and ſuch are all the *S*acrifices now, that are Offered up in God's *S*pirit, and in the True *F*aith. And ſo he alſo ſeeth how *Abraham* (the *F*ather of the *F*aithful) was *Juſtified by Works*, Jam. 2. 21. and how God was pleaſed with him, becauſe he had done that thing, of Offering up his only *S*on at God's Command. Alſo *Phinehas* his Zeal for the Lord, in Executing Judgment, was highly eſteemed of the Lord, and *Was counted to him for Righteouſneſs, unto all Generations for evermore*, Pſal. 106. 30, 31.

But Alas! How do Men miſtake about the Righteouſneſs of Chriſt, about the Goſpel-Righteouſneſs; and in effect, make it but the Righteouſneſs of the Law, but the Righteouſneſs of the Old-Covenant, performed in the perſon of another for us, and imputed to us? Whereas it is the Righteouſneſs of another Covenant, even of the New and Living Covenant, which the Lord Jeſus Chriſt Worketh, both in us, and for us. Now whoever receiveth this Righteouſneſs from him, and is Cloathed with it by him, he findeth it to be the Righteouſneſs of the Goſpel, the New and Living Righteouſneſs, the True and Everlaſting Righteouſneſs, both of the *F*ather and *S*on, which the *S*ouls of thoſe that truly believe, partake of in them, and with them.

Now conſider a *S*cripture or two, to Evidence this further.

The Apoſtle ſaith, 2 *Cor.* 3. 17, 18. *The Lord is that Spirit* (the Lord Jeſus is the *S*econd *Adam*, the quickening *S*pirit) in whom the *Vail is done away*, ver. 15. And ſo the true Chriſtian (in whom the *Vail is done away*, who is come into the true liberty of the *S*pirit) *With open Face, beholding as in a Mirrour, the Glory of the Lord*, is *Changed into the ſame Image.*

Now mind: if man be changed into the heavenly Image; if he partake of Chriſts Image;

Image is he not made righteous, and become truly righteous therein? Was not the Image of the firſt *Adam* Holy and Righteous? and is not the Image of the ſecond *Adam* Holy and Righteous alſo? and are not they that are changed from the Image of Sin and Satan, into Chriſts Image, Holy and Righteous in that Image? Are they not changed from Unrighteouſneſs to Righteouſneſs? and is not this Image, whereinto they are changed, and wherein they are new created by God, their Righteouſneſs? Whoever is Ingraffed into Chriſt, is he not Ingrafted into Righteouſneſs? (Cut off from Unrighteouſneſs, and Ingraffed into Righteouſneſs; even into the Righteous Nature and Spirit of the Lamb?) And doth he not partake of the Righteouſneſs of the Vine or Olive-Tree, into which he is ingrafted? And doth not that become his Righteouſneſs? If the root be holy, then are alſo the Branches: and if the Root be Righteous, ſo are alſo the Branches: and that is the Righteouſneſs and Holineſs of the Branches, which they have from the Root.

The other Scripture is that of *Eph.* 4. 22, 23, 24. which ſpeaks of putting off the Old man, which is corrupt according to the deceitful luſts; and of being renewed in the ſpirit of the mind, and putting on the New Man, which after God is created in Righteouſneſs and true Holineſs. Mark, here's the New Creation. Now conſider well, what is the Holineſs and Righteouſneſs of the New Creation? Is not that which is put off, Old, Corrupt, Unholy, Unrighteous? is not that which is put on, New, Holy, Righteous: even the Image before ſpoken of, Chriſt the Heavenly Image, the New Man, which is created and formed in man? and then God owneth ſuch to be his People, *Iſa.* 51. 16.

No man can do that which is Righteous, but he that firſt partakes of Gods Righteous Nature and Spirit. The Tree muſt firſt be good, before the Fruit can be ſo. A man muſt firſt be renewed and made Righteous, before he can bring forth Righteouſneſs. So that he that doth bring forth Righteouſneſs, without doubt he is inwardly renewed, without doubt he is inwardly Righteous. Did the *Gentiles* do by Nature the things contained in the Law? Then without doubt, they were Partakers of another Nature than the Old Corrupt Nature, which is not ſubject to the Law of God, neither indeed can be. *Little Children, let no man deceive you: he that doth Righteouſneſs, is Righteous, even as he is Righteous,* 1 Joh. 3. 7. This is the true and weighty Judgement of Gods Spirit: and he that Judgeth otherwiſe, is deceived, and erreth in this particular; and ſheweth that he doth not yet know Gods Righteouſneſs, and Chriſts Righteouſneſs, which is one and the ſame. For, *If ye know that he is Righteous, ye know that every one that doeth Righteouſneſs is born of him,* 1 Joh. 2. 29. Mark, the New Birth precedes the doing of Righteouſneſs: and the doing of Righteouſneſs is a certain evidence of the New Birth. He that doth Righteouſneſs is Born of God: this Fruit can ariſe from no other, but the Pure, Living, Heavenly Root.

IX.

Of the Grace of the Goſpel.

THE Prophets of Old, propheſied of the ſufferings of Chriſt, and the Glory that ſhould follow, 1 *Pet.* 1. 10, 11. Now what was the Glory which ſhould follow? Was it not the ſetting up Chriſts Inward and Inviſible Kingdom in the hearts of men? Was it not Gods abundant pouring out his Spirit, and filling Veſſels therewith: ſo that the Spirit of Grace and of Glory ſhould reſt upon Believers, as it had done upon Chriſt? was it not Gods Tabernacling in men, and becoming their God, and making them his People? was it not the fulfilling the precious promiſes concerning the Goſpel-State, whereby men ſhould be made partakers of the Divine Nature (of the Heavenly Image) and be changed from Glory to Glory, by the renewing Spirit and Power? Was it not to have Fellowſhip with Chriſt, not only in his Sufferings and Death, but alſo in his Reſurrection and Kingdom:

where the Bread and Wine of the Kingdom is Eaten and Drank, and the Feaſt of Fat things partook off? Is it not a Glorious State to be tranſlated out of the Kingdom of Darkneſs, into the Kingdom of the Dear Son? and to dwell with Chriſt in the Kingdom; and ſup there with him, and he with them? to have Fellowſhip (Pure Fellowſhip, Living Fellowſhip) with the Father and the Son, that the bleſſedneſs and Joy of the Soul in the Goſpel-State may be full?

The Law was a Miniſtration of ſhadows: for under it were the various and many ſhadows of the good things to come, which were to be poſſeſſed and enjoyed in the dayes of the Goſpel. In the Law there was an outward people (the *Jews* outward) an outward Covenant, an outward Land of bleſſings, plenty and reſt; an outward *Sion*, outward *Jeruſalem*, outward Temple, outward Ark, outward Table, outward Laver, outward Candleſticks, outward Lamps, outward Oyl, outward Anointing, outward Circumciſion and Sacrifices, outward New-Moons and Sabbaths, outward Kings, outward Prieſts, and outward Victories over outward Enemies, *&c.*

But now, in the Goſpel, there is the ſubſtance of theſe things inwardly revealed, and inwardly poſſeſſed and enjoyed: even the Jew inward (the New Man of the heart) an inward Covenant of Life and Peace, an inward Land of Bleſſedneſs, of Reſt, an inward Sabbath or day of Goſpel-Reſt (which the true Believer keepeth in the Faith, not bearing any Burden, kindling any Fire, nor doing any work of the Fleſh therein) an inward *Sion*, an inward *Jeruſalem* or Holy City, an inward Temple (in which the Holy of Holyes) an inward Ark in which the Law of Life is treaſured up, inward Table, inward Laver, inward Candleſtick, inward Lamp, inward Oyl, inward Anointing, inward Circumciſion and Sacrifices, and ſolemn ſeaſons, the inward King of Glory, inward Prophet and Prieſt known, even Chriſt within, who giveth Victories and dominion over the inward Enemies, and giveth his to partake of his Kingdom, and Prieſt-hood, *Rev.* 1. 6. Yea and (by his Spirit poured out upon them) maketh his Seers and Prophets alſo, as it is written, *I will pour out my ſpirit upon upon all Fleſh, and your Sons and your Daughters ſhall Propheſy.*

Now, was not this fulfilled after the ſufferings of Chriſt in the Fleſh? (and is it not daily more and more fulfilled, as the ſufferings of Chriſt, which are yet behind, are filled up in his Body the Church?) Did not the Glory then ſucceed? Was not the Goſpel-Spirit and Power then revealed and beſtowed? and did it not bring into the Goſpel-Sate? Were not the Precious Promiſes fulfilled therein? (2 *Pet.* 1. 5, 6.) Are they not all Yea and Amen in Chriſt? Is not the Vail or Covering taken away in him? Is not the Glory Revealed in him? Is not the Lord one and his Name one in him? Is there not Glory then in the Higheſt, on Eearth Peace, and good Will among men, as well as good Will in God towards men? Where's then the Enmity and Wars; the Luſts and Fightings? Where's the envy of *Judah* or *Ephraim*, or the vexing one another here? Are not theſe things drowned in the Love and in the Peace, in the Life and in the Power which is revealed in the Goſpel-State, and ſprings up in the Goſpel-Spirit? they know not what ſpirit they are of, who would have fire come down from Heaven upon the Diſobedient and Gainſayers. To be ſure, they are not of the Goſpel-Spirit, not of Chriſts Spirit, who came not to deſtroy mens lives, but to ſeek and ſave that which was loſt, and to overcome by the overflowings of his Love and tender Viſits of the Life. And how do his Children make War in this day? Is it not with Innocency, with Meekneſs, with Patience, with Bowels of Love, with Long-ſuffering, with Truth, with Righteouſneſs, like the followers of the Lamb, like the Children of him who abounds therein? Indeed there is a Sword given, there is a threſhing Inſtrument, there are Darts and Arrows to be ſhot in the hearts of the Kings Enemies: (*Pſal.* 45. 3, 4, 5.) But it is not to deſtroy the Creature, but rather to ſmite and wound that Spirit which Captivates it, that the Creature may witneſs Deliverance and Freedom therefrom: though it is true; that they that joyn with that Spirit, muſt partake of its Judgments and Plagues, even to Deſtruction, if they ſo continue.

Now this Glory is wrapped up in the Grace which is Miniſtred by the Goſpel: and

and where the Grace is ſown, the Glory is ſown, (there is a true ſeed of the Glory) and where Grace abounds, the Glory abounds. It was ſaid concerning the firſt gathering of Chriſtians by the Apoſtles, that *great Grace was upon them all*, *Acts* 4. 33. and indeed, it was a precious and glorious ſtate, which they were gathered into and brought forth in. Now the grace is revealed again, the grace is poured forth again, the grace hath appeared, teaching and bringing Salvation again; doth it not behove every one to know it and partake of it? not to be content with words concerning the grace, but to know the grace it ſelf, receiving it from the hand of him that giveth it, and hearing the Voice, Reproofes and Inſtructions of it? *Hear, and your ſouls ſhall Live.* Whom ſhould they hear? Are they not to hear Chriſt, the great Prophet? How ſhall they hear Chriſt? Is there any other way, then by hearing his Grace teaching them? then by hearkening to the meaſure of the gift of Grace, which is by Jeſus Chriſt? *The Law was given by Moſes* (all his People, all his Children, all his Family were to come under the Law, to be governed by the Law.) *Grace and Truth comes by Jeſus Chriſt.* (All his Children, all his People, all his Family are to come under the Grace, to be governed by the Grace,) who is faithful in all his Houſe, diſpencing of his Grace and Truth to all his, as *Moſes* did of the Law (Committed to him) to all under him. So then, all that deſire to be truly Chriſtians, let them wait to know, what the Grace and Truth which Chriſt giveth is, and to partake of it and come under it: under its Teachings, under its Influences, under its Protection, under its Government (by being ſubject to it; and in every thing guided by it) that they may know what that Scripture means, in the true and weighty experiences: *Sin ſhall not have dominion over you, for ye are not under the Law, but under Grace,* Rom. 6. 14.

X.

A Queſtion Anſwered concerning real Holineſs.

Queſt. *ARe not Perſons to be really holy (really ſanctified in Chriſt Jeſus) who would be received by the Lord, and enjoy fellowſhip with him as Sons and Daughters, in the Goſpel of his Son?*

Anſw. Under the Law, that People of the *Jews* were to be ſeparated from the heathen, to be outwardly Circumciſed and cleanſed by the Water and Blood of Purifying (which ſanctifyed to the Purifying of the fleſh) and not to touch any dead or unclean thing: for any ſuch thing polluted them, and thoſe that were unclean muſt be kept without the Camp, as unfit for the holy Communion with God and his people, till cleanſed.

Now what did this ſignify? Did it not ſignify that pure and clean ſtate inwardly, which God requireth under the Goſpel? Did it not ſignify the inward Circumciſion of the heart and ſpirit before the *Lord*, and the cleanſing of the Soul, Mind, and Body, before its appearing to worſhip in the inward and ſpiritual Temple? (*Heb.* 10. 22.) Is there not a *Jeruſalem* under the Goſpel, into which no Uncircumciſed or unclean thing is to enter, or appear before God there? Mark what the Apoſtle ſaith, *Heb.* 12. *Ye are not come to the Mount that might be touched*, to outward Mount *Sinai*, or *Sion* to the appearance of God there: but ye are come to the inward *Sion*, and to the City of the *Living* God the heavenly *Jeruſalem*, and to fellowſhip with God and Chriſt there, *ver* 18. and 22.

Now what is the way to this holy fellowſhip and Heavenly Communion? Doth not God himſelf preſcribe it, 2 *Cor.* 6. 16, 17. *Wherefore come out from among them, and be ſeparated, ſaith the Lord, and touch not the unclean thing, and I will receive you; I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.* For God would have a People repreſentatively holy, in the time of the *Law*, (yet not deſtitute of inward Holineſs) and he will have a People really holy in the time of the Goſpel. *He that defileth the Temple of* God, *him will* God *deſtroy:* but keep the *Temple* clean, pure, holy,

and then the holy God will dwell and appear there, according to his promiſe, *I will dwell in them, and walk in them.* And this is Eternally true, and witneſſed by certain experience among them that know the *Lord*; that if any thing that is unclean be touched, there is a defilement thereby, and there muſt be a cleanſing felt, before an admittance into the preſence of the holy God, and enjoying fellowſhip with him again.

XI.

Concerning the Law of Sin in the Fleſhly Mind, and the Law of Life and Holineſs in the Renewed Mind, and whence each have their Strength.

WHat is the Law of Sin? Who Writes it in the Mind? And, What is it, when it is Writ? *When Luſt hath Conceived, it bringeth forth Sin; and Sin when it is Finiſhed, bringeth forth Death,* Jam. 1. 15. So that the firſt beginning of Sin *Is Evil Luſt*; and the whole Corruption that is in the World, is through Luſt, 2 *Pet.* 1. 4. Now whence cometh that Luſt? Is it not begotten in the Mind, and Spirit by the Tempter? And, What is the Law, both of the Luſting, and of the Sins committed through the Luſt? Is it not the Luſtful Nature, the Luſtful Will, the Luſtful Wiſdom, the Luſtful Deſires and Paſſions, which the God of this World, begetteth in the Worldly part? So on the other hand, there is an Holy Law in the Holy, and Renewed Mind. Whence cometh that Law? Doth it not come from God? Doth it not come from the Holy One? Is it not he that blots out Satans Law, and then Writes his own Law in the Hearts of his? Now, What is his Law? Is it not of a contrary Nature to Satans Law? What God Writeth in the Hearts of his, Teaching them Holineſs, Requiring Holineſs, enlightening the Mind unto Holineſs, manifeſting the good, perfect, and acceptable Will, is not that his Law? Under the Old-Covenant the Law was at a diſtance, Writ in Tables of Stone: But under the New-Covenant the Law is nigh, Written in the Heart by the Spirit, and Power of the Lord Jeſus Chriſt. For he is King, the Inward King, the Spiritual King of his People, who cometh to reform, and amend by his Covenant, what was amiſs under the former. Now, becauſe he found under the Old-Covenant, that Laws Outwardly Written, would never bring Men into, and keep Men in Subjection to his Father: therefore, he Writeth Inwardly by his Spirit and Power, and Viſiteth with the Inward, Eternal Day, even the Day of his Power; and ſo maketh his People willing to receive the Law of his Spirit of Life, which maketh *Free from the Law of Sin and Death.* For this Law, being Inward and Spiritual, and more Powerful than the other, overcomes the other Law, even the *Law of Sin and Death* (though it be Inward and Spiritual, and Inwardly Written alſo) and ſetteth free from it; *Rom.* 6. 18. and 8. 2.

Now theſe Laws have each their Strength from him that Writes them. The Law of Sin and Death hath its Strength from the God of this World, the Prince of Darkneſs, who Ruleth in all that are diſobedient to the Spirit, and Power of Chriſt. The Law of Holineſs, the Law of Life, the Law of Faith in the Power, the Law of Obedience to Gods Holy Spirit, hath its Strength from the Holy One, from the Prince of Life and Peace. For Satan is near his Subjects, and dwells in them, to Act them, and to make his Laws of Sin, and Diſobedience forcible in them. Every Motion, and Temptation to Sin he kindles, and adds Vigour to, that he may ſet on Flame the Wicked Spirits of Men, after Sin, Vanity, Pride, Luſt, Uncleanneſs, Cruelty, and all manner of Wickedneſs, that they may draw on Iniquity, as with Cart-Ropes, and Drink it in, as the Oxe doth Water (*Jam.* 3. 6.) And the Lord alſo is near to the Soul, the King of Holi-

neſs,

neſs, the King of Righteouſneſs, and Peace is near, to give Strength to every Holy Deſire in the Heart, and to every Motion of his Spirit towards that which is Good and Holy. Hence it is, that he that truſts God's Spirit, watching to, and following the movings, and drawings thereof, finds Life flow in, Vertue, and Strength flow in, to carry on effectually, in that which the Spirit of the Lord moves to. So that, come but truly to know a Motion, to underſtand the Drawings, and Leadings of God's Spirit; Strength is never wanting to him, who giveth up in the Faith to follow the Lord, in that which he moves, and draws to. And this is the great Skill of Chriſtianity, to come Inwardly to know the Lord, to know the Inward appearances of the Shepherd, his Leadings out into the Paſtures, where Eternal Life is Fed on; and again, into the Fold of Reſt, which is no leſs than the Boſom of Love, and Life Eternal. Now the growth of the New Man, the growth of the Chriſtian State, is in the Exerciſe under the Law of Life, under the Law of the Spirit. For the Spirit Exerciſeth the Mind by his Law, and the Mind is to give up to the Exerciſe thereof, and to wait upon the Lord in it, Day and Night; finding it ſelf never without, but ſtill under the Law to Chriſt in every thing. And indeed, How can a Man do any thing aright, without the ſenſe and knowledge of this Law? How can a Man Fight aright with his ſpiritual Enemies, without underſtanding the Law of Fighting? For there is a lawful fighting, and an unlawful fighting againſt the Souls Enemies. The unlawful fighting is in the Self-will, Wiſdom, and Strength, according to ones own Apprehenſions and Conceivings, which gains no real Ground; and therefore, they that ſo fight, cannot overcome: The lawful fighting is in the Faith, in the Wiſdom, and Guidance of the Lord, in his Spirit and Power; and this is ever Succeſsful. So there is a lawful running, and an unlawful running the Race, which the Apoſtle plainly implyeth, when he ſaith, *So Run, that ye may Obtain*, 1 Cor. 9. 24. So likewiſe there is a law of prayer, a law of faith, a law of love, a law of new obedience, a law of liberty (for the liberty under the Goſpel is not boundleſs, but bounded by the Spirit) a royal law, which the King of Glory writes, and keeps living in the Heart, by which his Will is underſtood, and the Way of Life known, which never can be underſtood by any, but in thoſe in whom this Law is Written, even the Law of the New-Covenant, the Law of the Spirit of Life in Chriſt Jeſus.

Read, and Conſider this ſeriouſly: For indeed, it contains the very myſtery of Chriſtianity and Redemption. For Redemption is not by a Notional knowledge of Chriſt (it is not ſo Witneſſed by any) but by receiving, and ſubjecting to the Law of his Spirit. And mind, and wait to know and underſtand, whether this be not the Law which *David* ſpeaks of, when he ſaith, *Pſal.* 19. 7. &c. *The Law of the Lord is perfect, Converting the Soul: the Teſtimony of the Lord is ſure, making Wiſe the Simple. The Statutes of the Lord are right, rejoycing the Heart: the Commandement of the Lord pure, enlightening the Eyes. The Fear of the Lord clean, enduring for Ever: the Judgments of the Lord Truth, altogether Righteous.* Certainly the Law of the Spirit of Life in Chriſt Jeſus is all this, containing in it the Commandement which is Life Everlaſting, and the ſure Teſtimony, and all the Holy Statutes, Judgments, and Fear, which the Soul need to Learn; and is indeed perfect, and able to convert, and inſtruct perfectly the converted Soul. And here that Scripture is fulfilled, under this Holy Law of the Spirit, and Power of Life, *They ſhall not Teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord* (they ſhall not do ſo in this Covenant, under this Miniſtration, which is a Miniſtration not of the Letter, but of the Spirit) *for they ſhall all know me, from the leaſt of them, to the greateſt of them*, by the Teachings of my own Spirit, by my Writing my Law in their Hearts; by my Holy Unction, which ſhall Teach my Children, my Anointed Ones, all that they need to know, 1 *Joh.* 2. 27. *Jer.* 31. and *Heb.* 8.

Come, be not deceived about the New-Covenant; but wait to find the entrance thereinto, and to feel the Vertue thereof, and to know, and receive the Law and Power thereof, as becometh Chriſtians.

XII.

Concerning God's *Gathering Us home to Himſelf, who are a People deſpiſed and rejected of Men, and in ſcorn by them called* Quakers.

IT pleaſed the *Lord*, who is Rich in Mercy and Goodneſs, to pity our many Wanderings, and ſore Diſtreſſes; and, at length, to gather us Home to the Light and Spirit of his Son, which was the Goſpel-Standard in the Apoſtles Dayes.

Now, that by which *God* gathered us, was the Power of *Chriſt*, and the Preaching of the Everlaſting Goſpel, by the Miniſtry which he hath raiſed up in theſe latter Dayes. For as the *Lord* raiſed up a Miniſtry to preach it at firſt, when he had ſome of the *Jews*, and many of the *Gentiles*, to gather: So he hath raiſed up a Miniſtry, to preach it again after the Apoſtacy, that he may cauſe the Sound thereof to go through all Nations. And this Miniſtry hath been raiſed, to go forth in the ſame Virtue, Power, and Spirit, wherein the fore-going Miniſtry was ſent.

God promiſed of old, That he would ſeek after, ſearch out, and gather home his ſcattered Sheep himſelf, and become their Shepherd, *Ezek.* 34. Now, this was fulfilled in a great Meaſure, in the Dayes of *Chriſt*, and his Apoſtles; when *Chriſt* came himſelf, and alſo ſent his Apoſtles after him, to ſeek and gather the *Loſt Sheep* of the Houſe of *Iſrael:* And not only ſo, but alſo to Preach the Goſpel to all Nations, that he might be *God*'s Salvation to the Ends of the Earth, gathering and ſaving loſt, and ſcattered Souls out of every Quarter and Corner thereof.

But afterwards, (after the ſpreading of the Goſpel, and *Chriſt*'s gathering of many thereby) there was a great Apoſtacy, and Scattering from this Holy Standard of Life and Salvation, and Darkneſs over-ſpread the Nations again, and an Antichriſtian Reign and Kingdom got up, under a Form and Forms of Godlineſs, without the Life and Power; in which Forms People generally have been ſcattered from the Life and Power, which indeed is the Goſpel.

Now, in this cloudy and dark time, great hath been the Loſs and Diſtreſs of the poor, hungry Sheep; their Shepherds and Watch-men not being able to preach the Goſpel diſtinctly to them, and direct their Minds to the Spirit and Power which ſaves: Therefore, *God*, in pity to this ſad and loſt Condition of his Sheep, ſends his Angel to preach his Everlaſting Goſpel to *them that dwell on the Earth; to every Nation, Kindred, Tongue, and People*, Rev. 14. 6.

Now, as the former Publiſhing of the Goſpel began at the ſcattered *Jews*, who were *God*'s People under the Law; ſo this begins at the ſcattered *Chriſtians*, who had ſome true Deſires, and had been ſeeking after the *Lord*, (from Mountain to Hill, and Hill to Mountain) but could by no means find him, nor by any of the Watch-men hear any certain News of their Souls Beloved. But the *Lord*, in his tender Love, and rich Mercy, in the appointed Time, ſends forth the Shepherd of *Iſrael*, to ſeek and find them out: And, bleſſed be the *Lord*, he ſought effectually, and hath found out many, and perſwaded them to follow him, and hath brought their weary Souls home to their proper reſting Place; where they dwell under the Care of the Shepherd, and Biſhop of their Souls.

But, if any ſhall yet further enquire, *How, and by whom the Goſpel was preached unto us?* My Anſwer is, *By the Shepherd himſelf*. God Himſelf gave forth the Sound, and Great hath been the Company of them that publiſhed it; and our Ears and Hearts were opened by the *Lord*, to hear the Sound, and know the Shepherd's Voice.

And mind my Words, (which the Spirit of the *Lord* is now uttering forth through me; for they are Words of Truth, and certain Underſtanding) They that do not hear, and own the Sound thereof now, (from this Miniſtry which the *Lord* hath now choſen, and ſent forth) would not have heard nor owned the Sound thereof, in

in *Chriſt*'s, and the Apoſtles Dayes, had they lived therein: But would have reproached, and oppoſed them, had they lived then, in thoſe Dayes; as they do now, in theſe Dayes. For, of a Truth, it is the Voice and Sound of one and the ſame Spirit and Wiſdom; and they that do deſpiſe the one, would have deſpiſed the other, had they lived in the Day of the Appearance and Manifeſtation thereof.

And then, for the Manner of its Preaching; It was juſt ſuch as is deſcribed, *ver.* 7. of *Rev.* 14. For we are commanded to *Fear God, and give glory to him, becauſe the Hour of his Judgment* (the great and terrible Day of the *Lord*) *was come*; and therefore, to leave off all falſe Wayes and Worſhips, and learn to worſhip the living God, the Creator of All, in Spirit, and in Truth. And truly, it was a terrible Day to the Man of Sin in us; for the Judgments of God were revealed againſt him, and we in fear lay under the Judgment, that we might learn Righteouſneſs, and witneſs the Redemption of *Sion* thereby.

Now, being thus turned to that Light, and Spirit, and Power which judgeth, it wrought effectually in us againſt the Darkneſs and Power of *Satan*; ſearching, trying, manifeſting, judging the Secrets of our Hearts daily. It tryed all our Knowledge, all our Faith, all our Deſires, all our Thoughts, Words, Wayes, and Worſhips: So that, all things were naked, and open before him, with whom we had to do; and what had gone before, as glorious and taking in our Eyes, was now manifeſted to be loathſome and abominable in the Sight of God. For indeed, the Axe was laid to the Root of the Tree, and every Plant which the Heavenly Father had not planted, was he now plucking up, that they might no longer cumber the Ground; but he might have Room for his own *Seeds*, and Plants of Holyneſs and Righteouſneſs, which he was ready to ſow in his own Garden.

And ſo, at length, we came to witneſs (abiding the Tryal of this dreadful Day, wherein our God appeared to us as a Conſuming Fire) a New Heaven, and a New Earth inwardly; and no more Sea of Wickedneſs, no more Sea of inward Trouble; but Righteouſneſs, Peace, and Joy inwardly, and our God becoming a rich Portion to us, watching over us in moſt tender Care and Love, and delighting in us to do us good, making known to us the Riches of the Goſpel, even the Feaſt of fat Things; and giving us to partake of the Well or Fountain of Living Waters in our own Hearts, which ſprings up freſhly in us dayly unto Life Eternal. So that, we were not only invited to the Waters, but taught alſo to come thereto: and when we came, we were not ſent away empty, but had the Water of Life given us; which became ſuch a Well, as out of it flow Streams of Living Water. Ah, bleſſed be the Lord! Did we ever think in our dry, dead, barren Eſtate, to have ſeen ſuch a Day as this?

And all this we met with in the way of Self-Denyal, and taking up the Croſs; in denying our own Wiſdom, our own Knowledge, our own Faith, our own Righteouſneſs, and all that we could call our Own; and owning a little Seed of Light and Life Eternal, even the Seed of the Everlaſting Kingdom, which the Shepherd of *Iſrael* diſcovered to us, and helped us to ſearch after, and taught us how to find; which was endued in a way very deſpiſable, even to the Eye of our own Wiſdom: For thus it was:

We had been long looking out abroad, ſearching very diligently the Scriptures, and other ſerious Books, for great, full, certain, and undoubted Wiſdom and Knowledge: But now, we were directed to turn inwards, (even thither where we thought no Good was to be found) to mind the Appearance of God there, the Spirit of God teſtifying to us, (according to the Scriptures of Truth) that the Kingdom was within; and there we were directed to ſearch for the Leaſt of all Seeds, and to mind the loweſt Appearance thereof; which was its turning againſt Sin and Darkneſs. And ſo by minding and obſerving that in us which turned againſt Sin and Darkneſs, we came by Degrees to find we had met with the pure, living, eternal Spirit; and by obſerving the Movings, Stirrings, Guidings, Directions, and Law thereof, we found *e're we were aware*, that we had met with the Law of the New-Covenant, the Law of the Spirit of Life, which had Life and Virtue in it, to enable us to do the Holy Will; and then our Hearts rejoyced; being made truly ſenſible, that we had found that, which we had mourned

ed after, and longed for all our Dayes. And then we began to ſee our way more clearly, and to wait on our God for his Teachings, and to follow the Lamb, our Leader, with Joy and Comfort. For indeed, this Experience greatly ſettled our Spirits; knowing aſſuredly, that as none but *Chriſt* could do thoſe Works outwardly, which he did in the Dayes of his Fleſh: So none beneath his *Spirit* could do theſe Works inwardly, enlighten inwardly, enliven inwardly, bind up and heal inwardly, open the inward Eye, the inward Ear, the cloſed Heart, and looſen the dumb Tongue; ſo as the Touch of his Power, and Virtue of his Life, and holy Preſence among us, hath done very frequently and livingly.

And now, Is this Teſtimony nothing to you, O ye Profeſſors, that we have found him by God's holy Guidance, (or rather have been found by him) whom we could never find in your Wayes and Gatherings? But ſtill, that which God had quickened in us, was there unſatisfyed, weary, panting, and gaſping for want of, and after the Breath of Life.

O, come and ſee, if this be not He indeed! Wait to feel the cloſing of that Eye, which cannot ſee, (which God hath ordained ſhall never ſee) and for his opening the Eye, which is as yet blind in you, (to which he giveth the true Sight) that ye periſh not from the Way of Life, through Miſtakes and Deceits from the Miſts of Darkneſs, which are yet over all, who have not ſeen the Light of God's Day. To the Law, and to the Teſtimony, (to the inward Law, and inward Teſtimony, if ye be inward *Jews*; for the Law inwardly written, is Light, even the Light of the Living; and the Teſtimony of *Jeſus*, is the Spirit of Propheſie) for he that knoweth not theſe, nor walketh according to theſe, nor ſpeaketh according to this Word, it is becauſe there is as yet no Morning in him.

O, come to the Morning-Light of the Everlaſting Day! Come to the *Son*'s Light, to the *Son*'s Spirit! Wait for the Dawning of the Day of Righteouſneſs, Love, and Peace, and for the Ariſing of the Day-ſtar. **Come, Dye to your own Wiſdom,** (it was the Word livingly ſpoken to me, and entred my Soul when it was ſpoken; never departing from me, though I was long in learning it) and know what it is to ſuffer with *Chriſt*, that ye may alſo reign with Him.

Ah, if that Candle were lighted in you, which ye ſo much reproach and deſpiſe the Light of, ye might ſee, that inſtead of ſuffering with *Chriſt*, that which is of *Chriſt* in you (the pure Light, the pure Life of his Spirit) ſuffers by you, and the Worldly ſpirit Lives (ſhall I add, and Reigns) in you, under all your Profeſſions, Knowledge, Faith, Worſhips, Duties, Ordinances, as ye call them, who want the Knowledge of the Everlaſting Ordinance, even of the Spirit and Power of our Lord *Jeſus Chriſt*; which is the great Ordinance, and Way of the Goſpel! And he that is ſubject to this Ordinance, ſhall be ſaved; but he that miſſeth of This, ſhall periſh; let him ſearch the *Scriptures*, and practiſe according to what he apprehends there-from, as exactly as he can, without this Spirit and Power.

XIII.

A few Words concerning the Worſhip which Our God *hath Taught Us.*

OUr Worſhip is a deep Exerciſe of our Spirits before the *Lord*; which doth not conſiſt in an Exerciſing the Natural Part, or Natural Mind, either to hear or ſpeak words; or in praying according to what we, of our ſelves, can apprehend or comprehend concerning our Needs: But we wait, in ſilence of the fleſhly Part, to hear with the new Ear, what God ſhall pleaſe to ſpeak inwardly in our own Hearts, or outwardly through others, who ſpeak with the new Tongue, which he *unlooſeth*, and teacheth to ſpeak: And we pray in the Spirit, and with the new Underſtanding, as God pleaſeth to quicken, draw forth, and open our Hearts towards himſelf.

Thus

Thus our Minds being gathered into the Meaſure, or Gift of Grace, which is by *Jeſus Chriſt*; here we appear before our God; and here our God, and his Chriſt, is witneſſed in the midſt of us.

This is that Gathering in the Name, which the Promiſe is to, where we meet together, waiting with one Conſent on the Father of Life, bowing and confeſſing to Him in the Name of his *Son*; and that fleſhly Part, that fleſhly Underſtanding, that fleſhly Wiſdom, that fleſhly Will, which will not bow, is chained down, and kept under by the Power of Life, which God ſtretcheth forth over it, and ſubdueth it by. So then, there's the ſweet Communion enjoyed, the ſweet Love flowing, the ſweet Peace of Spirit reaped, which the Father breaths upon, and gives to his Children, the ſweet Joy and Refreſhment in the Lord our Righteouſneſs, who cauſeth Righteouſneſs to drop down from Heaven, and Truth to ſpring up out of the Earth. And ſo our Father is felt bleſſing Us, bleſſing our Land, bleſſing our Habitations, delighting in Us, and over Us to do us Good; and our Land yields its Increaſe to the *Lord* of Life, who hath redeemed it, and planted the precious Plants and Seeds of Life in it.

The CONCLUSION.

NOw, this ought to be the great Care of every renewed Mind, even to keep out that which is Unclean. The Enemy will be aſſaulting, tempting, caſting into the Mind that which is Unclean: But the pure, chaſt Mind will not entertain or touch it; but with-draw and retire from it into the Place of Safety, into the ſtrong Tower of Defence, from all the Aſſaults and Annoyances of the Enemy. Such the Lord receiveth, ſuch the Lord delighteth in as his dear Children, and in every reſpect carrieth himſelf as a Father to: And this is a precious State truly to enjoy.

Now, bleſſed be the Lord, who hath revealed and beſtowed on his Sons and Daughters, in theſe latter Dayes, that Light of his Holy Spirit, which ſearcheth the moſt inward Parts, diſcovering every thing that is of a contrary Nature to it ſelf, turning and ſeparating the Mind there-from, and bringing the Mind, Heart, Soul, and Spirit under that; which is a Croſs, and Yoke to it, and hath Power from God *to crucifie and ſubdue it: that ſo Life and Immortality may be brought to Light, and reign in the Heart; and Death and Uncleanneſs be ſwallowed up in Victory. For this is the Intent of the* Goſpel, *and of* Chriſt's *Appearance, even to deſtroy Sin, and bring up the Holy Seed, and eſtabliſh the Law of the New-Covenant, the Law of Love, the Law of Life, Righteouſneſs, and Holyneſs, in which the Renewed ſhould walk before the Lord all their Dayes.*

And God *forbid, but that the Goſpel of our Lord* Jeſus Chriſt, *(which is the Power of* God *unto Salvation) ſhould attain its End, and the Will of* God *be fulfilled; which is the Sanctification of his People in Soul, Body, and Spirit; that they may be wholly leavened with the Leaven of his Kingdom, and become a new Lump to him.*

The Lord *bring this to paſs in the Hearts of the Children of Men, bringing down all Religions, which have not the true Virtue in them; and propagate and eſtabliſh that Religion more and more, which ſtands in the Evidence, Demonſtration, Vertue, and Power of his own Spirit: that Men may be redeemed out of, and preſerved from Deceit, in Matters of Religion, wherein the Eternal Condition of their Souls is ſo deeply concerned.* Amen.

THE END.

A *Queſtion* Anſwered concerning Reading the *Scriptures* Aright.

Queſtion,

How may a Man know, whether he Readeth the Scriptures *to his Advantage and Benefit? or, Whether he Readeth Them to his Diſadvantage or Hurt?*

THat the Holy Scriptures, written by Men inſpired by *God*'s Spirit, were of great Uſe and Benefit to thoſe to whom they were written, (they rightly underſtanding them, and becoming ſubject to the Voice of *God*'s Spirit in thoſe that wrote or ſpoke them) is an undenyable Truth.

And that they were not only written for them, but for others alſo, in future Ages, who alſo may reap Benefit in the Reading of them; this is as manifeſt.

Yet, that Men may ſo Read them, as not to Underſtand them aright, but miſ-apply them to their own Hurt; that is true alſo, and hath been often, and is ſtill evidenc'd by lamentable Experience.

The *Jews*, the *Scribes* and *Phariſees* heard and read the Law and Prophets to their hurt; ſome in a ſpirit of direct Oppoſition to the Truths, and Will of God, held out by the Prophets; others in a Spirit of Miſ-underſtanding.

Thus the *Scribes* and *Phariſees*, in *Chriſt*'s Time, ſo read the Words of *Moſes*, and the *Prophets*, (who teſtified concerning the Son, and his Coming) as that thereby they became ſtrong, wiſe, and confident, in oppoſing him when he came. They thought they could prove by Scriptures, That *This* was not, could not be He: He was to be a Glorious *King*, and to Reſtore *Iſrael*. This was a mean Man, a Carpenter's Son; and ſo taught, and ſo behaved himſelf, that if Men *believed in him, the Romans would thereby be provoked to deſtroy their Place and Nation.* He was an Eater, a Drinker, a Friend of Publicans and Sinners, a frequent Breaker of the Sabbath, a *Galilean*, &c. *And ſhall* Chriſt *come out of* Galilee? *Search, and Look; for out of* Galilee *ariſeth no Prophet*, Joh. 7. 52. As if they had ſaid, Can this be the *Meſſiah*, of whom the Scriptures have ſo abundantly propheſied, who cometh out of *Galilee*; out of which the Scriptures have not propheſied of ſo much as any Prophet to ariſe? Thus they read the Scriptures to their Hurt.

And ſo afterwards, in the Apoſtles Dayes, Men wreſted the words of the Apoſtles, as they did alſo the other Scriptures, to their own Deſtruction.

And ſince, in the Apoſtacy from the Apoſtles Spirit, Life, and Doctrine, and the coming up of many Sects, Heads, and Horns; Which of them have not ſo read the Scriptures, as to confirm themſelves even in thoſe very Doctrines and Practiſes, which are directly contrary to the Doctrines, Practiſes, and Spirit of the Apoſtles?

Yea, ſince God's breaking the Darkneſs of the Night, and cauſing the Light of his Day again to ariſe; How do Men Read and Underſtand Scriptures? Even ſo as to oppoſe this Light, Life, Spirit, and Power, now it is again made manifeſt; thinking and judging its Appearance now (according to their Underſtanding of, and Apprehenſions on the Scriptures) to be as contrary to its Appearance in the Apoſtles Dayes, as the *Scribes* and *Phariſees* judged *Chriſt*'s Appearance in their Dayes, to be different from, and contrary to what the Prophets had propheſied concerning the *Meſſiah*.

Therefore, it is a Matter of very great weight, for a Man to know when he Reads

Reads the Scriptures aright, that his Table (whereon he feeds, and by which Food he hopes to live to God, and be accepted with him) become not his ſnare, and ſet him further of from God. For it is as true in this Day, as it was in Chriſt's Day; that Publicans, and Harlots are nearer the Kingdom, than thoſe who are in the Spirit, Wiſdom, and Righteouſneſs of the Scribes and Phariſees; who have a knowledge, a belief, an hope, a zeal, *&c.* from a miſunderſtanding of the Scriptures: for this is wrong in a myſtery of deceit, which is worſe in its nature, and more dangerous to the perſon in whom it is, and to the Souls of others, than the deceit which is openly manifeſt.

Well then, Is it not worth the diligent enquiry, and waiting upon God to know, *What is the right reading of the Scriptures; and whether a Man ſo read them, as is to the benefit and profit of his Soul, or to his loſs and detriment?* To come then to the Anſwer, which is as followeth.

Anſw. He that Reads the Scriptures in a true meaſure of Life received from God, he Reads them aright: and when ever he ſo readeth, it is to his benefit. He that readeth out of that, readeth to his Hurt; that being then up in him, which miſunderſtands, miſapplies, and grows conceited, wiſe, and confident, according to the Fleſh: and ſo he is thereby lyable to, and in great danger of ſetting up his Interpretations, inſtead of the meaning of Gods Spirit, and of condemning that which doth not aſſent and agree therewith, though it be never ſo neceſſary, and precious a Truth of God, and never ſo fully demonſtrated by his Spirit, to thoſe who are in the true faith and underſtanding.

The true Birth is meek, tender, gentle, fearing before the Lord, waiting upon him, often crying to him, that it may not be deceived, that a wrong thing get not up in it; that it receive not any thing for Truth, but what he knoweth to be Truth: and when the Lord pleaſeth to give the true Knowledge, that it hold that Knowledge of his Truth in Righteouſneſs, in his Life, in his Will, in his Wiſdom, *&c.* But the wrong Birth is not ſo, nor is its Courſe thus: but that is ſubtile in ſearching, and forming of things, and holding them in the ſubtilty, and drawing the wrong part in others, to own and acknowledge that, which it repreſents, and holds forth as Truth.

There is a wiſdom in Man, which is againſt God; which wiſdom oppoſeth the the Wiſdom of God two wayes; either in a direct, oppoſite way, or in a ſecret, ſubtle, undermining way. Now no Man can come to God, or truly underſtand, or receive the things of God; but as this wiſdom comes to be confounded and deſtroyed in him, by the Light and Power of God. All its ſtrong Holds, all its ſubtle imaginations, all its reaſonings, and conſultings muſt be daſhed, and brought to nought, before the Truth of God can have full place and power in the Heart. Now in the true diſcovery of this wiſdom to Man, and in his denyal of it, and watching againſt it, and turning to the other; he may wait upon God aright, receive the knowledge of the Heavenly miſteries aright, read the Scriptures aright, come to the true ſenſe, underſtanding, and experience of them: But at any time, ſo far as he is out of this, he is liable to the ſnare, to the miſunderſtanding of Scriptures, and to the Fleſhly confidence that ariſeth thereupon. So that, having taken up a miſunderſtanding of a Scripture, or ſome Scriptures; he will even boldly venture to ſpeak evil of the heavenly, and ſpiritual dignities, which are of God, and the holy Truths which are held forth by his holy Miniſters: againſt the Prophets in their day, againſt Chriſt and his Apoſtles in their day, againſt the Witneſſes in the times of the Apoſtacy, and againſt the Angel (learn who that is) that is to Preach the everlaſting Goſpel again, after the Apoſtacy. Ah, How doth this wiſdom deſtroy and entangle; and how hath it deſtroyed and entangled many at this day, who think they are greatly for God in thoſe things and practiſes, wherein they are directly againſt him; and that they only oppoſe errour, and a wrong ſpirit, when they are oppoſing his Truth, and his holy Spirit! And it is impoſſible it ſhould be otherwiſe, while they judg and act from that which is wrong, and in that which is wrong. Now mark;

The ſpirit, the truth, the life, the ſubſtance is God's for ever: the unclean

Spirit cannot enter into it, the unclean Womb cannot conceive of it, nor bring it forth: but the letter, the ſhell, the outward figure, the outward relations, and deſcriptions of things, the other ſpirit, wiſdom, and nature in Man may read, gueſs at, transform, receive, believe, and build up with according to the Fleſh. And here is the foundation, and riſe of Anti-Chriſt and *Babylon*, among them who raiſe up a building, a knowledge, a faith, an hope, a Church, a worſhip, duties, ordinances, juſtification, ſanctification, *&c.* in imitation of *Sion*. But they are not the thing it ſelf, but falſe repreſentations of the thing; either ſuch as were invented by Man, or ſuch as were once appointed, and made uſe of by the Spirit of the Lord. For there is little difference between inventing a new thing, and making uſe of an old thing, which once was of God, but is now underſtood, obſerved, and practiſed out of the ſenſe, light, and guidance of his Spirit, in another Spirit, and according to another Wiſdom. Now this is not the right way of reformation, to wit, to return to outward (litteral) things, which were practiſed by the *Jews* in their day, or by the former Chriſtians in their day: but to return to the Spirit that they were in, and to feel (in the true life and leadings thereof) what it teacheth and requireth, to be obſerved and practiſed now. For there are things, whoſe value is not in themſelves, but in Gods requiring of them; which the wrong ſpirit may get into, and the Lord may draw his People out of them (as he did out of the outward Court, into the inward Building or Temple, by his Light and Spirit within, when he gave the outward Court to the *Gentiles*, *Rev.* 11. 1, 8.) And he that is found in thoſe things, after God hath given them to the *Gentiles*, and drew his People out of them; is not therein owned or accepted of God, though God may bear with him in the time of his ignorance: yet if he abide in them, after the riſing of Light, and its Teſtimony, the Lord will not ſo bear with him; but will condemn him, and deal with him as a Tranſgreſſor of that Covenant, wherein Life and Peace with him is witneſſed.

Therefore, in all things that concern God, whether in Reading the Scriptures, Praying, or obſerving any thing ye call Duties and Ordinances; O that ye would approve your ſelves Chriſtians indeed, waiting to know your Guide and Leader, and the true Limits which are ſet by God; that ye may ſerve him in the true Faith, Spirit, and Underſtanding, even in that which God knoweth to be ſo, and not in that which ye may falſly account ſo! For mark: If ye be Chriſtians, Are ye not in *Chriſt*, and, Is not *Chriſt* in you? And, Are ye not to feel his Life, and the Guidance of his Spirit, ſo as ye may live in the Spirit, and walk in the Spirit, read in the Spirit, pray alwayes in the Spirit, believe in the Spirit, worſhip in the Spirit, and in the Holy Underſtanding of his Truth, which is of him?

He that would be right in Religion, muſt have a right Beginning. How is that? He muſt *begin in the Spirit*: His Knowledge, his Faith, his Hope, his Peace, his Joy, his Righteouſneſs, his Holyneſs, his Worſhip, *&c.* muſt begin there. He muſt come out of his own Spirit, his own Wiſdom, the Counſels and Thoughts of his own Heart; and wait on Him, who beginneth the Work of Regeneration, and Life in the Heart.

And he muſt afterwards diligently watch againſt that Spirit and Wiſdom, from which the Lord hath led him, that it at no time again enter him; for it will be ſtriving to lead him out of the way, with Likeneſſes, and falſe Images of things, with Knowledge falſly ſo called, with a Faith which is not truly of God, nor of the ſame Nature with that which he firſt felt; with falſe Hopes, falſe Fears, falſe Joyes, a falſe Righteouſneſs and Holyneſs, which are not *Chriſt*'s, nor according to the Scriptures; but only ſuch as he apprehends to be ſo. For a Man, who once taſted the Truth, and in ſome meaſure judged aright, may afterwards erre in his Palate and Judgment; and then take the Wrong for the True, not keeping to that, nor being now in that, which formerly gave him the true Reliſh.

Now, he that would meet with the true Religion, the Religion of the Goſpel, muſt meet with the Power, receive the Power, believe, dwell, and act in the Power. For *Chriſt* was made a King, Prieſt, and Prophet, not after the Law of a Carnal Commandment, but after the Power of an Endleſs Life: And his Covenant is not like the Old, in Word or Letter; but in the ſame Power and Life, wherein the Prieſt was made, and Miniſters.

So

So the knowledge here, the Faith here, the Hope here, &c. are not litteral but living. He that receiveth this Knowledge, receiveth living Knowledge. This *Faith* gives Victory over unbelief; and over that *Spirit* whoſe ſtrength lies in Unbelief. This Hope purifies the heart even as he is pure. And he that receiveth the Righteouſneſs of this Covenant, receiveth a living Garment, which hath power in it over Death and Unrighteouſneſs. The beginning of this Religion, of this Power and Holy inward Covenant is ſweet: but the pure progreſs and going on of much more pleaſant, as the Lord gives to feel the growth and ſweet living freſhneſs of it; Notwithſtanding the Temptations, Fears, Troubles, Trials, Oppoſitions and great Dangers, both within and without, which the *Life* (which was at firſt turned to) being ſtill kept to, by the Power which is from it, and through the *Faith* which is in it, in its own ſeaſons and way of its own Wiſdom overcomes, giving the ſoul that is diligent and faithful to witneſs, that *all its ways are pleaſantneſs, and its Paths Peace:* Yea, the very *Yoke is eaſy and the Burden light*, when the mind and will is changed by the Power, and helped and aſſiſted by the Lord in its ſubjection to the power.

So the Lord God of tender Mercies, (who pitieth the Miſerable and Erring out of the Way, eſpecially thoſe in whom he hath begot Deſires after himſelf) remove the Stumbling-Blocks, and lead the wandering *Jews* (who are entangled in their own Thoughts and Reaſonings about the Letter) into that which is of himſelf in them, which is Spirit and Life, and was before the Letter, and excels the Letter (with its Diſpenſation) in Glory; and is to remain (after the Letter) the Reſt, Joy, Life, Peace, and Portion of the Soul for ever and ever. So honour the Letter, in believing its Teſtimony concerning *Chriſt*, who is the Shepherd, (to whom the Sheep are to be gathered) the Way, the Truth, the Life it ſelf, to whom the Soul is to come, and on whom the Soul is to wait for Life; and having received Life from him, to dwell, abide, and grow up into him, who is the Life; and not go backward into any thing that is litteral, or without Life, nor to glory in the Knowledge, or litteral Deſcriptions of things; but forward into the ſpiritual, heavenly Diſpenſation of Life and Power. The *Law* was Letter, the Goſpel is Life and Power: The *Law* was a ſhadow of good Things to come; but the Goſpel is the Subſtance, the Life, the Virtue, the Spirit of what the *Law* ſhadowed out. From hence the Chriſtian is to ſpring: The *Jeruſalem* from Above is to be its Mother, the Holy Spirit its Begetter. And becauſe here the *ſtate* of true *Sonſhip* is witneſſed, therefore God pours out the ſpirit of his *Son* upon theſe: And then the Spirit being received, which is above the Letter, a Life is to be felt and lived in beyond Words; even that which the Good Words lead to, and end in.

And here the truth, ſweetneſs, and fullneſs of Words is known, felt, and witneſſed, even in that which comprehends them, and gives them their due Weight and Meaſure. Nor can any poſſibly underſtand the words of the *ſpirit*, but he that is in the *ſpirit*; and then he knows the Place of the Words, which came from the *ſpirit*, and of the *ſpirit* from whom the Words came. And this is precious; but not to be witneſſed by the wiſe Diſputer, but by the ſerious Traveller; who firſt is broken and daſhed to pieces in his own VViſdom; and then afterwards healed, led, and guided by the Eternal *ſpirit* of Wiſdom, which is the ſure and unerring Guide.

The Spirit of God knoweth the things of God, and the ſtates of Perſons, and what is proper or improper for them: He knew what was proper for the *Jews* under the *Law* and *Prophets*, what was proper for them in *Egypt*, what in the *Wilderneſs*, what in *Canaan*, and what in their ſeveral Diſperſions and Captivities) for the Diſciples, in the Dayes of *Chriſt*'s Appearance in Fleſh, for the Churches in the Dayes of the Apoſtles, for the Witneſſes and Mourners in the times of the Apoſtacy, and for thoſe who by his Power are raiſed up, and delivered out of the Apoſtacy.

And the Spirit of the *Lord* doth not only know the ſtate thus in general, but likewiſe every Souls particular State, and how to apply things to its ſtate. There are ſome newly quickned, newly come out of the Darkneſs. There are ſeveral *ſtates* and *degrees* of Growth: there is a *tempted ſtate*, a *wandering ſtate*, a *back ſliding ſtate*,

ſtate, a *ſhaken ſtate*, an *eſtabliſh't ſtate*, &c. Now, there is ſomewhat proper to every one according to his *ſtate*, which the *ſpirit* of the *Lord* knows; and thoſe who are called out by him, to miniſter in his Name and Power, know alſo, as his *ſpirit* pleaſeth to teach them, and make manifeſt to them. All Truths are not proper to every *ſtate*, nor all Remedies to every *diſeaſe*. *Chriſt* had many things to teach and ſay to his Diſciples, which they were not able to bear: And a Man in Reading the *Scriptures*, though he ſhould underſtand the Truth of what he reads; yet he is apt to miſ-apply things, as to himſelf or others, unleſs the *Lord* guide and help him. He is apt to apply that to him, which belongs not to him; and thruſt that from him, which belongs to him.

Thus may a Man eaſily err and wander, from Error to Error, and toyl and wear out himſelf in his ſeveral Apprehenſions, Wayes and Practiſes, (thinking he doth as he ought, and as God requires of him, according to the Scriptures) and yet his Mind be from that, and his Underſtanding out of that, which opens the Scriptures aright, and gives the Right Uſe of them.

Therefore, wait on the *Lord*, to feel Quickenings from him, through a Meaſure of his Life revealed, and the Minds gathered into, and purged thereby; and then wait for the *ſpirit*'s Appearing to thee, in this meaſure; further quickening, purifying, guiding thee, and manifeſting his *truth* therein to thee, according as he ſees thy Need, Eſtate, and Condition to require.

And thus thou wilt be like a Chi'd, living not upon a Wiſdom of thy own, but upon thy Father's Wiſdom, and not gathering a Knowledge according to thy own Will, and into thy own Comprehenſion; but receiving it as a *gift* daily from the Hands of the Father, and ſo thou ſhalt alwayes have it freſh and living, and ſafe for thy Uſe; whereas that, whil'ſt thou keepeſt in thy Comprehenſion, and canſt run to when thou liſts, and make uſe of as thou liſts, putrifies and yields but Corrupt Nouriſhment, feeding not the Living, but the Dead in thee: And ſo thy very Knowledge corrupts thy Mind, and brings it into Death; and thou haſt only ſuch a Knowledge, as may be held in the dead part, and ſo liveſt and walkeſt as Man may live and walk, without the pure Life and Preſence of God.

So, this is the *Anſwer*, which was in my Heart, (and indeed ſprang up in me, as the *Queſtion* was laid before me in ſpirit.) In the true Meaſure of Life, which is from God, and one with Him, the Scriptures are rightly Read and Underſtood, in the Will of God, by him that doth it, in the Holy Underſtanding which comes from Him: Not in a Man's own Will, or Underſtanding; for he cannot underſtand what Scriptures he will, or when he will, or as he will; but he muſt wait on him, who hath the Key, who underſtandeth what is fit and proper for him, to know, or not to know; and ſo openeth or ſhutteth in his Eternal Pleaſure, and according to his Eternal Wiſdom: And what he openeth to thee, that is proper for thee to know; and what he ſhutteth from thee, that is proper for thee (as yet) not to know; but to wait the Times and Seaſons of *Things*, which are in the Father's Hand: And ſo, what the Lord reveals not to thee, that is yet a Secret with him, as to thee; but what he reveals to thee, that is thine in his Fear and Counſel to feed on, and make uſe of.

So here, in the gathering of Life, in the Holy Building, there is a Holy Order and Wiſdom, from the moſt High, wherein every one waites on the Maſter, on the Lord, on the Shepherd, on the Father of Spirits, and receives from his hand, what is proper to his ſtate. And ſo all hold the head, and live by the life, vertue and teaching that comes from the head, and there is one God who is over all, and one Chriſt in whom all are, and one Spirit of Life in which all are Baptized and Joyned together. And every one as he ſprings from this Life, and feels the Union, Vertue and Fellowſhip thereof, ſo abiding here, he is in his Place, and Service, beloved of the Lord and Father of all, and felt by the Life in all, in the Unity of the Body; and ſo cheriſhed and helped forward in the Love and Spirit, wherein the Body is knit to the Head: Yea, whatever his State be, (whether a State of Mourning or Temptation, or deep Diſtreſs; or a State of Joy, Rejoycing, and Peace) yet abiding and waiting on the *Lord*, he is felt, received, owned, and dearly beloved in the *Lord*.

I. P.

A few Words to ſuch as Complain for want of Power.

BE ſure ye Receive *Chriſt*; for he is the ſame that ever he was. *To as many as Receive him, to them gave he Power* (not only to ſtand againſt Sin, but) *to become the Sons of* God; He did ſo formerly, and he doth ſo ſtill. And they that are true *Jews*, born after the Spirit, truly Circumciſed, and are indeed come to Mount *Sion*, and the Heavenly *Jeruſalem* inwardly; who feed on God's Holy Mountain, and dwell in his Holy City, in the Building that is from Above, for the Birth which is from Above: There is no complaining in the Streets of this City; but what God requireth, is performed; and what God promiſeth to His, is enjoyed there; according to the ſeveral States and Conditions of each, and according to the Ability, which is given in the New-Covenant, where God fulfilleth the good Pleaſure of his Goodneſs, and the Work of Faith with Power, in the Hearts of his daily, everlaſting Praiſes, and Honour to his Name.

O the precious Name of *JESUS*, in which the Spirits of the Redeemed meet, in which Name is Power; and He who is the Arm and Power of God, is in the midſt of them!

They who receive Him who is the Power, who is a Spiritual Vine and Olive-Tree to all His, who yields dayly of the living Sap, and Vertue to them, (wherein there is Power:) How can they want Power? or, How can they but praiſe the *Lord*, who dayly miniſters unto them of the Power of the Endleſs Life? When the Holy Life and Power ſprings, and is felt, Praiſes to the Lord cannot but ſpring with it.

So that, it concerns all People ſeriouſly to conſider, whether the Reaſon why they have not Power, be not becauſe they do not Receive *Chriſt*, who hath all Power in Heaven and Earth, given to Him; for many talk of *Chriſt*, but few come to Him in the Father's Drawings, ſo will not Receive Him; like the *Jews*, who waited for his Appearance, and yet Rejected Him when He came.

ISAAC PENINGTON.

The END.

Somewhat Relating to

Church-Government,

Wherein the

Neceſſity, Uſefulneſs, and Bleſſed Effects of the True *Church-Government*, is here and there hinted at; and This clearly manifeſted,

That the Authority and Power of Chriſt's *Spirit in his Church, is no Uſurped or Anti-chriſtian Authority, nor contrary to the True Light and Liberty of any Particular Member; but a Cheriſher and Preſerver of it.*

AS ALSO

REMARKS upon ſome Paſſages in a late Book, Entituled, **Anti-chriſt's Transformations within, diſcovered by the Light within.**

Wherein the *Anti-chriſtian Transformer* is made manifeſt, and the *Light within* cleared from his falſe Imputations and Pretences to it.

Written in Obedience to Him that is True, who hath given a certain Teſtimony againſt him that is Falſe, to very many in this his Day; and among others, to Me alſo, whom he hath pleaſed to gather and own among his Children, and Servants in Truth, Iſaac Penington.

For God is not the Author of Confuſion, but of Peace, as in all Churches of the Saints, 1 Cor. 14. 33.

For, What have I to do, to Judge them alſo that are Without? Do not ye Judge them that are Within? 1 Cor. 5. 12.

The Government ſhall be upon his Shoulder, &c. *Of the Increaſe of his Government and Peace, no end,* &c. Iſa. 9. 6, 7.

Wo unto the World, becauſe of Offences; for it muſt needs be, that Offences come: But Wo to that Man, by whom the Offence cometh! Matth. 18. 7.

For there muſt be alſo Hereſies among you; that they which are approved, may be made manifeſt among you, 1 Cor. 11. 19.

Alſo, of your own ſelves ſhall Men ariſe, ſpeaking perverſe Things, to draw away Diſciples after them, Act. 20. 30.

For not he that Commendeth himſelf, is approved; but whom the Lord Commendeth, 2 Cor. 10. 18.

The PREFACE.

IT hath pleaſed God, *in theſe our Dayes, to cauſe his true Light to ſhine forth out of Darkneſs, O everlaſtingly Bleſſed be his Name! He hath laid the Foundation of Life in many Hearts, and gathered his once deſolate People into Families and Churches, and hath been with them, and is with them, dwelling among them, preſerving them, building up* Sion *more and more, and cauſing his Glory more and more to appear therein. The Living*

Living God *hath made us a living People, and honoureth us with his living preſence, and with the daily Manifeſtations of his pure Power, Oh* Glory, Glory *is ſounded to him, in his own ſpringing* life, *in the hearts of his Children, day by day.*

But the Enemy of God *and his appearance, hath wrought againſt his Power and Work, many wayes, and hath endeavoured to ſtop the gathering to the Light and the building up, not only by outward force, but alſo by all the devices and Myſterious workings he could invent. But bleſſed be the* Lord, *who hath appeared againſt them all, and preſerved his remnant from them all, though ſome that have not watched and lain low, but being ſoaring high, in that part where the ſnare is laid and takes, have ſtumbled and fallen. Yet truth ſtands, and the gathering in the truth ſtands; and the Life which* God *hath raiſed, and to which he hath given Dominion reigns, and much is ſubdued, and the Lord is going on to ſubdue more and more under it daily, in the hearts of ſuch as ſenſibly and Livingly, and not notionally and in a dead formal way, wait upon him and worſhip him.*

Now, the ſoreſt and moſt miſchievous way of oppoſing Truth, is by pretending to it. Who could more advantageouſly or readily betray Chriſt, than an Apoſtle of Chriſt? And who can be fitter to undermine the Light, than he who in words cries it up; and yet is ſeparted from it, and ſecretly fights againſt it, and would bring forth, propagate and ſet up an hideous, monſtrous, comprehenſive kind of Knowledg (which is contrary to it, and cannot conſiſt with it) in the Name of it?

Ah, that this perſon, who now appears againſt the Truth, and the Church and Miniſtry which is in and of the Truth, were but what he pretends to be! For then I ſhould gladly have received his Teſtimony, and not have been thus neceſſitated to appear againſt his Spirit, and the dark work and Teſtimonies thereof. He ſaith, there are two Chriſts, both the true Chriſt and Antichriſt. I confeſs his work comes from one of them, even Anti-chriſt, who would deſtroy Chriſt's Work, Kingdom, and Building, and the Miniſtry which he makes uſe of, both to plant, water, and build up: But not from that Chriſt who hath gathered a Church to himſelf, and is with the Church which he hath gathered, and bleſſeth the Church which he hath gathered, and owneth them in their Aſſemblings, and in their Miniſtring: Which Owning and Teſtimony will ſtand; when the Diſowning, and falſe Teſtimonies of all theſe falſe Apoſtate Spirits will fall, and end in their own Sorrow and Miſery.

What I have here written, I have written in an holy Conſtraint, in the opening and feeling Life of Truth, with true Love to Souls; yea, even of this very Perſon, who is erred ſo exceedingly from the Holy Light and Spirit, and its Holy Teſtimony, and would fain exalt his critical Conceits and Notions, above the plain Teſtimony and Evidence of Truth, in the Hearts of God's *Choſen Ones.*

The Lord bring down the Kingdom of Darkneſs, and exalt his own Kingdom in the Hearts of the Children of Men more and more; and add to his Church, and keep them in that which will never ſuffer them to depart from it; or to teſtify againſt the Life, and Power, and Preſence of the Lord, manifeſted, dwelling, and ruling in it. Amen.

REMARKS upon ſome Paſſages in a late Book, Entituled, *Anti-chriſt's Transformations Within*, &c.

THE firſt thing that I ſhall obſerve, is, *That he doth deny, that Man hath any Rule, Power, Dominion, Government, or Authority, either given or committed to him from the Lord; as pertaining to the Conſcience, in things relating to the Worſhip of* God.

Remark, God ſent Chriſt into the World, and he gave him Power and Authority in his Name to do whatever he required of him. And Chriſt ſends his Ser-

vants and Miniſters into the World, as Sheep among Wolves, and he gives them Power and Authority to do what ever he requires of them, and which he expects from them, and would have done by them. And their work relates to the Conſcience and to the Worſhip of God; and their Power and Authority extends thither, where their work lies. They are Embaſſadours of Chriſt, and they have Power and Authority in Chriſts ſtead to beſeech men to be reconciled to God. For as Chriſt came in his Fathers name, to fulfil the work which the Father gave him to do: ſo they come in Chriſts name, to fulfil the work which he gives them to do. They have Power to feed the Flock, they have Power to watch over them, they have power to build up in that which is good, and they have Power and Authority to teſtify againſt and hammer down that which is evil; they have power to reprove, they have Power and Authority to viſit with a Spirit of Meekneſs, and Power to come with Gods Rod, yea with his Sword, and to ſmite that with it which riſeth up againſt the Truth, againſt the Life, againſt the Spirit, againſt the holy way and work of the Lord, and holy Order and Government of his Truth and Spirit.

That Chriſt hath ſent forth his Servants, his Miniſters, his Embaſſadours, about things relating to the Conſcience, is ſo manifeſt, that it cannot be denied, but that he hath ſent them forth with Power and Authority in things pertaining to the Conſcience, relating to the worſhip of God; That this man denies; but all that have received the Truth, hold the Truth, and keep the Truth, cannot but acknowledge it.

Now the reaſon he gives, why he denies *Man any Rule, Power, Dominion, Government or Authority, either given or Committed to him from the Lord, as pertaining to the conſcience, in things relating to the Worſhip of* God, *is becauſe it belongeth to Chriſt the Light, the inviſible Power which dwells in men and Women*, &c.

Rem. All Power in Heaven and earth was given to Chriſt, and belongs to him: that is freely granted. But the queſtion is, whether he hath not given of this Power to his Children, and his Servants and Miniſters, as his Father gave of it unto him? Doth not he give Power to as many as believe in his Name, to become Sons of God? Did not he make his Apoſtles able Miniſters of the New Covenant, in the Spirit and Power which he gave them? *All Power is given me in Heaven and in Earth*, ſaid Chriſt, *Matth.* 28. 18. *Go ye therefore and teach all Nations*, &c. *v.* 19. But wait at *Jeruſalem* for the Power firſt, *Act.* 1. 8. So when the Power came upon them, it led them forth in their work, and they had Power to gather, and Power to build up, and Power to govern and watch over the Flock of God, over which the Holy-Ghoſt had made them Overſeers, *Act.* 20. 28. And *Paul* ſpeaks of the Power the Lord had given him to uſe ſharpneſs, even againſt thoſe in that Church of *Corinth*, who would not be ſubject to him in that which he had received from the Lord, 2 *Cor.* 13. 10. But this Power was to Edification, but not to Deſtruction. For though he had Power from Chriſt the Lord, and did by that Spirit and in that Power deliver *Hymeneus* and *Alexander* unto *Satan*; yet it was not that they ſhould be deſtroyed by the *Devil*, but by feeling themſelves out of the Truth, and under the Dominion of a wrong Spirit, they might come to true ſenſe and underſtanding, and learn not to blaſpheme the Truth, nor the dignities whom God hath made honourable in the Truth, 1 *Tim.* 1. 20. And not the Apoſtle only, but the Church of *Corinth* had a ſhare in the ſame Power; and therefore the Apoſtle, knowing what was given and committed to them, exhorts them, that in the Name of our Lord Jeſus Chriſt, when they were gathered together, and his Spirit with the Power of our Lord Jeſus Chriſt, to deliver ſuch an one to *Satan*. But this was not for Deſtruction, to deſtroy the Soul; but to bring it back into a ſtate of Edification and Salvation, which now, by departing from the Truth, it was gone from. It was indeed for the Deſtruction of the Fleſh, but not of the Spirit; but that the Spirit might be ſaved in the day of the Lord Jeſus, 1 *Cor.* 5. 4, 5.

Secondly,

Secondly, The next thing I shall observe is this, he saith, *There is no Glory to be given to man, although he be born of the Light.*

Rem. That Glory and Honour is to be given to Man, which God gives to Man, who hath said, *Them that Honour me, I will Honour; and they that Despise me, shall be lightly esteemed*, 1 Sam. 2. 30. He that brings his Deeds to the Light, they being Justified and approved there, he hath Honour in the Light. His deeds being made manifest that they are wrought in God, that is Honour enough for him, *John* 3. 21. The Children of Light seek for Glory, and Honour, and Immortality, and Eternal Life; and that Glory and Honour they have, and Eternal Life from God, *Rom.* 2. 7. They seek not the Honour that is from Men, but the Honour that cometh from God only, *John* 5. 44. the Honour in the Truth, in the Life, in the Power, which God gives them in the hearts of all that are truly sensible and living. For Honouring the Lord and his Truth, how can I but Honour those that are Honourable in his eye, and who are Glorious in his Truth? For indeed the Children of Light, the tender, the humble, the contrite and broken-hearted ones are Glorious in his eye; and the Lord doth exalt them in due time: for after the true Humility, and in the true Humility, they come to partake of the true Honour, 1 *Pet.* 5. 5, 6. And so every true *Jew*, every true Servant, every Faithful Steward, every true Minister, that is faithful in the use of his Gift and Talent, hath praise of God, *Rom.* 2. 29. & they that are of God, honour those whom God honours, glorifying the Lord for them and honouring them in the Lord, 2 *Cor.* 8. 18. O how could this man say, there is no Glory to be given to man, though he be born of the Light, whenas *the Kings Daughter is all glorious within*, and man in that Birth is nothing but Glorious in the eye of the Lord. Man, having sinned, fell short of the Glory of God: but coming out of sin, cometh into the Glory again, and is daily more and more changed into the Glorious Image of the Son, from Glory to Glory, &c. 2 *Cor.* 3. 18. The aim of God is to bring many Sons to Glory, *Heb.* 2. 10. and as they come out of Darkness and Sin, into Light and Holiness, they come into the Glory, and are in the Glory. Is it not their Glory, in the Lord and in his *Light*, to be owned and acknowledged by them that are one with them in the same light? They who love God and Honour God, cannot but love them and honour them who are begotten by him and who are in an especial manner made use of by him in his service, for the Good of souls, and for the preservation and building up of the Church. The Apostle speaks of double Honour to be given to the Elders that Rule well, especially they who labour in the Word and Doctrine, and would (from the Spirit of God) have them counted worthy of it, 1 *Tim.* 5. 17. How far is this man from the Apostles mind, who would have no glory given to any man, no not to the Children of Light, nor Ministers in the *Light*, who in the Apostles daies were the Glory of Christ? 2 *Cor.* 8. 23. Yea the just that live by Faith in Christ, and are gathered by him out of *Satans* Kingdom, into his spiritual Kingdom, and walk in the Light, as God is in the Light; there Light doth shine in them, and they do shine as the Sun in the Firmament, and they that are honoured by the *Lord* to turn many to Righteousness, do shine as Stars: and though one *Star* differs from another in glory; yet all that come into the true Nature and Heavenly Image of the Son, do come into a measure of the true glory; and have some of the glory given them, which God gave Christ; and in that are glorious, partaking of his Spirit, Kingdom, Power and Holy Dominion over Sin and *Satan*, all which is truly glorious, *Joh.* 17. 22.

Thirdly, The third thing I shall observe is this, he saith, *All is to be given to Christ the light in man, unto whom alone it doth belong, who is the true Minister, and hath power in himself to teach all the Sons and Daughters of Men*, &c.

Rem. That Christ is the true Minister, that is not denied: but doth not Christ, who is the true Minister in the Power of the endless life, send forth Disciples and Embassadours in the same power, and make them through his Spirit and Power able

Miniſters of the New Teſtament? and they that hear them, do they not hear Chriſt? and they that deſpiſe or deny them, do they not deſpiſe or deny Chriſt? And doth not Chriſt ſay to the ſeventy Diſciples, *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me?* Luk. 10. 16. It is Antichriſt that ſo vainly pretends to ſet up Chriſt, or his Light, or *S*pirit or Power; as to deny thoſe that are ſent of him, and Miniſter in his name. As man is in the fall, he is corrupt, and his works are out of God, and he is there to be denied, ceaſed from and not accounted of: but in the reſtoration, in union and fellowſhip with the *L*ord he is a worker together with *God*, and is there to be owned, and hath a ſhare in Miniſtring out of the heavenly treaſure that dwells in him. *S*o Chriſt was the great Miniſter, who had the fulnes; and they that have gifts from him for the Work of the Miniſtry, and who Miniſter in and from the gift, and in that are able and faithful, are eſteemed and accounted as Miniſters by him. *S*o ſaith the Apoſtle, *As every man hath received the gift, even ſo Miniſter the ſame one to another; as good ſtewards of the manifold graces of* God. *If any Man ſpeak, let him ſpeak as the Oracles of God; If any Man Miniſter, let him do it as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt, to whom be Praiſe and Dominion for ever and ever*, Amen; 1 *Pet.* 4. 10, 11. And *Paul* ſaith he was made a Miniſter of the Goſpel, according to the gift of the grace of God given unto him, by the effectual working of his Power, *Epheſ.* 3. 7. Now the gift is given, not to thoſe that are wiſe after the fleſh (unleſs that wiſdom be firſt broken:) but to ſuch as are Mean, Poor, Weak, Low, or ſome way or other contemptible in the eye of mans Wiſdom, and eaſy to be diſregarded and deſpiſed by men. Yet it is hard to deſpiſe the man whom God ſends, without deſpiſing his gift in them; and the gift cannot be deſpiſed or rejected, without deſpiſing or rejecting him that gave it, as the Apoſtle told the Church of the *Theſſalonians*, he that deſpiſed or rejected, deſpiſed or rejected not man, but God (who gives his holy *S*pirit to them whom he ſends forth to Miniſter in his Name) 1 *Theſ.* 4. 8. He had been beſeeching and exhorting the Brethren, by the Lord Jeſus Chriſt that as they had received of them, how they ought to walk, and to pleaſe God; ſo they would abound more and more. For *ye know*, ſaid he, *what Commandments we gave you by the Lord Jeſus Chriſt.* Mark, the Apoſtle did not only turn them to the word of Life and Power in themſelves; but did give them Commandments from the word of life in him, and they received of them whom Chriſt ſet forth, how they ought to walk, *&c. v.* 1. 2. And life hath not loſt any of its Authority; but the power may teach and command others, through any veſſel when it pleaſeth: and they that are the true ſheep, know the voice of the true Shepherd, ſpeaking either in their own hearts, or through any other Inſtrument unto them. And the voice of Wiſdom in any, is in every age ſtill heard and juſtified of her Children; and he that is of God, heareth his voice, in thoſe whom he ſends in this age, as well as in former ages: and he that is not of God, heareth not his voice: and hereby the *S*pirit of Truth and Spirit of Errour is known in this, as well as in former ages, 1 *Joh.* 4. 6.

Fourthly, The *Fourth* Paſſage I ſhall take notice of, are theſe words, *wherefore* ſaith he, *whoſoever doth Exalt, Chriſt the Light, who is the true Miniſter, before themſelves, by Chriſt the Light within ſhall thoſe be Exalted.*

Rem. This is very different from what went before: for before he denied all Glory and Exaltation at all to man, although he be born of the Light. Here he ſpeaks of Exalting Chriſt, the true Miniſter, before themſelves, which doubtleſs every true Miniſter and every Child of Light cannot but do: and herein he confeſſeth they ſhall be Exalted by Chriſt the Light. Then *G*lory is given to them, and he that ſees them thus Exalted by the Light, cannot but eſteem as ſo Honoured and Exalted by Chriſt, and give them that Glory which Chriſt hath given them. And happy would it be with this man, could he ſee the true Church, which God hath brought out of the Wilderneſs, and beautified, and Glorioufly built up to a great height; and the Elders and Miniſters whom he preſerveth, and

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is with, and makes uſe of in his ſervice, and give them in his heart the Honour and Glory which God hath Glorified them with. But that he cannot do, till he come out of *Babylon*, and out of that dark and confuſed Spirit, wherein he wrote theſe things, into that Light and Holy Spirit of truth, which diſcovers what they are (to thoſe that are in the Truth) and condemns the Ground and Root out of which they ſprang.

Fifthly, The next thing to be obſerved by me is this, *He layeth it down, as his judgment, Faith and Belief, that whatever is written* to the Churches, ought to be written from God's infallible Spirit, and the word of Eternal Life; wherein I am one with him: for what good can any thing do the Living, but what comes from Life, and from *God's* infallible Spirit, which alone is able rightly to exhort, adviſe, admoniſh, warn and build up the Spiritual? But his inference thereupon, is that which is before me to take notice of. *Wherefore*, ſaith he, *your paper to the Churches, is not to be owned by the Churches, in as much as it was written from a ſight, or a ſenſe, and from the ſenſible part, and not in and from the Spirit of Revelation.*

Rem. God hath, in his holy Church and Living People, opened the eye that was once blind, and daily anointeth that eye, giving a true ſight, and in the ſpringings of Life giveth a true ſenſe; and that which giveth this, is the Spirit of Revelation: and what is writ in this Sight and Senſe, is writ from the Spirit of Revelation. And the called People of the Lord wait upon the Lord, that they may be kept in this Sight, Senſe, and Spirit, in what they do not at all times; but more eſpecially, when they conſider of things relating to the Churches, even to the welfare, holy order and peace thereof; that God's Spirit may have its ſcope every where, and nothing elſe have place in the Churches of Chriſt. And though every one be not an eye and ear-witneſs, of what is to be conſidered of for the good of the Churches; yet every one waits to feel things in the openings, ſpringing Life, and in that to ſpeak, conſider or write. I have often ſeen the carriage of things after this manner, to the joy of my heart, and cauſing of my ſoul Livingly to bleſs the *Lord* for it; and therefore may I, yea ought I now thus to ſpeak; this teſtimony, which the Lord hath livingly given me, being at this time required of me. O that men knew the ſeriouſneſs and ſolemnity of our Spirits before the Lord, in our conſidering things relating to his Church; and how we retire out of mans wiſdom (affectionate part and comprehending part, as he ſpeaks) to feel the ſpringing Life, and God's holy guidance there? and how the Lord doth ſatisfy and bleſs us with it: ſo that we can ſay, in truth and uprightneſs of heart, not we (as men) of our ſelves do things on truths account; but he on whoſe ſhoulders God hath laid the Government, rules and reigns among us; and things are ordered by his Counſel and wiſdom, to his praiſe. And the peace and comfort of God's Spirit, remaines with us, in the midſt of all the reproaches and oppoſitions we met with, from that Evil Spirit which envieth and oppoſeth us many wayes. This one word more is with me, as to this particular, God hath given believers, his Church, ſenſes exerciſed to diſcern both good and evil: and thoſe ſenſes are not without the true Life and Spirit, and every motion and action of them is in that Life, and in that Spirit.

And whereas he further ſaith, *Whatſoever is written, declared, or given forth in the ſight, or in the ſenſe or from the ſenſible part, it is not to be owned: for the ſenſible part is that which hath been in the tranſgreſſion with the Woman*, &c.

Rem, Herein he is greatly miſtaken: for friends in truth do not ſpeak, or write, or admoniſh, or reprove, or give warning from that part; but from the Sight and Senſe which God gives to his own Birth: and it is the Spirit of God that gives both the Sight and Senſe, and ſpeaks through them; and thoſe whoſe ears are Circumciſed and opened, know the voice, and give Glory to God, and are obedient to his Spirit, when it gives advice and warning through any; which thoſe that are in the comprehending part, and conſider and judg in that, cannot have the ſenſe of.

Sixthly,

Sixthly, He ſaith, *Antichriſt will bring a Vail over the underſtanding of Men and Women, and yet they for the preſent cannot perceive it.*

Rem. This is very true, I would he and others, who are Vailed by Antichriſt, did ſee it; for then he would not eſteem thoſe Vailed, whom the Lord hath unvailed, nor attribute theſe ſayings of his, and this his book, to the Light within, which thoſe whom the *Lord* hath unvailed and keepeth unvailed, in his pure *Spirit* and quickening Life, know to have come from the darkneſs within, and not from the true *Light*: but the true eye, in the truly Living, ſees through it, and hath no union with it; but returns it back thither, from whence it came. O how deeply doth Antichriſt blind and deceive men; that that which is their own ſtate, they cannot ſee to be ſo! but apply it to others, whoſe ſtate it is not, and ſo Juſtify themſelves in that wherein God Condemns them, and condemn others in that wherein God Juſtifieth them! This is ſad work, and will have a ſad Iſſue!

Seventhly, He ſaith, *There is an inviſible Woman in every viſible man, and there is an inviſible man in every viſible Woman, and the man Chriſt Jeſus, who is the Light of the World, he is in them both*, &c.

Rem. Is not he now in the Notional and comprehending part, mudling himſelf and others (whoſe ears are open to him) about a Woman in a man, and a man in a woman, and Chriſt in both? Whereas Truth is a plain thing; Which they that come to feel and abide in, feel and witneſs redemption, and preſervation out of the comprehending part, and the dead notional knowledg thereof.

Eightly, He ſaith, *He doth not own the Judgment and Opinion of theſe miniſters, nor yet their ſuperiority, who ſay, He that is not juſtified by the witneſs of* God *in friends is condemned by it in himſelf.*

Rem. I ſhall not now argue that there are true Miniſters, and that there is a true ſuperiority (ſome being greater and ſome leſs in the Covenant and *Life* of Truth) which every one that heareth and learneth of the *Father*, and ſo is taught of God, will own: but to the thing it ſelf. The witneſs of God is but one in all, and it condemns nothing, but what is not of God: and what his witneſs in another condemns in me, his witneſs in me (when ever it ariſeth and ſpeaketh in me, concerning that thing) cannot but condemn alſo.

It is true, as he ſaith, that *Juſtification is by Chriſt alone, who is the head in every member*, &c.

Rem. But Chriſt is in other members alſo, as well as in one: and his Life hath Power to judg and condemn: and it judgeth and condemneth no where, but that which is to be judged and condemned. So that wherever Chriſt's Life in any judgeth & condemneth any thing, that is judged & condemned by Chriſt. And the Saints have Power and Authority in Chriſt, not only to judg and condemn the World, but alſo to judg and condemn fallen Angels and Spirits. To what end are they bid to try the Spirits, if after they have tryed them, they may not judg and condemn, what they find Life and Truth judging and condemning?

Ninethly, He excepts againſt that paſſage in friends Paper (as he recites it) *that none are to Miniſter, but thoſe that are reconciled to the Church, and have the Approbation of the Elders.*

Rem. What is the end of Miniſtring, but to gather out of the World into the Church, or to build up the Church? and are they fit to do either, who are not reconciled to the Church? or whom the Spirit, *Life* and Power in the Church and Elders hath not unity with?

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He further ſaith, *that* God *was in Chriſt, Reconciling the World unto himſelf, and not to the Church* (*ſaith he*) *he remembers no ſuch Scripture.*

Rem. God added to the Church ſuch as ſhould be ſaved, and were they not reconciled to it, before they were added? And Chriſt ſaid, concerning that Brother that would not hear the Church, that he ſhould be looked upon as an Heathen or a Publican: and are ſuch as will not be reconciled to the Church, nor hear it, allowed by God to Miniſter, either to gather into the Church, or to build up in it? and ſurely it cannot be. There can be no true Miniſtring out of the Life and Spirit of the Body, or Church that is in God. And all ſuch as have thus gone out from God in whom the Church is, have Miniſtred againſt the Life, Spirit and power, but not in it: but in Antichriſts Spirit and Power, and againſt the Truth.

Tenthly. He ſaith, *Chriſt the Light within, will not give his Power and Authority out of his own hand to any man or men: for unto him alone is all judgment in Heaven and in Earth committed in matters of Conſcience.*

Rem. Is Chriſts Power given out of his hands, when his Life and *ſpirit* in one judgeth concerning that which is evil and out of the Truth in another? Doth not the *ſpiritual* man judg all things? Doth not Chriſt teach and enable him ſo to do? Is there not ſuch a gift of his to diſcern *ſpirits*? Cannot the ear that is Circumciſed and kept open by the Lord, caſt ſpeeches and actions, and diſcern when they are out of the Life, and when in the Life? and doth he give the Power and Authority out of his own hands, in enabling them ſo to do? What dark expreſſions are theſe, and dead too; not ſo much as litterally true.

Eleventhly, He ſaith, *Chriſt the Light within is able to break, and he is alſo able to bind up that which he hath broken, and to heal that which he hath wounded,* &c.

Rem. And hath not Chriſt put a *ſpiritual* Rod and ſword into the hands of his Church and miniſtry, with which to ſmite and wound, as his *ſpirit* guides and leads them? Have they not Power both to bind and looſe as Chriſt ſaith? And is not this a wounding and healing virtue and Power; After Chriſt had ſaid, *Tell the Church: but if he neglect to hear the Church, let him be unto thee as an Heathen man or a Publican*; doth he not immediately add, *verily I ſay unto you, whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven: and whatſoever ſhall be looſed on Earth, ſhall be looſed in Heaven?* Mat. 18. 17, 18. Is not this Power and Authority neceſſary to the true Church? what, a Church, and not have Power over her own members; but every one left, to the dictates of what they ſhall call the Light within, and not be ſubject to the judgment of the true Light, *ſpirit* and Power of Chriſt the head in the Living Body? What a Church were this? a meer *Babel*, an heap of confuſion, a Body that would never be at unity in it ſelf. But God is the God of the order of his own Spirit, Life and Power; and not of ſuch confuſion. This Doctrine may go for truth in *Babylon*, but can never be owned in Gods *Jeruſalem*, where his Spirit did build up and defends the Buildings, and judgeth out all ſuch ſandy and windy Doctrines, which are looſe and airy, and have not a ground or bottom in the Truth.

Twelfthly, He ſaith, *There is fallibility attends all thoſe, who are Regenerated, and born of the Spirit of* God, *who is Light, and that it is poſſible for them to err from the Light again,* &c.

Rem. He doth herein lay the ſtate of the truly regenerate and born of God, lower than the Scripture layes it. The Scripture ſaith, *whoſoever is born of* God, *doth not commit Sin; for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of* God, 1 John. 3. 9. And again, *We know that whoſoever is born of* God *ſinneth not, but he that is begotten of* God *keepeth himſelf, & that wicked one toucheth him not*, c. 5. 18.

There

There is a gathering into the Seed, and an abiding in the Seed: and there the Soul is in the ſtrong Tower, and munition of Rocks, where the Enemy cannot reach. *Adam* in the fall was in a Fallible State: Is the renewed, the redeemed State as fallible? What State is that wherein Truth is ſo natural, and the Soul ſo one with it, that it can do nothing againſt the Truth, but for the Truth, as *Paul* ſpeaks? What State is that, wherein Men overcoming, ſhall become Pillars in the Houſe of God, and ſhall go no more out? *Rev.* 3. 12. But, let Men be never ſo fallible; the infallible Spirit and Power is given to the Church of God, to guide them in true Underſtanding and Judgment; eſpecially in all things that relate to, and concern them, as a Body: and they that are of the Truth, and in the Truth, love the Judgment of Chriſt the Head in her; but they that are of another Spirit, and would have liberty out of the Truth, to the transforming Nature and Spirit, cannot abide it. What were my Life in me, if it did not Judg in me? And, What were the Churches Life, if it did not Judg in her, and Condemn all that riſeth up from a contrary Spirit and Nature? What means that Promiſe, *Iſa.* 54. 17. *No Weapon that is formed againſt thee ſhall proſper, and every Tongue that riſeth againſt thee in Judgment, ſhalt thou Condemn?*

Yet he Confeſſeth, *That God is infallible, and that no fallibility attends him*; but denies *The very Regenerate and Born of the Spirit to be infallible, and that it is poſſible for them to err from the Light; again, the Enemy which is the Power of Darkneſs, preſenting to them the Fruit of the Tree of Knowledge*, &c.

Rem. If God be infallible, as he confeſſeth (though it is to be queſtioned, whether from any true Knowledge of Nature, or only from the Comprehenſion) and God beget Children: into what doth he beget them? whether into a fallible Nature and Spirit, or into his own Nature and Spirit, the leaſt Degree whereof is infallible? When Men are truly turned to God, there are great and precious Promiſes made to them, which through Faith, Obedience, and Diligence, they come to Enjoy, whereby they are made *Partakers of the Divine Nature*, 2 Pet. 1. 4. And when they partake of the *Divine Nature*, Do they partake of a Nature that is fallible, or infallible? *He that is joyned to the Lord, is one Spirit*, 1 Cor. 6. 17. and, Is that one Spirit a fallible, or infallible Spirit? There is one Baptiſm, wherewith the truly Living are Baptized: and, Doth that Baptiſm waſh away that which is fallible, or no? The Church of Chriſt, the Body of Chriſt, the Spouſe of Chriſt, the chaſt Virgin that is Married to Chriſt, is one with Chriſt: Is it one with him in fallibility or in infallibility? Bear with me, for I am conſtrained to ſpeak theſe things for Truths ſake, for the Churches ſake; yea, for Chriſt's ſake, and for the ſakes of them who cry up the Light within, in words, and yet are deceived about it, and know it not; but are erred from it, and have ſet up the darkneſs of Anti-Chriſt in their Minds, inſtead of it, which with them goes for the true Light: and in this they Judg that which is true, as if it were falſe, and Juſtify that which is falſe, as if it were true, both in themſelves and others; both which is an abomination to the Lord.

He ſaith, *There is a Fallibility attends all thoſe that are Regenerate, and Born of the Spirit of* God.

Rem. What all? Thoſe that come to the higheſt pitch, and greateſt growth, Can they not paſs fallibility, and arrive at infallibity in a meaſure, and abide in it? To be Regenerated and Born of God, is an high State: it is not for every Notioniſt, and Comprehender to be talking what is Experienced there. There is a Regenerating, and a being Regenerated. There is a following Chriſt in the Regeneration, and there is a conformity to him in his Death, and in his Life too. It is not good for him to be ſpeaking much concerning that State, but rather to wait, to be led into it, and to arrive at it in the true Travel. But how, he that is Regenerated is one with Chriſt (and is in meaſure as he is) is hard to be known, and harder to be uttered. But he that is in this State, hath Witneſſed the

the holy Calling, and Faithfulness to him that Called, and the Election, and is one of the Chosen, or Elect of God; and Christ saith, such are beyond fallibility; for speaking of false Christs, he saith, *If it were possible, they should deceive the very Elect*, Mat. 24. 24. plainly signifying, that it is impossible.

Now their possibility of erring he lays upon the Enemies, presenting to them the Fruit of the Tree of Knowledge, whilst they are in Eden, p. 6.

Rem. The Enemies presenting Temptations, doth not imply a possibility of letting in the Temptation, and so of Erring in all, to whom he doth present things. For he presented things to Christ, and yet it was impossible for that Spirit and Nature, that Christ was of, to let in his Temptations.

But then, immediately in the next Words, he sheweth, *How this possibility of falling is upon the Enemies, presenting to them the Fruit of the Tree of Knowledge*, namely thus, *Their Minds taking delight in it, and they feeding upon it, the Enemy hath power to draw their Minds out of* Eden *again.*

Rem. The Regenerate and Born of God, are partakers of the Divine Nature, and wait on God for Living Food, and receive it of him, and live by it, and cannot abide dead, dry, notional food, nor feed upon it. Blessed be the Lord, there is that Birth known, which can feed on nothing but Life it self. And let the power of Darkness present the Fruit of the dead Tree never so often; the living Babe will not meddle with it, but Hungers, and Thirsts after Righteousness, and desires the sincere Milk of the pure living Word, that it may grow thereby. And if this holy Nature be put into the Babe; How much stronger is it in those that are grown in Truth, and who come to be Naturalized into it, the contrary Nature being Crucified, and Slain in them by the Cross of Christ, and the New and Holy Nature Ruling in them?

Thirteenthly, He saith, *Wherefore, I do believe that I ought not to subject my self to what the Church imposeth.*

Rem. The Church of God under the Law, walking in that outward Covenant, was a glorious Camp or Body; and had outward Power, according to the outward Law, appertaining to it. And the Church of God under the Gospel, walking with God according to the Covenant of the Gospel is a Glorious, Spiritual Body; and hath inward Power belonging to it: and though not the Church meerly as Men; yet that Spirit and Power in the Church, ought to be obeyed by every Member thereof, in things pertaining to God. So it was it the Apostles days; they that were not disorderly and unruly, were obedient to the Spirit and Power of God in the Apostles, and Churches then, 2 *Cor.* 7. 15. and *ch.* 29. who had power to Judg those that were within, 1 *Cor.* 5. 12. And those that are indeed of God, will be obedient and subject to his Spirit and Power in his Church now. And there is nothing else desired, but obedience to the Lord, as he moves, guides, leads, and orders, both in the particular, and in the general.

His Reasons why he doth not believe, That he ought to subject himself to what the Church imposeth, are these: *For then*, saith he, *I must believe that it is God in them, which doth impose those Yokes of Bondage upon their Brethren.*

Rem. The Church is called into the liberty of the Gospel, and her Children are Born of the word Immortal, and of the Truth which makes free: and it is not the Church its Natnre, either to receive or impose Yokes of Bondage; but to stand fast, and to exhort all her Members to stand fast, in the liberty wherewith Christ hath made them free. But where there is any thing unruly, or contrary to the Power, that is to be Yoked down by the Power.

And the particular waiting upon God in his holy Spirit, Light, and Power: the Spirit, Light, and Power, will diſcover what is diſorderly, and unruly, and not of God in the particular, and lay a Yoke upon it. The Church alſo waiting upon God, in their Meetings together in his Name; the Lord will diſcover what is hurtful to the Body, and contrary to the Life of the Body, and lay Yokes upon it: and he that refuſeth this Yoke, keeps alive that which is impure and fleſhly, and keeps down the Juſt in himſelf.

But indeed, he that doth not believe God in his Church, and that his Spirit, Life, and Power, ſits as King there; he is not in a capacity to obey aright, becauſe he doth not diſcern nor acknowledge that in the Church, which alone is to be Obeyed.

Another Reaſon he gives is, *Becauſe* (he ſaith) *he muſt alſo then believe that the Church is Infallible, and cannot Err.*

Rem. The Spirit of God is infallible, the Power whereby the Church was gathered and built up, is infallible. Chriſt is infallible, and hath given to his Church of his Infallible Spirit; without which, they cannot be preſerved or act aright; And, Is the Church in God fallible? And this Spirit will not fail them in their waiting upon him: and the Church which is one with Chriſt, Married to Chriſt, Joyned to Chriſt, partaketh of his holy, living, and infallible Nature.

Judge in the Truth, how it would ſuit: an holy Head, an unholy Body; a living Head, a dead Body; an infallible Head, an elect and choſen Head; but a body very lyable to be deceived and err. Hath not the Church that Spirit, that Life, that Power of the Lord Jeſus Chriſt her Head with her, that is able to keep her from erring? And Is it not her earneſt travel, and deſire to keep to it her ſelf, and to have all her Members kept to it? And, Will not that Power keep, and preſerve all that keep to it?

He addeth further to the foregoing Words, *Which thing I cannot believe, for then I muſt believe theſe particulars following.*

Firſt, *I muſt believe that they are as infallible, as God is; and that it is as impoſſible for them to err, as it is for God to err.*

Anſw. No, A Man may believe, That God hath given to his Church a glorious proportion of his Spirit, to dwell in them, and guide them, as his Sons, Spouſe, and Wife; and that they are Married to him that is infallible, and partake of a bleſſed proportion of his Nature; and yet not believe, that they are as infallible, as God is. The Lord is abſolutely infallible of himſelf: what infallibility the Church hath, is by Gift, by Union, and Communion with the Lord her Husband and Maker.

But, Doth he believe, or will he go about to maintain, that the Church hath nothing of the Infallible Spirit of her Husband? Or that ſhe is to act in a Fallible Spirit? Or that ſhe is to act nothing at all? But only direct Men to the Light and Spirit within, and let her Members alone, though ſhe infallibly (by the Infallible Spirit and Power) know that they are deceived and err, and ſee (with the Anointed Eye) that they are going from, and acting contrary to the Light in their own particulars? If ſhe ſhould do ſo, ſhe would ſhew little Care over her Children, and ſmall Regard or Faithfulneſs to him, who hath entruſted her with his own Spirit and Power, for Edification and Salvation, and not for Deſtruction.

Secondly, *That no Man or Woman ſhall ever attain to any higher meaſure of the grace of God then they, and that they are come to the higheſt revelation that can be attainable by the Spirit of God.*

Anſw. The higheſt meaſure of Life and of the Spirit, is not neceſſary for the Government of the Church: but a true meaſure. And a true meaſure the Lord hath ordained for his Church; and Chriſt the Head is not abſent from his Church, but preſent with it, to ſupply with what Wiſdom and Power he ſeeth needful And where is the attainment and growth in grace? Is it in the Church, or out of the Church? Doth not the Lord add to the Church ſuch as ſhall be ſaved? and is not

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their growth there? And if any member be bleſſed, and grow never ſo abundantly in grace, it is the growth of the Church, and the Church is glad of it. Now if it be a true growth, they would have Unity with the Church, and mind the Peace of the Church, and be ſubject to the Spirit and pure Power of Life in the Church: elſe their growth is in another Spirit, which the true Church can never own.

Thirdly, *And that there is no more to be made known by the Spirit of God, in the Sons and Daughters of Men, but what aiready is made known to them.*

Anſw. The particulars owning a meaſure of Life, of Truth, of the Spirit and Power doth not argue there is no more to be made known, or revealed in the particular. And the Churches owning a fuller meaſure dwelling in the body, than in any one particular (for the greateſt fulneſs in any particular doth but go to make up the largneſs or fulneſs in the body) doth not argue that the Church ſhall not grow, or be enlnrged and filled, as it grows. But if he intend the growth of any, departing from the Church, or out of the Spirit of Life of the Church, who hath her Life from the head, and is in unity with the Head: that growth we cannot but deny, finding it, by conſtant tryal and experience, to be a growth in Notion and Comprehenſion, out of the feeling life and power.

Now this kind of growth, I do not deſire ever to know; the Lord alſo preſerve others out of it, and open their Ears to hear the voice of Chriſt, and of his Church, that they may be preſerved out of it. For had this been hearkened and kept to, things had been better with many, as to their inward State, true Peace with the Lord, than they have been.

Fourthly, *Or if there be any thing more to be revealed by the Spirit of God, that God will make it known to them, and to none elſe.*

Anſw. The true Church doth not limit God, where he ſhall reveal, or not reveal, but owneth God in what ever it reveales in any man upon the Face of the Earth. For being in Unity with Gods Spirit, and born of the Immortal Life, they are in the ſealing ſenſe and knowledge of what came from the Life in ages paſt, or in this preſent age; and are in Unity with it: yet they know, the Lord revealeth the Myſtery of his Truth and Kingdom in the Churches, and the growth is in the Churches.

Now if any in *Lucifers* Nature, will hearken to that Spirit which deſpiſeth Gods Church, and rend from it, and think to grow above it; and expect this Growth in their high notions and comprehenſions about things, in that exalted mind, ſhould be be owned by the Church; they will be miſtaken: for the true Spirit, which knows all things, and guides the Church, will not guide the Church to own any ſuch Spirit or Growth; but to judge and condemn it in its greateſt ſpreading and exaltation.

There were thoſe in the Apoſtles dayes, who would ſeem to be grown high, and to be ſpiritual, far above the Apoſtles and ſuch as lay low in the Truth, and obeyed the holy Commandments; and yet were far ſhort of their Life; as may be ſeen Abundantly in his Epiſtles to the Church of *Corinth.* But what ſaith the Apoſtle concerning ſuch? *If any man think himſelf a Phrophet or Spiritual, let him acknowledge the things that I write unto you, are the Commandments of the Lord,* 1 Cor. 12. 37. And did not he give Commandments about thoſe that were unruly, and would not be ſubject to the Order, Power and Government of Gods Spirit in the Church? And did not the Apoſtle ſay of unruly Perſons, and vain Talkers and Deceivers, that their mouths muſt be ſtopped? *Tit.* 1. 10. 11. What, had the Church or Miniſters, in the firſt promulgation of the Goſpel Power to ſtop mouths? Yea, in the Spirit that was in them and with them, they knew which was the vain talkers, the unruly and deceivers, and what mouths were to be ſtopped, and what Power would ſtop them?

Fifthly, He ſaith, *Friends, I would have you ſeriouſly take into your conſideration ſome of your Doctrines and Principles which are commonly preached among us, how they can ſtand with Gods Soveraignty, Dominion and Glory, that either the ſeed or* God *ſhould ariſe in Man.*

Rem. Christ preached a Seed, even the Kingdom like a grain of mustard-seed, and this Seed sown in man. Now if it was sown in man, in his earthly heart, Nature and Spirit, then the earth was over it, and did cover it, and it was to spring up or arise over and above the Earth; and the pure Power, Wisdom, and Glory of the Father to appear to be manifested in it.

Is this such a strange Doctrine to him? where are his *Spiritual* senses? How was he convinced? was it without the feeling of the seed? If he truly felt it, where did he feel it? did he not feel it in the earth? was there not much over it?

I am sure, we who were truly convinced, felt it so; felt the pure seed under, suffering the pure Life under, the pure measure of truth under, and much of the Earth over it, the Lamb slain inwardly by sin and transgression, and blessed be the Lord, we felt also the Earth Judged, and removed out of its place; the Earth ploughed up, and the seed springing over all thats Earthly, and growing up in that which God made New, over that which was Old.

And did not God arise outwardly, in the manifestation of his Power outwardly, among the outward *Jews?* And, Doth not he arise inwardly, in the manifestation of his Power inwardly, among the inward *Jews?* Are the Enemies ever scattered inwardly, till Gods arising inwardly? What kind of Convincement or Growth, hath that Man been acquainted with, who never Experienced these things?

Now having proposed this, he asketh some Questions, which as the Lord shall open my Heart, I may return Answers to: not after a Notional way, but as the Lord hath given me the Knowledge, Feeling, and Experience of the thing.

His First Question is, *Whether the Light or Spirit, Seed, and* God, *be not all one and the same thing?*

Answ. God is the Fulness, the Seed is a measure, and manifestation of him, the infinite Fulness. And as he is Light, and Spirit: so the Seed that comes from him, or that the good Husband-man Sows, is Light and Spirit also.

His Second Question is, *How came this Seed of* God *to be under, or beneath in Man?*

Answ. Any Man that knows the Truth in the holy Experience, and hath been Tempted, and let in Sin upon him, may know what comes then under, and how it comes under. The Spirit by Sin is Grieved; yea, the holy Spirit may be quenched, and Man may Crucify to himself the Lord of Glory.

His Third and Fourth Questions are, *What shall raise it up?* And, *By what?*

Answ. to both, The Power of God, the Spirit of God, the Life of God, entring into its own in Man, entring into the Witness, raiseth it up, brings that under, which resisted, oppressed, and kept it down. The Power of the Almighty, by his out-stretched-Arm, crusheth *Pharaoh* inward, and brings his Spiritual Seed out of Spiritual *Egypt*, *Sodom*, and *Babylon*, in all which the Lord, in all Ages, hath Inwardly, and Spiritually been Crucified, by them that have resisted his holy Spirit, in the pure Manifestations thereof: for what is done to it, is done to him. *Saul, Saul, Why Persecutest thou me?*

Lastly, *Whether the Appearance of* God *in Man, to Man by his Spirit, be not for the quickening and raising of Man, both Soul and Body, out of a State of Bondage and Captivity?*

Answ. Yes, it is: But how doth God raise up Man? Is it not by joyning him to his Seed, and causing him to bow to his Seed; and suffer with his Seed, and deny that which is contrary to his Seed; so that the Seed, which hath been grieved, and burden'd with Sin and Iniquity, may rise up over it, and crush the Head of the Serpent in the Authority, Power, Dominion of the Fathers Life? Who of the Redeemed Ones, that have Witnessed true Redemption, have not Witnessed God, bringing that up which was down, low, deep in the Heart; and bringing that down which was high, and exalted over it?

But for the raising of God, that is but his misrepresentation of this found Doctrine, and holy experience: for Christ himself, who was God, and the Resurrection and the Life; yet the God-head was not raised in him, but the Resurrecti-

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on, and the *Life* raiſed that Body. And that of him, which he ſoweth in us, and which differeth in the Soul, through the ſouls ſin; he raiſeth up in his own holy Dominion, in them that come to ſuffer with it, and to bear the Croſs with that which Crucifieth ſin.

This is ſound Doctrine and ſound Experience, Univerſally experienced by all that know the inward truth, and have ſubjected to it. They have felt what truth was, and where it was; and what it is, and where it is; and what they are in it, and by it; bleſſings and praiſes over all unto him, who by the working of his moſt Glorious Power, hath brought this about in a remnant, whom the Lord hath viſited and ſhewn Mercy to.

Let him wait for true underſtanding, from him who is able to give it, and anſwer me this one queſtion then, *Doth not the Devil, the Enemy of Man-Kind, hunt after the Precious Life, even in thoſe that come to witneſs Redemption in meaſure from him? and if at any time they hearken to his temptations, and let him in, doth not the Life receive a wound? is not the ſpirit grieved? is not the tender, righteous, living Plant hurt?*

O the tender Mercy of God to permit his truth, his ſeed, his ſon; not only to ſuffer for man, without the Gates of *Jeruſalem*, but alſo to ſuffer in Man, even in the ſtreets of *Sodom*, where our Lord was in Ages paſt Crucified, and is ſpiritually Crucified to this day! *Rev.* 11. 8.

He ſaith, *The Kingdom of Heaven is within all men and women, and Heaven is above Hell, and the Light is above Darkneſs*, p. 7.

Rem. If he mean that their Nature is ſo, I grant it: but if he mean that Heaven, or the Light which is Heavenly, is uppermoſt in men who are under the Kingdom and Power of Darkneſs, he is utterly miſtaken: for in the Kingdom where *Satan* and *Antichriſt* Reign, Antichriſt is there exalted (in that heart) above all that is called God; even above the Light, Spirit and Power, which ought to be Worſhiped and Obeyed there, but is not: and there is need of the Arm and Power of God to be awakened, and to put on ſtrength there, to cut *Rahab*, wound the Dragon, and bring him under, and to bring up the *Seed* into its heavenly Authority, Dominion and Power (which is due unto it) in that heart.

He ſaith, *The Seed is to redeem, and not to be redeemed.*

Rem. This is true, relating to the Seed, as it is in it ſelf: But as God hath beſtowed it on man, given it as a Gift in man, and it condeſcends to his Condition, deſcending into the lower parts of the Earth, and ſuffering with man, that it might bring man into its Death and ſufferings, and ſo raiſe it in and with it ſelf: ſo the mighty power of Life, from whence it came, is to be revealed in it, and bring it out of *Egypt*, and the darkneſs wherein it finds man, and in the tender Love of God to man, bears a ſhare with him. It is not the *Jew* outwardly that pierced Chriſt, but the Soul inwardly by Tranſgreſſion pierceth his Life and Spirit: and as it comes to true ſenſe and Faith, looks upon him whom it hath pierced by Sin, and mourns bitterly over him, and turns from and hates that Sin, whereby it pierced him.

He ſaith, *The Seed in both Man and Woman, it is both* God *and* Chriſt, *and it is above the Seed of the Serpent in all, and he is in himſelf*, &c. p. 7.

Rem. Who denies that God and Chriſt, and the Holy Seed, which are one in Nature, though not in Meaſure and Fulneſs, as he is in himſelf, is above the Seed of the Serpent?

He addeth further, *Neither hath mans mind been ſo blinded, that he could not ſee his Sins by the Light*, P. 8. L. 38. (as corrected by the Errata.)

Rem. There is an eye that the God of this World blinds, that it may not ſee the Glorious ſhinings of the Light, 2 *Cor.* 4, 3, 4. And the eye that is blind, cannot ſee, till God opens it. The outward eye cannot ſee the ſhining of the outward Sun, but as it is opened: nor can the inward Eye ſee inward things, but as the Lord opens it. *Paul* was ſent to the *Gentiles*, to open their Eyes, and to turn them from Darkneſs to Light, *Act.* 26. 18. So that Mans Eye is blinded, that though the Light ſhine in the Darkneſs, yet he cannot ſee, nor walk in the way of the Light, but as God anoints, and opens his Eye; *Anoint thine Eyes with Eye-ſalve, that thou mayeſt See*, Rev. 3. 18.

But

But I beſeech him, in the tender Bowels of Love, to conſider where his Standing is, and what it is in him, that brings forth theſe Things: For, I am ſure, it is not the true Light, where-with God hath ſhined in the Hearts of his People, and doth ſhine at this Day. He miſtakes the true Light in others, and calls it Darkneſs; and alſo miſtakes the Darkneſs in himſelf, and calls it Light: And, Whither, after this rate, may he wander in his uncertain Notions and Comprehenſions; and while he is thus talking of God, and Heaven, and the Light within, he be found among them who blaſpheme God, and his Tabernacle, and them that dwell in Heaven?

What I have hitherto took notice of, may ſufficiently manifeſt, even to himſelf, could he retire low enough, where the true Underſtanding and Knowledge is given) how he hath erred from the true Light, and but pretended to it, and not been led by it, in what he hath now writ.

As for the other Part of his *Book*, though I could ſay much to it, if the Lord did require me; yet finding it chiefly to be Matter of Notion and Criticiſm, my Heart is not engaged to meddle with it: For it is not in me, to bring People into ſuch Critical Diſputes, about an Inviſible Man, or Inviſible Woman, or who was the firſt Inviſible Man; which one while he ſeems to call *God*, or *Chriſt*; another while the Son of Perdition, or Power of Darkneſs, he calls the firſt Inviſible Man; as *pag.* 21. for which I am ſatisfied, he can produce no *Scripture*; which he requires of *Friends*, for what they aſſert.

I muſt confeſs, I ſee no Profit in his medling with ſuch things; but rather a drawing the Minds of the People into forbidden Knowledge, and airy Comprehenſion about the Heavenly Things, and feeding that Part in themſelves, which ſhould not thus be ſuffered to fly aloft, but be kept under.

And happy were it for him, if he could feel the Truth, Seed, and Life, (which is grieved in him) riſe above them, trample them down, and reign over them: But he muſt experience great Humility, and a long Travel, before he can come to witneſs this.

As for his denying himſelf to be of us; indeed he hath ſufficiently manifeſted by this *Book*, and by his ſtrange Notions and Comprehenſions therein, that he is not of Us; but a Stranger to that Life, Spirit and Power, which hath gathered, guideth, and preſerveth Us out of ſuch Paths as theſe.

And, O that he did not hug ſo many Notions, (and thoſe very ſtrange ones too, contrary to the Truth and Holy Experience, in the Hearts of *God*'s Redeemed Ones, and the Holy Scriptures, as hath been already ſhewed) and get ſuch Comprehenſions into his Brain, concerning the ſaving Power; but wait to deſcend, and come down thither, where he may feel it in his Heart; and that will preſerve him, for the future, from ſuch Contradictions and Confuſions, which the other Part of his *Book* is alſo too full of; which, if the Lord pleaſe, he may draw forth ſome other to lay open, for the Vindication of Truth, and its true Teſtimony, from his Spirit, and falſe Teſtimony, uttered in very ſtrange and extravagant Expreſſions; not at all ſuitable to the Nature of Truth, but rather to the Nature of that dark Spirit, from whence it came; which the Lord of his tender Mercy manifeſt to him, and Redeem him from, into a tender, living, humble Senſe of the meek and lowly Principle of Life, in the Heart.

THE

THE POST-SCRIPT.

SInce the Writing of the Former, and my not intending to meddle with the Reſt, there hath ſomething lain upon me, as to ſome few Paſſages therein alſo, to write a few Words, by way of Teſtimony, to *One* or *Two* Particulars therein: But that which mainly lay upon me, was ſomewhat in Relation to his *Poſt-ſcript*; he looking upon it as ſo Unanſwerable, and yet ſo plain and clear an *Anſwer* ariſing to it in my Heart.

Firſt, As to his main Controverſy with *Friends*, about the *Chriſt that Dyed at* Jeruſalem, (he affirming, *That neither Juſtification nor Condemnation is by Him*; and reproaching *Friends, as having gone back to the Profeſſour's Chriſt, and Saviour, who Dyed without the Gates of* Jeruſalem, as *pag.* 17. *p.* 21. & *p.* 26.) this is in my Heart to ſay:

Rem. Is Chriſt divided? Is there One Chriſt that Dyed without the Gates of *Jeruſalem*, and Another that did not Dye? Or, Is it not the ſame Lord *Jeſus Chriſt*, who Died without the Gates of *Jeruſalem*, according to the Fleſh, and yet was then alive in the Spirit? Do we affirm, that the God-head died? (no, we do not ſo much as affirm, *That his Soul dyed*, as he doth, *p.* 19.) but according to the Fleſh he dyed; that is, he who was the Reſurrection, and the Life, laid down his Life, and took it up again, according to the Commandment of his Father.

Thus we have been taught of God to believe, and thus to hold it forth. And we have no other Juſtifier, Condemner, Saviour, or Interceſſor, than he that laid the Life of the Body, offering it up a Sacrifice to his Father, without the Gates of *Jeruſalem*. *Who is he that Juſtifyeth?* Is it not God, in and through him? And, *Who is he that Condemneth? Is it* not *Chriſt that dyed?* (And, Where did he dye? Was it not without the Gates of *Jeruſalem? yea rather, that is Riſen again*, &c. Rom. 8. 33, 34.

Secondly, The next thing that lyes upon me to take Notice of, is writing againſt Senſe, and diſowning the Exhortation to come to a Senſe, and to wait in a Senſe, and abide in a Senſe, *&c.* as *p.* 25.

Rem. Though I have given a touch at this already, in the fore-going Part; yet there is ſome-what more lies upon me. The Inward Man, the New Man, the Spiritual Man hath Inward and Spiritual Senſes. *Chriſt*'s Sheep have Spiritual Ears to hear his Voice with, and a Spiritual Eye is given to the Spiritual Man, to ſee Him who otherwiſe is Inviſible.

There is alſo a Spiritual Taſt, to ſavour and diſtinguiſh between that which is Living, and that which is Dead; between that which is Corrupt and Unwholſom, and that which is Wholſom Food: and by the Exerciſe of theſe Senſes, the Children of God become more and more skilful in diſcerning between Good and Evil, *Heb.* 5. 14. And in this Living Senſe, the Elect cry unto God againſt their Enemies, and are heard and preſerved by him, and ſhall in due time be fully delivered, *Luk.* 18. 7, 8.

The truly living, are truly ſenſible. Indeed, if he could take away the Senſe of Life, and the Judgment of Life from God's People, it were an eaſy Matter to deceive them with ſuch kind of Notions and Comprehenſions, as he hath brought forth in this his Book. But the Lord hath given a living Senſe, or Senſes to his,

and

and pure Living Judgment therein: which their Minds being kept to, it is impoſſible for this Spirit, or any ſuch like, with all its Inchantments, to prevail upon them; becauſe the Sheeps Ear knows the Sound and Voice of Life, from the Sound and Voice of Death, let *Anti-chriſt* transform in any of his Miniſters never ſo myſteriouſly.

He ſaith, God *is not a Senſe, nor is his Spirit a Senſe.*

Rem. It is not for him, in his Notional Way, to ſay what *God* is: He that made the Eye, ſhall not he ſee? He that made the Ear, ſhall not he hear? Doth he beget his Children into a living Senſe, and beſtow living Senſes upon them? and, Hath not he the Thing in himſelf much more?

But let me ask him this Queſtion: Did *God*, the Holy Begetter of Life, ever beget him into a living Senſe? If not, he was never of Us: If the *Lord* did, let him wait to be begotten ſo again, and he ſhall ſoon be one of Us again, and judge in the true Spirit, Life, and Power, what he hath here Writ and Publiſhed abroad in the wrong; and he ſhall no longer believe, that this his Writing was written from the Teſtimony of *Jeſus* in him, (as he expreſſeth, *pag.* 21.) but ſhall experience the Life of *Jeſus*, condemning it in his own Heart; as I am ſure, it hath done, and doth in mine, and cannot but do in all that have been gathered to, and abide in that which keepeth livingly ſenſible.

Thirdly, The *Third* Thing, and that which moſt lies upon me, is that Charge of his upon Friends, *That they do ſhew more Homage, Reverence, and Obedience to the Form outwardly, than to the Power of* God *inwardly; and that they Worſhip the Form beyond the Power, becauſe they keep their Hats on when they Wait and Worſhip in Silence; but in publick Prayer, both Men and Women either Stand up, or elſe Kneel down; and the Men all put off their Hats: Herein* (he ſaith) *they Worſhip, Reverence, and Adore the Form outwardly; and the Words, more than the Word of Life in their Hearts*, &c. *This Practiſe he would have them vindicate, if they can: Indeed, he hath ſufficiently Condemned it, and more than* God *hath allowed him to do, or will Juſtify him in.*

Rem. The Thing is nakedly and plainly thus: The Great *God*, by the Arm of his Power, hath gathered a People to Himſelf, and taught them to Worſhip Him in his own Spirit and Truth: Yea, he hath taught us to be continually Retired, and upon our Watch, and in his Fear; eying, and regarding Him in all we do.

Beſides this, He hath appointed us ſolemn Times of Meeting together, to Worſhip Him; in which Times, we do, in a more ſolemn, and after a more eſpecial manner, retire to feel his Preſence with us, and holy Spirit and Power working in our Hearts, and miniſtring to us. And, bleſſed be the *Lord*, he is ſtill found, according to his Promiſe, in the Midſt of us; and doth give us pure Breathings after Him, and pure Senſe of Him, and pure Praiſes to him; even Praiſes from, and in that which is pure.

Yet, while we are ſitting thus waiting, or when Breathings or Praiſes ariſe, we are not taught or required of the *Lord*, to pull off our Huts, or kneel on our Knees.

But, when the *Lord* moveth and calleth any forth (for the Aſſembly, or in the Name, and on the Behalf of the Aſſembly) to offer Prayer or Praiſes to *God*; then, to ſignify our Unity in the Spirit, and our joint Reverence to our *God*, we are moved either to Kneel, or Stand, as the *Lord* ſhall incline our Hearts, and to uncover our Heads before Him. And in this we do not adore the Form, as our *God* knoweth, and beareth witneſs; but Him who hath taught us the Form, and who teacheth us to continue therein, and juſtifyeth us in the Uſe and Practice thereof.

And, What Spirit is this that Condemneth us, after this vaunting manner, as if if he had brought forth ſuch a manifeſt Evidence of our Adoring the Form, as could not be Anſwered?

The

The last thing, which lies on me to take Notice of, is those Words about the Close of his Post-script: *I have yet another Book, that is written in and from the Spirit of God; the Tendency of which Book, is for the Overthrowing of all Anti-christ's Ministers in this Nation,* &c.

Rem. This Testimony lyes on my Heart concerning him, that he is not in a Condition, or Capacity, to write or speak in or from God's Spirit. He may pretend to have Written this, or to Write another Book from God's Spirit, but he doth but take the Name of the Lord in vain, in so doing; and the Spirit of the Lord will without doubt through some of those that are in him that is true, give a sure and certain Sound, and Testimony against his false Pretences.

O! That he could indeed think, or write, or speak against Anti-christs Ministers, and against the Spirit of Anti-christ: which if ever he be able from God to do, he must first see how Anti-christ hath prevailed over him, and darkened him; and how he dwelleth and reigneth in his Heart, as if he were God, yea, he must deny his present Light and Spirit, and call it no more *Christ*; but feel that which is now little and low in him rise (through his Sense of it, and Subjection to it) over that which is now so high, and so exalted above the Measure of Truth in his own Heart: Which, if it were so, or might once be so, How glad would my Soul be for his sake, which is now grieved to see him so lifted up, and so mistaken, and so deeply to err, both concerning himself, and God's People, Church, and Ministers, and concerning God's Light and Spirit, denying, debasing, and casting down *that*, to exalt *himself*; that so he might set up the Wrong, instead of the Right, and be justifyed and owned by the one, seeing he cannot by the other!

The *Lord*, if it be his Will, in tender Mercy to him, bring him down from his high Seat, and exalt that Holy Blood of the Covenant, which is now trampled under foot by him, that his Soul may be saved, and not perish for ever, (in the Day that never shall have end) from the Presence of the *Lord*, and from the Glory of his Power. *Amen.*

THE END.

SOME

Mis-representations

Of Me concerning

Church-Government CLEARED.

AND

The Power and Authority of *GOD*'s Spirit, in Governing His CHURCH, Testifyed to.

By One, whom it hath pleased the Lord to make a Member of the Church, which he hath Gathered, and Preserveth by his own Almighty Arm; who accounteth it his Duty and Honour in the Lord, *to be Subject to the Government and Ordering of his Spirit and Power in his Church,*

Isaac Penington.

That ye submit your selves unto such, and to every one that helpeth with us, and laboureth, 1 Cor. 16. 16.

Obey them that have the Rule over you, and submit your selves; for they watch for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you, Heb. 13. 17.

Likewise, ye Younger, submit your selves unto the Elder; yea, all of you be subject one to another, and be clothed with Humility: For God resisteth the Proud, and giveth Grace to the Humble, 1 Pet. 5. 5.

And be not drunk with Wine, wherein is Excess: But be filled with the Spirit, and submitting your selves one to another in the Fear of God, Ephes. 5. 18, 21.

THE PREFACE.

Upon occasion of the Suffering of our dear Friends and Brethren in New-England, *cruel Imprisonments, many hard Usages, and at last (some of them) Death it self, for their Obedience and Faithful Testimony to the Lord, and his precious Truth; and because of the undue Covering thereof, by the Grounds and Causes produc'd to justify their Proceedings; I was engaged to shew the Nakedness, and Unreasonableness thereof, in a Book, Entituled,* An Examination of the Grounds or Causes, which are said to induce the Court of *Boston* in *New-England*, to make that Order, or Law

Law of Baniſhment upon pain of Death againſt the Quakers, &c. *Whereunto ſomewhat was added (being very proper to the ſubject in hand) about the Authority and Government which Chriſt excluded out of his Church, which alſo occaſioned ſomewhat concerning the true* Church-Government..

Now this latter part (about Church-Government) *hath been ſo Miſrepreſented, as if, becauſe the wrong* Church-Government *was Excluded, the Excluſion of all* Church-Government *was intended by Me, there being no notice taken of my owning the true* Church-Government, *but only ſome paſſages of my diſowning the falſe produced, as if they intended to overturn and deny all* Church-Government, *which never was intended by Me: for in that very Book which is thus made uſe of, I did poſitively affirm the neceſſity and uſe of the true* Church-Government, *which may more fully appear in that which hereafter follows.*

Some Miſrepreſentations of Me, concerning Church-Government.

FOr the Manifeſting that I am Miſ-repreſented, and the clearing of my Innocency from thoſe Miſrepreſentations, this is on my heart;

Firſt, to ſet down thoſe words which *John Pennyman* hath cited out of that part of my Book which ſpeaks of the Authority and Government which Chriſt excluded out of his Church.

Secondly, To add ſomewhat, in way of Confirmation of that Truth and Tender ſence, which was then upon my Heart.

Thirdly, To propoſe ſome Queſtions, as I ſhall find them ariſe in my Heart, further to open and manifeſt the intent of my Heart in this thing.

Fourthly, To annex ſomewhat, which is mentioned and immediately added in the very ſame part of the Book, concerning true Church-Government, which plainly manifeſteth that I was not againſt the true Church-Government, nor did mention or intend any of thoſe things to hinder, deny or oppoſe the true Church-Government, of which I do there infer an abſolute neceſſity.

Fifthly, It is on my heart to add a few Conſiderations further concerning the neceſſity, uſefulneſs and benefit of the true Church-Government.

The firſt words *John Pennyman* cites out of this part of my Book, concerning the Authority and Government which Chriſt excluded out of his Church, from *Mat.* 20. *ver.* 25, to 29. are theſe.

Here Chriſt cuts off that Power and Authority, which grows up in the corrupt nature of man, which was ever and anon ſpringing up even in the Diſciples; here he wholly excludes it out of his Church, and ſaith expreſſly, He would have no ſuch thing amongſt them, no ſuch kind of Greatneſs, no ſuch kind of Authority.

Confirm. It is the full belief of my Heart, that Chriſt hath cut off that Power and Authority, which grows up in the corrupt Nature of Man, and wholly excluded it out of his Church, even very expreſly in this forecited Scripture; plainly ſignifying therein, that he would have no ſuch kind of Greatneſs, no ſuch kind of Authority among his gathered and choſen People.

Queſt. But doth this ſignifie or imply, that he would have no authority at all? Doth this exclude the Authority and Government of his Spirit and Power in his Church? Doth not he notwithſtanding this ſay, *Go tell the Church?* And enjoyn the members of the Church, to hear the Church, upon the penalty of being accounted *Heathens* and *Publicans?* And did not the Holy Ghoſt make and appoint

Overſeers over the Church? *Act.* 20. 28. And what is an Overſeer? Or in what were they to overſee? Were they not to overſee in the true Light, to which every Child of Light is to be ſubject? And they that did reſiſt the Light, Spirit and Power of the Holy Ghoſt in any of the Overſeers; were they not unruly, and departers from the Light in themſelves; though they might pretend they were ſtill for the Light, and that it was the Overſeers that were departed and erred from it?

The next words he Cites are theſe.

TWo things are here excluded by Chriſt, from whence all the miſchief ariſeth in the Church (all the Tyranny and Oppreſſion of men's Conſciences, and of their Perſons, Eſtates and Liberties for Conſcience-ſake) Firſt, Greatneſs; Secondly, the Exerciſing Dominion and Authority by thoſe that would be great therein.

Confirm. It is my Belief, that all the Miſchief in the Church, Tyranny, and Oppreſſion of Mens Conſciences, and of their Perſons, Eſtates, and Liberties for Conſcience-ſake, doth ariſe from a wrong Greatneſs, and from the Exerciſing of a wrong Dominion and Authority, by thoſe that would be great therein: and that theſe two things are here Excluded by Chriſt, in the forementioned Scripture.

Quæſt. But is there not a true Greatneſs? Thoſe that lye low before the Lord, and have humbled themſelves under his mighty Hand; Doth not the Lord Exalt them in due time, filling them with his Spirit, Life, Vertue, and Power? And, is not that great in them; and are they not highly Favoured, and Exalted in the Eye of the Lord therein? (Oh, none knows how great thoſe are in the Eye of the Lord, who are poor and low, and nothing in their own Eyes!) And, is there not a true Authority, and Dominion of Gods Spirit in the Church in general, as well as in the particular, over the Spirit and Power of Darkneſs? Becauſe of which Spirit, becauſe of which Power, becauſe of which holy Authority and Dominion, the Gates of Hell ſhall not be able to prevail againſt it.

His next Citation is this (which though ſomewhat long, I am willing to Recite punctually, that my Innocency may the more appear.)

This Spirit muſt be kept out from amongſt you, this aſpiring Spirit, this lofty, ruling Spirit, which Loves to be Great, which Loves to have Dominion, which would Exalt it ſelf becauſe of the Gifts it hath Received, and would bring others into Subjection; this Spirit muſt be Subdued amongſt Chriſt's Diſciples, or it will Ruin all. The Lord gives Grace and Knowledge for another end, than for Men to take upon them to be Great, and Rule over others becauſe of it. And he, that becauſe of this, thinks himſelf fit to Rule over other Mens Conſciences, and to make them bow to what he knows, or takes to be Truth, he looſeth his own Life thereby; and ſo far as he prevails upon others, he doth but Deſtroy their Life too. Therefore the Diſciples, or Church of Chriſt, are to Watch over every ſuch Spirit; to beat it down, to teſtify againſt it, to turn from it, to lay it flat, to put it in its proper Place, that is, beneath all, and ſo not to ſuffer it to ariſe.

Before I come to the Confirmation of this, I judge it meet to ſet down the foregoing Clauſe or Paragraph omitted by him, which will very much help to clear the naked drift, and true intent of theſe Words. The foregoing Paragraph runs thus;

Such a kind of greatneſs as is in the World, is the deſtruction of the Life of Chriſt; and ſuch a kind of Dominion and Authority as is among the Nations, is a direct overturning of the Kingdom of Chriſt. It ſets up another Power than Chriſts, another Great-

Greatneſs than Chriſts, another kind of Authority than Chriſts; and ſo eats out the Vertue and Life of his Kingdom, and makes it juſt like one of the Kingdoms of this World.

This (which immediately went before) being thus added, may ſufficiently open the thing of it ſelf. Yet for further Satisfaction, I ſhall add a Confirmation to the Truth of that which he hath cited; and that in ſeveral particulars, becauſe of the length of the Citation.

Confirm. Firſt, An aſpiring Spirit, a lofty, ruling Spirit, which Loves to be Great, which Loves to have Dominion, which would Exalt it ſelf, &c. muſt be kept out from among the Diſciples, and Church of Chriſt. There muſt not be ſuch a Spirit, or loving to be great, or ſuch a ruling among them, as is in the World. No, Life alone, the Spirit alone, the humble Seed alone, the Truth alone, the Grace alone muſt Rule among them: and God forbid the Authority and Government thereof, ſhould be ſtopt in any. It cannot be well with the Church, that it ſhould be ſo; that God's Spirit ſhould be grieved or quenched, or ſtopped in its Holy Way of Governing, and Ordering the Church of its own Building.

Secondly, That which would Exalt it ſelf becauſe of the Gifts it hath Received, and would bring others into Subjection; this Spirit muſt be Subdued among Chriſt's Diſciples, or it will ruin all. God alone, Chriſt alone, the Spirit alone, the Truth alone, the Seed alone is to be Exalted in the Church; not Fleſh, not Self, not the Aſpiring, Lofty, Ruling Spirit.

Thirdly, The Lord gives Grace and Knowledge for another end, than for Men to take upon them to be Great, and Rule over others, becauſe of it. Man, without Grace, and True Knowledge, is High and Exalted, and would be Ruling over, and Subjecting others: But True Grace and Knowledge brings Man down, and keeps him low, even out of every deſire of Aſpiring, and Ruling over others, in earneſt Breathings and Endeavours, that both the Grace and Spirit may Teach, and Rule both over himſelf, and others.

Fourthly, Becauſe God hath given a Man Knowledge; he muſt not take upon to Rule over others with his Knowledge. Chriſt did not Rule over his Diſciples with his Knowledge, nor require them to believe what he knew to be Truth. Nor may any Man at this Day, though never ſo full of Gods holy Spirit and Power, take upon him (above what his Lord and Maſter did) to Rule over other Mens Conſciences. If he do, he will do it out of the leadings of Life, and of Gods holy Spirit; and ſo will wound, and hurt his own Life thereby: and ſo far as herein he prevails on others, he will hurt their Life too.

Fifthly, Therefore this Spirit (which Chriſt never was of himſelf, nor encouraged in his Diſciples) the Church is to watch over, beat down, teſtify againſt, turn from, lay flat, and keep beneath all, and ſo not ſuffer it to ariſe.

Queſt. But doth all this hinder, deny, or oppoſe Chriſt's Spirit, Chriſt's Power, Chriſt's Truth, and Grace from ariſing in the Church, in a way of Spiritual, and Holy Government? Becauſe Man is not to Aſpire, nor take upon him to Reign or Rule, becauſe of Grace, Gifts, or Knowledge Received; Shall not therefore the Head Govern the Body? Shall not Life, and Truth, and the Wiſdom of God Spring in the Church, to Order, and Govern the Church? But muſt every Man be left to the Dictates of what he calls Light in him, and not be Reproved or Teſtified againſt, though the Spirit of God Manifeſt it (to them that are indeed in the Light, Life, Spirit, and Power) that it is not Light, as perſons may pretend and imagine, but real Darkneſs, groſs Darkneſs, Darkneſs that may be felt, even by the leaſt Babes that are in the true, Living Senſe?

The

The Next Citation.

IF this Rule of Chriſt had been kept to, Anti-chriſts power could never have got up, nor the poor innocent Lambs ſo often have been Worried by the Wolves.

Confirm. It is moſt certainly true, if the wrong Authority and Government had been kept down; if the Aſpiring, lofty Spirit, which exalts it ſelf, and loves to have the Preheminence, over that which it ſhould be ſubject to both in it ſelf and others, had been judged, beat down, denied, turned from, *&c.* how could the ſpirit of Antichriſt, which is the ſpirit that would be Exalting it ſelf above all that is indeed of God, have got up? This is the Wolf that worries the Lambs: and if this Power and Spirit be kept out of the Church, how can there be any Wolf found there, to Worry the innocent Lambs, and ſheep of Chriſt?

Queſt. But did ever Anti-Chriſt's Power get up by the exerciſe of the Power of Chriſt in his Church? Doth not that Power turn againſt Anti-Chriſt, and keep out Anti-Chriſt? Did that Power ever Worry the Lambs? Nay, rather, doth it not cheriſh, feed, build up and preſerve the Lambs? And is it poſſible but Anti-Chriſts Power ſhould get up, unleſs this Power be watched to, and obſerved in its Ordering, and Governing the Church, and diſcovering the ſubtle working of the Wolviſh Spirit of Anti-Chriſt; which appears in the Sheeps Cloathing, and may pretend to the Light within, that it might draw Men from that which is indeed the Light within, into that which is indeed Darkneſs in the Sight of the Lord, and in the Sight of all that are kept truly Living, and Senſible by Him?

The Next Citation.

THe great Work of the Miniſter of Chriſt, is to keep the Conſcience open to Chriſt, and to preſerve Men from Receiving any Truths as from them, further than the Spirit opens; or to imitate any of their Practices; further than the Spirit leads, guides, and perſwades them; for Perſons are exceeding prone to receive things as Truths, from thoſe they have an high Opinion of, and to imitate their Practices, and ſo hurt their own Growth, and endanger their Souls.

Confirm. When the Miniſter of Chriſt comes with the Goſpel of Chriſt, he finds men in darkneſs, with their Conſciences defiled, with the Door of the Heart ſhut againſt *Chriſt.* Now his great work is to turn them to the Light, Spirit and Power, whereby their Hearts may be opened, their Conſciences waſhed, and there may be a ready entrance for Chriſt's Spirit and Power into them. Then the Conſcience being opened to Chriſt, their great Endeavour, Labour and Work is to keep it open, and that that may not be let in again by them, which will ſhut it againſt Chriſt. For as there is one Spirit opens to Chriſt: ſo their is another will ſhut, even after the Heart and Conſcience is opened, if a man hearken to it.

And the way of receiving Truth, is in the Evidence and Demonſtration of God's Spirit in ones own particular: and this is for ever the aim and care of the Miniſters of Chriſt to keep men to, and not to allure men to receive Truths as from them, but from Chriſt; or to Imitate any of their practices, further than the Spirit leads, guides and perſwades them. For the Miniſters of Chriſt are ſenſible, how exceeding prone Perſons are to receive things as Truths, from thoſe they have an high Opinion of; and to imitate their practices, and ſo hurt their own growth, and endanger their Souls. Now it lies on my heart to teſtify, upon this Occaſion, that I have found the Miniſters of Chriſt, whom I have converſed with, in this Age, walk ſo towards me and others, ſtill turning me to that Light, Spirit and Truth in my own particular, wherein the knowledg of Truth was to be given

given me by the Lord, and not impoſing upon me that which they knew to be Truth, before the Lord had prepared and fitted my Heart for the Knowledg thereof. And this is ſtill the Courſe and Practice of the Miniſters of Chriſt to this Day.

Queſt. But muſt not the Miniſter of Chriſt, who is ordained of God to watch for the Soul, watch againſt that, which (if hearkened to by any particular) will ſhut the Conſcience againſt Chriſt, and open it to another Spirit, who is often working in a Myſtery to deceive it? And if they ſee the workings of this other Spirit in any, ought they not, in Faithfulneſs to Chriſt, and to the Souls of ſuch, to warn them of it? And if any, having let in the wrong Spirit, turn from, and deny, the practices which the Lord once taught them (and wherein the teſtimony of Truth ſtands) into practices which are of the World, and anſwer the worlds Spirit, and tend to weaken the faithful Teſtimonies of others in the true Light and Spirit; ought the Miniſter of Chriſt to leave this Perſon to its openneſs to a wrong Spirit, and wrong practices, wherein they deny the Lord that bought them and enlightened them, and are ſhut up againſt the Viſitations and Teſtimonies of God's true *Spirit* and *Power* in his Children, who keep their Habitations in that Light, which theſe are departed from, though they make never ſo great pretences to it?

The Next Citation.

AH poor Hearts! how ſimply do they come thither where they once taſted refreſhment, to find wholſome advice, not ſuſpecting what is got up there ſince; and ſo give Dominion to a wrong thing, and take directions from a wrong Spirit, and betray their own ſimplicity? Therefore the main thing is to keep the Conſcience pure to the Lord, and not to take things for Truths becauſe others ſee them to be Truths, but to wait till the Spirit makes them manifeſt to me; nor to run into Worſhips, Duties, Performances, or Practices, becauſe others are led thither, but to wait till the Spirit lead me thither; he that makes haſte to be Rich (even in Religion, running into knowledg, and into Worſhips and Performances before he feel a true and clear evidence) ſhall not be innocent, nor the Lord will not hold him Guiltleſs, when he comes to viſit for Spiritual Adultery and Idolatry.

Confirm. This hath been experienced in this our day, more than once; when ſome, having departed from the Power whereby the innocent Lambs had taſted ſweet Nouriſhment and Refreſhment through them, and have come afterwards for that which is wholſome, not ſuſpecting what was got up in them ſince, and ſo gave Dominion to a wrong thing, and took directions from a wrong Spirit, and betrayed their own ſimplicity.

Queſt. But had theſe reſorted to the Church, and waited for judgment from the Church, to whom God has given eyes to ſee, in ſuch caſes as may paſs the Eye-Sight of the Particular, and a mouth to ſpeak; might not the Church have been Inſtrumental to have opened the true eye in them alſo, and ſo have preſerved them from being inſnared, by any that ran out from the Truth in their own Particulars, and loſt their Habitation therein? And mark, when the Church was in its great Glory, cloathed with the Sun, and the Moon under its feet, and Crowned with a Crown of twelve Stars; yet the Dragon, even then, might prevail upon ſome Stars, and with his tail ſweep them down from their place: but the Church he could not prevail upon. The gates of Hell, the Power of the Dragon, the mouth of the Dragon, nay the tail of the Dragon (which what if I ſhould ſay is the falſe prophet within) cannot.

Further Confirm. Indeed, the main thing is to keep the Conſcience pure to the Lord. To bring men to that which Purifies the Conſcience, and to keep them to it, this is the great work. Men muſt not take things for Truths, becauſe others ſee them to be Truths (that is not God's way, nor did his Miniſters ever ſo teach) but to wait till God's *Spirit* makes them manifeſt to the Particular.

No

Nor muſt men run into Worſhips, Duties, Performances or Practices, becauſe others are led thither, but wait till the *ſpirit* lead every one in his own Particular thither.

Queſt. Where is the Faithfull Miniſter that teacheth otherwiſe, or practiſeth otherwiſe at this day? I am ſure I never met with any thing of this Nature from any of them; but only one that ran out in his own Particular, who firſt endeavoured to draw me from eſteeming or taking directions from others, and then would have given me directions himſelf, and would ſpeak and undertake to propheſy great things of me, that he might have raiſed up that part in me, which could have anſwered him. And though he himſelf be dead, yet his *ſpirit* is alive in others at this day, which the Lord diſcover and preſerve his People from.

Further Confirm. It is not good to make haſt to be Rich (no not in Religion) He that rightly believeth, and abideth in the true and living Faith, makes not haſte to run into knowledge, worſhips and performances, before he feel his guide! but rather chuſeth to be as a weaned Child, lying low before the Lord, in brokenneſs of Spirit, and not medling with things too high for him; and ſo he is kept in Innocency, Poverty and Humility before the Lord, and preſerved out of the bed of the ſtranger (the ſtrange Spirit and Power) and ſo not judged or condemned by the Lord, for either ſpiritual Adultery or Idolatry.

Queſt. But he that lets in a wrong Spirit, that miſtakes about the Light in him, and judgeth that which is indeed darkneſs to be it, and errs from the true Church, and denies the Authority of God's Spirit and Power in it, and is not preſerved thereby, but entangled and bewitched with this wrong Spirit, and in it teſtifies againſt the true Church and true Spirit, and the Miniſtry and Miniſters of Chriſt; is not he joyned to the Spirit of whoredom in his own Particular? and hath not he ſet up an Idol in his own heart, inſtead of the true Light there? and doth not he worſhip and obey that Idol, that wrong Spirit, that wrong Power? and will not the Lord viſit and judg him for his Spiritual Adultery and Idolatry from the true?

The next Citation.

IN the Apoſtles dayes, Chriſtians were too apt to ſtrive after a wrong Unity and Uniformity in outward Practices and Obſervations, and to judg one another unrighteouſly in theſe things. And Mark, it is not the different Practice from one another that breaks the Peace and Unity, but the judging one another becauſe of differing Practices. He that keeps not a day, may Unite in the ſame ſpirit, in the ſame Life, in the ſame Love with him that keeps a day; and he who keeps a day, may Unite in Heart and Soul with the ſame Spirit and Life in him who keeps not a day; but he that judgeth the other becauſe of either of theſe, errs from the Spirit, from the Love, from the Life, and ſo breaks the bond of Unity. And he that draws another to any practice, before the Life in his own Particular lead him, doth as much as in him lies to deſtroy the Soul of that Perſon. This was the Apoſtles Rule, for every one to perform ſingly to the Lord what he did, and not for one to meddle with the Light or Conſcience of another, &c. but every one to keep cloſe to their own meaſure, &c. and here is the true Unity in the Spirit, in the inward Life, and not in an outward Uniformity; that was not neceſſary in the Apoſtles dayes, nor is it neceſſary now: and that eye, which ſo dotes upon it, overlooks the one thing which is neceſſary.

Confirm. This is ſo manifeſt from that Scripture quoted by me, which is here omitted, that he that ſhall read that Scripture, which is *Rom.* 14. may eaſily obſerve the Apoſtle affirming and teaching theſe things.

That even in the Apoſtles dayes, Chriſtians were too apt to ſtrive after a wrong Unity and Uniformity, in outward practices and obſervations, and to judg one another unrighteouſly in theſe things, is manifeſt from the ſeveral inſtructions and exhortations given to this Church, in this *ch.* as *ver.* 2, 3, 4. *One believeth that he*

he may eat all things: another who is weak, eateth herbs. Let not him that eateth, de'piſe him that eateth not; and let not him that eateth not, Judg him that eateth: for God *hath received him. Who art thou that Judgeſt another mans ſervant? to his own Maſter he ſtandeth or falleth: yea he ſhall be holden up, for* God *is able to make him ſtand.*

Yea in matters of Worſhip, (as keeping and obſerving a day to God or not keeping it) it is not the different practice from one another that breaks the peace, but the judging of one another, becauſe of differing practices. So the Apoſtle plainly holds forth, *ver.* 5, 6. *One man eſteemeth one day above another: another eſteemeth every day. Let every man be fully perſwaded in his own mind. He that regardeth the day, regardeth it unto the* Lord; *and he that regardeth not the day, to the* Lord *he doth not regard it. He that eateth, eateth to the* Lord, *for he giveth* God *thanks; and he that eateth not, to the* Lord *he eateh not, and giveth* God *thanks.*

And he that draws another to any practice, before the Life in his own particular lead him, doth as much as in him lies to deſtroy the Soul of that Perſon. So the Apoſtle ſignifies *ver.* 5. (which was quoted in my book) in that he ſaith, *Deſtroy not him with thy meat,* for whom Chriſt Dyed. So that not an outward Uniformity in all things, but an Unity in the one Spirit and Life is the neceſſary thing. And there may be Unity, and Love, and Life, and Peace without an Uniformity in practice, further than the Spirit of God teacheth and leadeth His unto.

Queſt. But if the Lord hath taught a man, opened the ſame eye in him that he opened in others, and brought him into Unity and Uniformity with the Church in the practices which the Lord hath taught it; and he afterwards let in another Spirit, and fall from theſe practices, and Judg the very Church it ſelf for continuing in them; may not the Church teſtifiy to this Perſon, that he is erred from his guide, hath loſt the right Judg in himſelf, and ſo Judgeth amiſs, both concerning himſelf and concerning the Church of God? This hath been the State of ſome, who went out from among us formerly; and may alſo be the ſtate of ſome who go out from us now. For as there is one that gathers tothe true Church; ſo there is another that endeavours to draw and ſcatter from it, and then to cauſe men to turn head againſt it, as if it were not of God, but Apoſtatized from the Spirit and Principle of Truth, which indeed is their own ſtate and condition in God's ſight; but not the Churches which was gathered and is preſerved by him, Glory to the Lord, over all the accuſations of the accuſer, through what mouth ſoever he utter them forth.

The nex Citation.

O How ſweet and pleſant is it to the truly Spiritual eye, to ſee ſeveral ſorts of believers, ſeveral forms of Chriſtians in the School of Chriſt, every one learning their own Leſſon, performing their own peculiar ſervice, and knowing, owning, and loving one another in their ſeveral places, and different performances to their Maſter, to whom they are to give an account, and not to quarrel one with another about their different practices? This is the true ground of Love, and Unity, not that ſuch a man walks and does juſt as I do, but becauſe I feel the ſame Spirit of Life in him, and that he walks in his rank, in his own order, in his proper way and place of ſubjection to that. And this is far more pleaſing to me, than if he walked juſt in the track wherein I walk; (nay ſo far as I am ſpiritual) I cannot ſo much as deſire that he ſhould do ſo, untill he be particularly led thereto, by the ſame ſpirit that led me.

Confirm. The ſpiritual eye beholdeth things aright, beholdeth things in the Lord, and taſteth ſweetneſs in, and is pleaſed with that which is Spiritual. If every one did eye the Lord, ſubject to the Lord, anſwer the Light and Spirit of the Lord, in their own hearts? though the forms in the ſchool of Chriſt be higher or lower, the leſſons different, and the practices anſwerable; yet every one mind-

ing his own place and Leſſon, and performing his own peculiar ſervice, the Spiritual eye would be delighted therewith. And thoſe that are of the true Seed and Birth do know, own, and love one another in their ſeveral places, and different performances to their Maſter to whom they are to give an account; and do not quarrel with one another about their different performances. O how ſweetly is this practiſed and experienced among us at this day!

And Unity in the Life, is the ground of true Brotherly love, and fellowſhip. Not that another man walks juſt as I do: but though he be weaker or ſtronger, yet he walks by the ſame Principle of Light, and is felt in the ſame ſpirit of Life, which guideth both the weak and the ſtrong, in their ſeveral ranks, order, proper way and place of ſubjection, to that one Spirit of Life and Truth, which all are to be ſubject to.

Nay, he that is truly Spiritual and ſtrong in the Light and Spirit of the Lord, cannot deſire that the weak ſhould walk juſt as he does; but only as they are ſtrengthened, taught and led thereunto, by the ſame Spirit that ſtrengthened, taught and led him.

Queſt. This is true concerning every one that is in the Faith, that is in the true Light, that is in the true Spirit; and keeps his rank, order, place and ſubjection, though in a weak and low degree: but will this hold good concerning any that have erred from the Faith, have made ſhipwrack thereof, and have turned from the true Light and Spirit in themſelves, and left their rank, order and teſtimony againſt the World, and are again become one with the World, even in thoſe very practices which the Spirit of the World delights in, and which the Spirit of the Lord hath teſtified, and ſtill teſtifieth againſt, in all that are Faithful, and keep to their firſt Love and Light? Is the Church to bear with theſe in their practices, or own ſuch Spirits, or believe that they now walk according to the Light which firſt convinced them? Is not the Spirit of Judgment with the Church? Hath not God given her diſcerning? Hath ſhe not Power and Authority from God to try Spirits? yea and to judg falſe Spirits, that have loſt their habitation in the Light, though they may ſtill pretend to dwell there; Can ſhe not try thoſe which ſay they are *Jews* and are not, but have loſt the Light, Spirit and Power which Circumciſeth, and keepeth Circumciſed, and are run back into the uncircumciſed paths of the World again, which came from, and anſwer the uncircumciſed Spirit and Nature, both in themſelves and others?

The next Citation.

AND he, that knows what it is to receive any Truths from the Spirit, and to be led into the practices by the Spirit, and how prone the Fleſhly part is to make haſt, and how dangerous that haſt is, will not be forward to preſs his Knowledg or Practices upon others, but rather wait patiently till the Lord fit them for the receiveing thereof, and fear leſt they ſhould receive and practice too ſoon, even in that part which cannot ſerve the Lord

Confirm. I will ſend the Comforter, the Spirit of Truth, ſaith Chriſt to his Diſciples and he ſhall lead you into all Truth. Now the Diſciple of Chriſt is led into Truth, in the Croſs to that part, wherein others may receive the Notions of things, yea perhaps of Truth it ſelf. And the Diſciple muſt alſo abide in the Croſs, after that the Lord hath given him the true Knowledg, or he cannot be rightly led into the practice of what he knows. So that the Diſciple comes very hardly, both by his Knowledg, and by his Ability to practiſe, what the Spirit of God teacheth him and requireth of him. There is a fleſhly part, indeed Prone to make haſt: but that haſt is dangerous, and that fleſhly part, in all its haſty Deſires and Motions, is to be denyed, and kept down. And he that is diligent in denying, and keeping down that Fleſhly part in himſelf (with the forwardneſs and haſtineſs thereof) cannot eaſily be forward to preſs his knowledg and practices upon others; but will be patiently waiting on the Lord, for their kindly

kindly and seasonable understanding of the Truth, and growth in it; and fear lest they should run before their guide, and be practising too soon even in that Part which cannot serve the Lord: for the Lord must be served and worshiped in his Spirit and Truth, and thither are all to be directed and brought, and there is every mind to be stayed and kept, or it cannot worship and serve aright.

Quest. But what if a man entertain a wrong Spirit, and let go the Truths he had received, and turn from the Practices which Gods Spirit taught him, into the Spirit and Practices of the world, which Gods Spirit hath testified and will for ever testify against? Is not the Church to deny this *spirit*, and these practices, and the person that hath hearkened to this *spirit*, and is found in these Practices? that he may turn from this *spirit* and practices, to the true *spirit*, and to the true testimony and practices which it once taught him, and still teacheth all that hearken to its voice and holy motions, and listen not to the voice and instigations of a stranger.

The next Citation.

THe great Error of the state of the Apostacy, hath been to set up an outward order and uniformity, and to make men's Consciences bend thereto, either by Arguments of wisdom, or by force; but the property of the true Church-Government is, to leave the Conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek Unity in the Light, and in the Spirit, walking sweetly and harmoniously together in the midst of differing Practices.

Confirm. That there have been Ages of Apostacy, from the true Spirit and Power of the Apostles, is very manifest, both by the Doctrines, Discipline and cruel Practices of those, that would have themselves accounted the true Church, and true Believers and Christians. And that they have set up an outward Order and Conformity, and have used both Arguments of Wisdom and also Force, to make men's Consciences to bend thereto; this is as manifest as the former. Now that this hath been an Errour, and a great Errour, is very manifest also: because it is contrary to the Nature of Conscience, which is to be led by God's Spirit, not bent by mans wisdom and constraint; and contrary to Christ and his Apostles Doctrine and Practice, who would have every man fully perswaded of what he performs to God, from whom he must receive the reward and approbation, or the dislike and punishment, for his answering or disobeying the Light which God sets up, or causeth to shine in his own Conscience.

And the property of the true Church-Government, and the Practice and Path of the true-Church in these our dayes, is to leave the Conscience to its full liberty in the Lord: to preserve it single and entire for the Lord, and to seek Unity in the Light, and in the Spirit, walking sweetly and harmoniously together in the midst of differing practices. Nay, it is not the desire of the Church at this day, that any should come up into the Practice, or holy Order of the Gospel, according to what the Lord hath taught others; but only as the Lord teacheth and leadeth them.

Quest. Concerning what Conscience is this to be understood? is It to be understood of the tender and weak Conscience? or of the hard and seared Conscience. For the Conscience which God once made tender, may afterwards come to be seared and hardened: and is the Church of Christ, which is guided by the Spirit and Wisdom of God, taught and required by him so to act towards the hard and seared Conscience, as it is towards the tender and weak Conscience? Is the hard and seared Conscience, which hath forsaken the true Light, Spirit and Power, and turned against the Truth, and is in a wrong, stiff, wilful, hardened liberty and subtilty, to be left to its liberty, and to that spirit which draweth it out and hardeneth it in a wrong liberty? Can there be any Unity in the Light and in the Spirit had, with those who are erred from the Light and from the Spirit

and are deceived in their own hearts concerning it, and do but only pretend to it? Can they walk sweetly and harmoniously together in differing practices, who differ also in the Ground, and are not one in the Foundation, even in the true Light and Spirit of the Lord? Ought not the Church to Judge this Spirit, with its liberty and evil conscience (for that Spirit will make the consciences of all that let it in, evil) as well as, to the utmost, to cherish the Liberty of the tender Consciences in and to the Lord? Read and Consider these Scriptures following, *Tit.* 1. 15. 1 *Tim.* 1. 19. and *chap.* 4. 2.

The next Citation.

And this I can truly say concerning my self, I never found my Spirit forward to draw any, either to any thing I believed to be true, or to any practice or way of Worship I observ'd or walked in; but desired that the Power and leadings of Life might go before them, and I was afraid lest Men should receive things from my hand, and not from the Lord's. He hath written in the Margent of the Book he sent me, *Oh, what a tender Spirit was here!* intimating as if it were not so with me now.

Confirm. Blessed be the Lord, it was so with me formerly, and is so with me daily more and more: For as I wait on the Lord in his Truth, which makes tender; so upon this occasion, being forced to it, I cannot but confess, that I Witness the Lord daily more and more Uniting my Spirit to him in his Truth; and as Truth increaseth, so the Tenderness which comes from it, still increaseth in me; and I do not (nay, I may say cannot, the contrary is so written on my Heart) so much as desire, to drive any to what practice or way of Worship I believe to be true, and am taught of God to observe; but this is the longing of my Soul, that the Power and Leadings of Life may go before them, and I daily behave my self as one that is afraid, lest men should receive things from my Hand, and not from the Lords.

Quest. Yet, where I find Persons manifestly Warp and turn aside from the Truth, and let in a wrong thing, and Testify against the Truth and Way of the Lord, and their Hearts hardened by the subtilty of him, who hath deceived them; may I not singly and faithfuly testify it to them, & breath to the Lord for them that they may return to the true Spirit, and to the Holy Testimony and Practices thereof, and not Condemn such, as Departers from the Light and Truth, who abide in it; nor justify themselves as abiding in it, when they are really departed from it?

His last Citation of Words of mine, is out of another Book, Entituled, *An Answer to the Common Objection*, &c. *p.* 8.

The Words are these.

That Power therefore in the Church which spares the Hypocrites, (who can easily comply with an outward Conformity in Worship without feeling an inward Life and Vertue) but lights heavy on that which was tender and shie in matters of Worship, that is not the true Church-Power; but at best, but a Counterfeit of the True.

Confirm. The Power which Christ hath given his Church is not to spare Hypocrites, who may easily comply with an outward Uniformity in Worship, without feeling an inward Life and Vertue. And such are not spared, but smote at by the Spirit and Power of God among us very often: And O that there were no Hypocrites and formal Spirits among us; but that all that profess the Truth were in the Truth, and subject to it, and did live the Life of it! Nor doth the true Church-Power light heavy on that which is tender and shy in matters of Worship; but the

the Ministry of the true Church is to the Conscience, as in Gods Sight, and is very tender of it, as before him, to whom it is to give an Account of the spiritual Power it hath received from him, and of the exercise of it. That Power therefore which spares the Hypocrites, and lights heavy on that which is tender and shie in matters of Worship, to be sure is not the true Church-Power, but at best but a Counterfeit of the True.

Quest. But that Power in the Church which doth not spare Hypocrites, but is very gentle and tender to all tender Consciences, is not that the true Church-Power? And who is the Hypocrite? Is it not he that pretendeth to the Light, when he is departed from it, an Hipocrite? And he which setteth up that which he calls Light in himself, and denieth that which is indeed true Light, and which issueth forth from Gods Holy Spirit in his Church, is not he an Hypocrite? And hath not the Church Power to judg all his false pretences, and to try his Spirit, by the true Light and Spirit of the Lord Jesus, which is still present with the true Church? If the Spirit of Christ be indeed present with his Church; surely it cannot but have Power and Authority, to try, judg, and condemn every thing that is of a contrary Spirit and Nature, in all false Pretenders whatsoever; who by their pretences to the true Light, cannot shelter that which is indeed contrary to it, from the Holy and Righteous judgment of the Spirit, and Power of God in his Church.

Thus I have gone over these several Citations of *John Pennymans*, and punctually set them down as he hath Cited them, and spoken more words to the Confirmation of them, to Manifest to others, as I find it plainly with me before the Lord, that I am fully the same at this day, in the sense and belief of my Heart, as I was then, believing the same Truth, and as ready to hold it forth, if the Lord, at any time, shall call me unto it, as I was then. But I was not then against true Church-Government, nor did intend this to encourage any Man to shelter himself, by a pretence to the Light in himsef, against true Church-Government, assuredly knowing, that the Spirit of the Prophets is subject to the Prophets, and that he that is truly subject to the Light and Spirit of God in his own Heart, will be taught thereby to subject to it also in others. For the Life, Spirit and Power of God doth not rise in vain in any; and he that hath the true Ear open, will hear its Voice in whom soever it speaks, and he that doth not hear its Voice, when it speaks through any to him, doth not hear with the Circumcised Ear, nor understand with the Curcumcised Heart. So that *John Pennyman*, in Citing these my Words, as if in so writing, I was against true Church-Covernment, or for setting up the Judgment of any particular Man (upon any pretence whatsoever) above the Sense, Understanding, and Judgment of the true Church, doth me great wrong, even before the Lord, who knoweth that it was otherwise with me in that Day; and he greatly wrongeth my Words, which did not signify any such thing: For in the very same Book, and in some of the *pages* which he Quotes, there is expressed a Sense of, and a Testimony to the true Church-Government, which I am assured the Spirit of the Lord will give forth and lead His into, as the Necessities and Occasions of the Church require. For as the Lord is not wanting to the particular, so will he not be wanting to the general: But he is faithful, who hath promised to be with his Church and People, who wait upon him, and look up to him for the Light and Judgment of his Spirit in things, wherein he Engageth them, and which require their single discerning and judgment in.

To Manifest therefore, from this very Book what my Belief was, and how hearty I was to Church-Government, and sensible of the necessity and usefulness of it, I shall Recite some Passages out of it.

First, I shall mention the Title of that part of my Book, which had *John Pennyman* expressed fully, as it is in the *Title-page*, he had done me some Right, and manifested somewhat of my Sense concerning true Church-Government. The Title, in the Title Page, is thus, *Whereunto somewhat is added about the Authority and Government, which Christ excluded out of his Church, which occasioneth somewhat concerning the true Church-Government.*

This

This might have poiſed Peoples Spirits, in the Reading of his *Citations*, from judging me to direct men to the ſetting up of any thing in their Minds and Conſciences, which they may call Light in oppoſition to the Light and Spirit of God in his Church, or to ſet up a private judgment in themſelves, above the Light and judgment of Gods Spirit in the Church. For as the Church is to be tender of every Member, ſo every Member is to be tender and regardful towards the Church, and of the Power and Authority which God hath given it.

The next Paſſage that is on me to mention is *p.* 76.

There is nothing to hurt in the Mountain of Gods Holineſs; but there is a Righteous Scepter, a ſweet Scepter, a ſpiritual Scepter, which reacheth the Spirit in the Power of Life, but toucheth not the outward Man. To which I may add, The Power of the Church, is not to hurt the outward Man, Nay, nor the Soul neither: But is for the deſtruction of the Fleſh, that the Soul may be ſaved. And when the Church hath teſtified againſt their Practices, or, denied their Spirit, it leaves them to the Lord; yet ſtill praying to him, that Repentance may be given them, and Mercy ſhewed them by him, whoſe Mercy endures for ever.

Another Paſſage in *p.* 77.

Let the Life in every one Riſe over it, (ſpeaking of the Proud, Aſpiring Spirit) *and trample upon it: And afterwards, that in thee may ariſe which is fit to Teach, yea, and to Rule in the Lord, &c.*

p. 78. The Example of Chriſt is urged, who did not exerciſe a wrong Authority over his Diſciples, though he was their Lord and Maſter, which ſignified both Greatneſs above them, and Authority over them, ſee *lin.* 15. *Yet Chriſt took not upon him this kind of Greatneſs, nor did Exercíſe this kind of Authority; But he was a Servant, &c.* and did Miniſter.

So that there was one kind of Greatneſs and Authority which Chriſt did not exerciſe, and which his Church alſo is not to meddle with: But there was another kind of Authority which he had, and which he, who hath all Power in Heaven and Earth, giveth to his Church to partake with him in, and to Act in his Name.

But what ſhould I mention any ſuch ſmall touches at the thing, when it is directly ſpoken to in a *Queſtion* propounded, and the *Anſwer* thereto *p.* 79, 80. *&c?* I ſhall therefore ſet down the *Queſtion*, and part of the *Anſwer* thereto; the Whole being too long to be here Inſerted.

Queſt. *But, is there to be no Greatneſs, no Authority among the Diſciples of* Jeſus, *or in the Church of Chriſt? Is every one to do what he will, to be ſubject to his own Fancies, and Imaginations, to the Inventions of his own corrupt Heart? What a confuſed Building will this be? ſurely this will not long remain a* Zion, *but ſoon become a* Babylon, *even a Heap of Diſorder and Confuſion.*

Anſw. *There is to be no ſuch kind of Greatneſs, no ſuch kind of Authority. Yet there is both a Greatneſs and Authority ſuitable to the State of Diſciples, ſuitable to that kind of Kingdom whereof they are. There are Laws, there are Governments, there are Governours, there is Ruling and there is Subjection; but all in the Spirit, all ſuitable to that which is to be Governed: but no Government of, or according to the Fleſh. As Chriſts Kingdom is not of this World, ſo the Government of His Church and People is not according to the World, but as that which gathers is his Spirit, and that which is gathered is Spiritual: ſo that which is governed is the Spirits of his People, and they are to be governed by his Spirit and ſpiritually, and not after a fleſhly manner. Thus Chriſt himſelf, though he Miniſtred to his Diſciples, yet he alſo was their Lord and Maſter, and in the Spirit and Life of the Father Ruled over them; and thus the Apoſtles, and other Miniſters of Chriſt had likewiſe in the Spirit, the Care of the Churches and Authority in the Lord, by his ſpirit to govern the ſpirits of his People:*

ple: not to govern after a fleshly manner, by their own Wills, nor to prescribe them in a Lordly way, either what they should believe or practise, but in the Light, and in Power of the Spirit, to make their way into every ones Conscience in the sight of God, *Ministring to every one in the spirit according to their capacity and growth, and waiting patiently for* God *to convey the Food and Nourishment, and to build their spirits up in the Faith thereby.*

The Spirit of the Prophets is subject to the Prophets. Here is the Government, here is the Law of Rule, and Subjection in the Life. Every one feeling a Measure of the Spirit in himself, is thereby Taught to own, and subject to a greater Measure of the same Spirit in another. He that hath no Measure of the Spirit of God, he is not of God, he is none of Christs: and he that hath received a Measure of the Spirit in the same Spirit feeleth anothers Measure, and owneth it in its place and service, and knoweth its moving, and cannot quench it, but giveth way to it with joy and delight. When the Spirit moves in any one to speak, the same Spirit moves in the other, to be subject and give way: and so every one keeping to his own Measure in the Spirit, here can be no disorder, but true Subjection of every Spirit: and where this is wanting, it cannot be supplied by any outward Rule, or Order set up in the Church by common Consent; for that is Fleshly, and lets in the Flesh, and destroys the true Order, Rule, and Subjection.

And then to limit the Government aright, these two precious Cautions or Directions are added, *pag.* 85. which I am sure will answer the Truth, and Witness of God in every Conscience.

First, *Care must be had, that nothing Govern in the Church of Christ, but the Spirit of Christ.*

Secondly, *That the Conscience be kept Tender, that nothing be received but according to the Light in the Conscience.*

There is likewise an *Objection* answered about *Uniformity, pag.* 87, 88. which not being very large, and tending further to open the Sense of my Heart in this thing, I shall also here annex.

Object. *But is not Uniformity lovely, and doth not the Apostle exhort Christians to be of one Mind, and were it not a sweet thing if we were all of one Heart, and one Way?*

Answ. *Yea, Uniformity is very lovely, and to be desired, and waited for, as the Spirit of the Lord which is one, leads and draws into one. But for the Fleshly part (the Wise reasoning part of Man) by Fleshly wayes and means, to strive to bring about a Fleshly Uniformity, which insnares, and overbears, the tender Conscience; this is not Lovely, nor Spiritual, nor Christian. And the Apostle who exhorts Christians to one Mind, yet doth not bid them force one another into one Mind, but walk together sweetly so far as they had attained, and wherein they were otherwise minded, God in his due time would reveal more to them,* Phil. 3. 15, 16. *He that hath, to him shall be given. And the Intent, and Work of the Ministry (with the several Ministrations of it) is to bring into the Unity* (Ephes. 4. 13.) *as persons are able to follow, and not to force all Men into one Practice or Way; that's the way to Destroy the Faith, and the True Unity, and at best can introduce but a Fleshly appearance of Unity in such a form of Worship and Godliness, as eats out the Power. And for being of one Heart, and one Way, Blessed be the Lord, this is in Measure Known, and Witnessed. The Way is one, Christ the Truth of God, and He that is in the Faith, and in the Obedience to that Light which shines from his Spirit into the Heart of every Believer, hath a Tast of the one Heart, and of the one Way; and knoweth, that no variety of Practices (which is of God) can make a breach in the True Unity. This is the one Way, for every one to be subject to that Light of Christ's Spirit, which he hath Received from Christ, and every one keeping here, there is also one Heart kept in themidst of all the variety, and diversity of Practices. And the Unity being thus kept, all will come into one Outwardly also at length, as the Light grows in every one,*

one, and as every one grows into the Light: but this muſt be patiently waited for, from the Hand of God (who hath the right way of effecting it, and who alone can do it) and not harſhly, and cruelly Attempted by the rough Hand of Man.

Now I deſire all that would not Injure, and Wrong another (in taking part of ones Sence and Mind, and Concealing the other) to obſerve, how ſerious my Heart is in the Sight of the Lord, concerning Church-Government, and Unity, and Uniformity among the People of the Lord, in the Spirit and Power of the Lord, as the Lord ſhall pleaſe Rightly, and Orderly to bring it forth, and not otherwiſe. And my Words ſo plainly ſignifying, and holding forth this, O how will *J. Pennyman* Anſwer it to the Great God, for thus Miſ-repreſenting me, and ſtriving to make my Words ſignify that which they never did, and as a Proof how contrary our Doctrine was then, to what it hath been of late Years; whereas in that very Book he cites, my Words are full concerning Church-Government, the Authority of the Church, and the Duty of Subjection to it in the Life, as was before recited.

I have been in a great Travel of Spirit for *J. Pennyman*, the Lord having ſhewed me his Spirit and State (as he hath alſo done to many others, who abide in that pure, holy Light, which he hath forſaken, and is departed from) and this hath been the Cry of my Heart to the God, and Father of my Life for him, in great Brokenneſs, and Tears many times, *Father forgive him, for he knows not what he does. He knows not what Spirit and Power he acts againſt, nor what Spirit and Power it is that leads him. O that he might ſee it, and turn from it, and Live! And O that all that Err, and are miſtaken in Judgment, might have a Senſe of that which is Truth indeed, and of that which is Darkneſs indeed in their own Hearts; and might not put Darkneſs for Light, and Light for Darkneſs, as too many now do, to the great hurt of their own Souls, and the hardening of others againſt God's precious Way and Truth, which will be Bitterneſs in the Latter End, unto all ſuch.*

THREE or FOUR CONSIDERATIONS

Added, Concerning

Church-Government.

Firſt, THat it is the Holy Will, and Pleaſure of the Great God, that his Church ſhould be Governed by his Holy Spirit and Power Revealed in it. God is the God of Order, and not of Confuſion, and he would have every thing in the Right, and Holy Order every where, eſpecially in his Church. He hath given a Meaſure of his Good Spirit to every Man, and he would have every Man Governed thereby: And he hath given more of his Good Spirit, and Holy Power to his Church, than to any particular: and he would have his Church Governed thereby. Read the Epiſtles of Chriſt to the Churches in the *Second* and *Third* Chapters of the *Revelations*, and ſee how Government, and Care over their Members is expected from them. A Church is a gathering in the Name, Power, and Authority of the moſt High; and Chriſt, to whom God gave all Power in Heaven and Earth, is in them, and with them. God knows they can do nothing without his Power: and he is Faithful, who hath Appointed them to Meet together in his Name, and will not Fail them. How hath

this

this been Experienced in former Dayes! And, How is this Experienced in this our Day, Bleſſed be the Name of our God! The Life that Springs in the Church, the Light that Shines in the Church, the Power and Preſence of the Lord that is Revealed in his Church, O how Glorious is it! God hath not Gathered, nor Preſerved a People through ſo many Tryals, nor ſo Exerciſed, and Built them up in his Pure Fear, Holy Spirit, and Living Truth, to leave them ſo ſuddenly, and caſt them off, as ſome Men vainly imagine; but as the Lord hath thrown down that, which ſhall never be Built up more: ſo the Lord hath Built up that, which ſhall never be thrown down more, and brought many of his People to a ſettled State, in the unchangeable Truth and Power.

Secondly, It is the great work of Satan, and the great Intereſt of Satan to oppoſe the Holy Order and Government of the Spirit of Chriſt in his Church. It is that Power which threw down his Kingdom, and that Power will keep his Kingdom down; yea, the more that Authority and Power is eſtabliſhed in the Church, the more he is ſeen through, and his ſtrength and ſubtilty avail nothing before the Wiſdom and Power of God, Revealed in his Church. And this we have obſerved and may obſerve in this our day, the judgment of the Church, the Life in the Church, the Light that hath ſtayed with the Church and Holy Gathering, while particulars ſometimes have been miſtaken, and Erred about the Light in themſelves, hath been a ſtay to thoſe that have hearkened to her Voice, and a means to help to recover thoſe, who through the ſtrength of the Temptation, and their too confident leaning to that which they took for the Light within, and not conſulting with thoſe whom God had Ordained to be an help to the Weak, and had a clearer Eye-ſight, and Underſtanding in the Truth, than themſelves; I ſay, the Light that ſtayed hath with the Church, hath been a help to recover ſuch, who have miſtaken in judgment, and Erred from the Light in their own particulars.

Thirdly, There is great benefit and ſafety to every particular, in the Holy Order and Government, which God hath ordained in his Church. God knoweth it is not fit for Believers, or his gathered Ones to be alone; and therefore he hath appointed that by the ſame Power and Spirit which gathered them, they ſhould be added to the Church which he hath already gathered. And then they are in the place where God takes care of them; where the Lord God appears, where the Lord God dwells: For as he dwelt outwardly in the National Church of the *Jews*; ſo he dwells inwardly in the Spiritual Church, and gathering of Believers. There Life is in its Unity and Strength, there Light Shines as in its proper Place. There the Shepherd is, who keeps the Sheep from Erring. There the Leading Power, the Preſerving Power, the Ordering Power, is dayly Waited for, and Experienced in its Brightneſs and Clearneſs. *Wo is to him that is alone:* but Bleſſings are upon him who is in Unity with God's holy gathered People, and is in the Senſe of, and under the Guidance of that Spirit, which is continually preſent with them. And as we have Witneſſed Bleſſings in our Firſt Gathering, as we were gathered, and joyned to the Light, Spirit and Power of the Holy God in our own Particulars: ſo we have Witneſſed Bleſſings in our Unity with the Life in the Body. O how every Motion of Life is felt there! How the Wiſdom and Power of God is Revealed there! What help is Adminiſtred to every Member there! How the knitting in the Life, and the flowing of the Life, and holy Power from Veſſel to Veſſel is dayly Experienced there! So that every one is quickened with the pure Life, every one ſeaſoned with the pure Salt, every Virgin anointed with the holy Oyntment, every one leavened with the Leaven which unleavens to Sin and Satan, and Leavens to God. Indeed my Soul dayly Bleſſeth the Lord, not only that he hath Viſited me, but brought me into the holy living Society, and that dayly the Lord vouchſafeth to give me to partake of their Life and Spirit, in which Life and Spirit, I have Unity with them, and Love them, and Honour them, and not out of it. O Praiſes and Everlaſting Honour, and Renown to the Lord my God, who hath Remembred me with the Favour he bears

to his People, and hath ſo Viſited me with his *Salvation*, that he hath given me to ſee the Good of his Choſen, and cauſed my poor, deſolate, mourning Soul to Rejoyce in the Gladneſs of his Nation, and to Glory in him with his Inheritance. Glorious things were ſpoken of the Church under the Law, a Glorious Power and Preſence was with that outward People, under that outward Covenant: but this was but a Shadow of the Glory, that was to be Revealed in the Church of the New-Covenant, and of the Preſence and Power of the Living *God*, that was to be Manifeſted, and Dwell there. And indeed it is Manifeſted, indeed it doth Dwell there, and thoſe that are the Begotten, and Born, and Preſerved by *God's* Holy Spirit and Power, of the immortal Word of Life, dayly Witneſs it.

Fourthly, The Glory and Beauty of the New-Teſtament-Church, doth in no ſmall degree conſiſt in the holy Order and Government of them as a ſpiritual living Body, by the bleſſed Spirit and Power of the Lord.

There were four things wherein the Glory of the Church of the *Jews*, under the firſt Covenant, did much conſiſt.

The firſt was in the Salvation, wherewith God viſited them, and which he beſtowed upon them. *Happy art thou, O Iſrael: Who is like unto thee, O People! ſaved by the Lord, the Shield of thy help, and who is the Sword of thine Excellency: and thine Enemies ſhall be found liars unto thee, and thou ſhalt tread upon their High Places*, Deut. 33. 29.

Secondly, In the gifts God beſtowed upon them; for God did adorn and beautify that People with the good things which he beſtowed upon them, *Ezek.* 16. 14.

Thirdly, In the preſence of the Lord their God in the midſt of them, the Ark of whoſe preſence was with them, and whoſe dwelling place was among them, and who was nigh unto them to enquired of by them, and to anſwer and ſupply them, with all that they wanted and called upon him for, *Deut.* 4. 7.

Fourthly, In the Holy Statutes and Righteous Judgments, which God gave them to be Ordered and Governed by, as his choſen People, *ver.* 5, 6, and 8.

Now all theſe are much more fulfilled in the New-Teſtament-Church; for firſt, There is the Salvation witneſſed, which this outward Salvation, of this outward People, was but a figure of. There the everlaſting Arm of Gods Power is revealed, in an Inward and Spiriritual Way and Manner, to deſtroy the Enemies of a Mans own Houſe; to redeem from *Satan*, to cut *Rahab*, to wound the Dragon inwardly, and to defend his gathered People from the Inroads of his ſtrength, and from the Subtilty of his Temptations.

Secondly, The Lord doth give great Gifts to his Churches, he bleſſeth them with all Spiritual bleſſings in heavenly things in Chriſt. Mark the Diverſity of gifts, and Diverſity of Manifeſtations, which God gave to his Churches in the Apoſtles Daies, 1 *Cor.* 12. 4, *&c.*

Thirdly, There was Gods preſence revealed, there Chriſt was in the midſt, when ever they were gathered together in his name. Every Church (as well as that of the *Epheſians*) was built up together an Habitation of God through the Spirit, *Epheſ.* 2. 22. Yea Chriſt was Head over all things to the Church, which is his Body, the fulneſs of him that filleth all in all, *Chap.* 1. 22, 23. Yea, they were and are the Temple of the living God, in which God would dwell and walk, and be their God, and they his People, 2 *Cor.* 6. 16.

Fourthly, The holy Order of his own Spirit and Life, God will not fail to reveal unto them, that they may walk in the Spirit of the Goſpel, in the Power of the Goſpel, in the Order of the Goſpel, and the Holy Government of Gods Spirit and Power may ſhine in the midſt of them, and that God may bleſs them as an Habitation of Juſtice and Mountain of Holineſs, *Jer.* 21. 23.

The Church is a Body, every particular ſoul that is renewed, quickened and kept alive is a member. Now every member needs the Preſence and Power of that Spirit which quickned it, to nouriſh, keep alive, and order it. And the Church hath much more need of the Spirit to be preſent with it, to guide and order it, and keep it in the holy Order, Power and Government of Life. And this Order and holy Government in the Spirit and Power of the Lord, was brought forth in the Apoſtles

ſtles daies: for the Apoſtles did rejoyce in it concerning that Church of *Coloſſe*, who joyed beholding their Order, and the ſtedfaſtneſs of their Faith in Chriſt, *Coloſ.* 2. 5. For the Apoſtles and Miniſters of Chriſt did ſet things in order in that day, *Tit.* 1. 5. 1 *Cor.* 11. 34. and it was their Joy to ſee that Order obſerved, and their Grief when any were unruly, and would not be ſubject to the Holy Order and Government of the Church, 1 *Theſ.* 5. 14. *Tit.* 1. 10. And the Church of *Corinth*, though it fell ſhort in no gift, yet falling ſhort in order, it did not arrive at the Glory of ſome other Churches.

The ſpiritual *Solomon*, who is full of the Wiſdom of God; O the bleſſed Order and holy Government that he brings forth among his Church and People! How doth God eſtabliſh *Jeruſalem*, and make her a praiſe in the Earth; but by the holy Order and bleſſed Government of his Spirit, governing her as a Church, as a ſpiritual Body, by his own pure wiſdom, which no other Government or Order can come near? And truly my heart hath been often affected, and filled with raviſhing Joy, when I have beheld the Heavenly and Bleſſed Order and Government, which the Lord God of Wiſdom hath already brought forth among us, and guideth us in, to the comfort and refreſhment of many, and to the injury and hurt of none, neither without, nor within. And indeed, we do not deſire any Greatneſs or Authority of man; but only of the Lord our God in the midſt of us, and that all men may be but his Servants and Miniſters in the Church, and to the Church, for the good of the Church. No, no; this is the day of the Lord, of the ſetting up, and of exalting his Power in the Church, which the Church waiteth for, and knoweth the appearance of, and cannot bear the Exaltation of Man (of Mans Spirit, Wiſdom, Power and Authority) inſtead of the Lords. Yet, nothing that cometh from the Lord, from his pure Life and Spirit in any, muſt be rejected: and if the Lord pleaſe to make uſe of thoſe, whom he did make uſe of to gather home to himſelf; I ſay if he hath given them gifts, and pleaſe to make uſe of them alſo in building up, and manifeſting the holy Order of his holy Spirit and Power; the Lord muſt not be reſiſted or withſtood therein: but whatever comes from him, muſt be received with thankfulneſs, through what inſtrument ſoever he pleaſe to convey it.

Object. *But have I not been taught to be ſubject to the Light in my own heart, and to make that my Judge; and is not this another, or new or different Doctrine from that, now to tell me I muſt ſubject to the Light of Gods Spirit in his Church? Suppoſe that which the Church requires or orders or holds forth, be different from my Light, or be not yet revealed to me, by the Light wherewith God hath Enlightned me: muſt I deny the Light wherewith God hath Enlightned me, and ſubject to the Churches Light? Or muſt I Practiſe as the Church Orders, before I have Light and Faith in my own particular?*

Anſw. I ſhall Anſwer this Queſtion, according to the naked and plain ſenſe of Truth in my Heart.

Firſt, God gives Power to his Church, to perform all that he requires of her as a Church. Now the Church is a ſpiritual Body, and is to take care of her members to look after them that they mind the Truth, and walk according to Truth, and to admoniſh and reprove them, when they do otherwiſe. And every member of the Church, ought to hear the Church, in whatever ſhe ſpeaks unto it from God.

Secondly, Every member hath need of the Light, Spirit and Power which God gives his Church, and reveals in his Church for the good of the Body, and the benefit and advantage of each Member therein.

Thirdly, The Light, Spirit and Power in the Church, is never contrary to the Light, Spirit and Power in any Member; but alwaies one with it, and a Cheriſher and Preſerver of what God begets, and which anſwers his Witneſs in any. The new *Jeruſalem*, the Church of Gods building in his own Spirit and Power, is a City at Unity within it ſelf. The greateſt degree of Light owns, and is at Unity with the leaſt: and the leaſt degree of Light, hath a ſenſe of that which is in degree and meaſure above it.

Fourthly, The Light in the weakeſt, which they are at firſt to be turned, and afterward

terwards to be kept to, though there is a ſufficiency in it for the particular, yet they are not ſo underſtanding and ſenſible of it, as thoſe whoſe ſenſes have been long exerciſed in the living Truth, and are grown in the holy Experience. Therefore as the Elders are to be tender of the Younger: ſo the Younger are to reverence the Elders in the Lord, and not to ſlight their Teſtimony, Experience or Judgment in the Truth When we were firſt convinced of the Truth, were we not in a great degree ignorant and doubtful concerning the riſings and motions of it in the heart? Which the eye being yet weak, could not clearly diſtinguiſh; and O how helpful to us was the tender care and advice of ſuch, whom God had made acquainted with thoſe things, and were able to give us true Judgment from him, in ſuch caſes as our weak minds were apt to be entangled about, and could not ſee through?

Fifthly, Great Sobriety is needful in ſuch caſes, wherein men are too prone to be judging others, eſpecially the Church of God. Every man is to take heed of thinking of himſelf more highly than he ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of Faith, *Rom.* 12. 3 And the young men (who have not the experience of the aged, and are moſt apt to confidence, and excurſions) are in a ſpecial manner to be Exhorted to be ſober-minded, *Tit.* 2. 6. Men may eaſily judge that others err; and that they themſelves keep to the Light and meaſure of Truth in their own particulars: but it is hard to do it. But they that indeed do it, abide in the Humility and Innocency, and Lamb-like Spirit, which would give no offence in any thing, neither to *Jew* nor *Gentile*, nor to the Church of God. If it will go ſo hard with him that offends one of Chriſt's Little Ones; how will it go with him that offends his Church, wherein his Glory and Power riſeth and is eſtabliſhed? The Church is not apt to be ſuch an erring Body from the Light, Spirit and Power of the Lord Jeſus, as many (who miſtake concerning the Light in their own Particulars) are too apt to ſuppoſe.

Laſtly, Ever ſince the fall of Man, Man hath been ſecretly or more manifeſtly directed by a Light, or the Principle within, to direct or guide his wayes. To *Adam* the Holy Seed was promiſed, which was not only to appear outwardly in a body of Fleſh, but alſo within in Mans Heart, to bruiſe the Serpents Head there. And the Holy Patriarchs had not the letter outwardly, but Gods Spirit inwardly to be their Guide and Teacher, which did alſo ſtrive with the wicked Old World before the Flood. The *Jews* alſo were directed to the Word nigh in the Mouth and Heart; And by this Word God ſhewed alſo to the *Gentiles* what was Good, and what the Lord required of them: and by this Word ſuch of the *Gentiles* as hearkened to it, felt ſomewhat of the new Creation and of the new Nature, by which Nature they did in meaſure Anſwer the Holy Law of God, and do the things contained in the Law, which by the old, corrupt Nature no Man can do. Alſo Chriſt Preached the Kingdom, or Seed of the Kingdom within. And the Apoſtles Preached the ſame word of Faith within, which *Moſes* had teſtified of.

Yet in none of theſe Diſpenſations, was any Teſtimony from God to be deſpiſed; but his Voice to be heard in the Prophets, in Chriſt and in the Apoſtles. And though Men are bleſſedly and glorioufly turned, and to be turned to the Light within, in theſe our Days; yet they are not thereby taught to neglect or deſpiſe the Voice of God, in any whom he ſends and ſpeaks by, and pretend it is contrary to their Light; but to lye low before the Lord, that in the true Humility and Holy Fear, they may know the Voice of the Shepherd, both in their own Hearts, and in whomſoever he pleaſeth to ſpeak. For the great, Almighty God is not limited, but he may ſpeak in and through whom he pleaſeth. He may ſpeak to me from the Anointing in my own Heart, and the holy Anointing may pleaſe to ſpeak to me through others: and ſo far as I am God, and ſenſible of his Appearance, I cannot deſpiſe the Voice of the Anointing in my own Heart, or through others. Yea, truth teacheth that modeſty, temperance, humility, tenderneſs and ſobriety, that I dare not deſpiſe the Voice that pretends to the Anointing in any, until I have made tryal of it. Yea, *John Pennymans* Voice and Teſtimony, I durſt not Condemn until the Lord my God, in the un-erring Light and pure ſpringing Life, manifeſted unto me, that it was not of him, but of the transforming Enemy, who had bewitched and deceived him by his ſtrong Deluſions (he forſaking the Rock, which

which would have been his ſtrength) to receive and believe a Lie inſtead of the Truth.

O Bleſſed be the Lord for the building up ſuch a Church, and ſpeaking to us through his Church! And happy are they that hear her Voice, that ſo keep to their own, as to know the Voice of their own in the Church, and are not through Temptation prejudiced againſt it. For it is the Lords gathering, and the Lord is with it; and the People who have been gathered by the Lord, and are daily taught by him keep with him. And though ſome may depart from us, and through Errour of judgment teſtify againſt us, yet Truth abides, and the Lords People abide with the Truth, and his building goeth on, and the holy Government of his Son encreaſeth in it, and the Lord appears more and more inwardly in his Glory, as the hearts of his People are made capable to receive it from him. And in all the goings out of any, and Apoſtacies that have been in any, through hearkening to a wrong Spirit, they that have heard and reverenced the Voice and Teſtimony of the Church, and Gods Choſen and bleſſed Miniſtry, which he hath raiſed among us, have ſtill been preſerved; and they that have gone therefrom, been betrayed. And it is my Faith, this Church of Gods gathering ſhall ſtill be preſerved, and grow in the holy Dominion and Authority of Gods Bleſſed Spirit; and that all her Enemies ſhall be found Liars unto her, and ſhe ſhall tread upon their high Places, and ſhall grow and proſper the more, by all Oppoſition; the Everlaſting Arm, and Wiſdom of the Almighty being with Her to preſerve, proſper, and bleſs Her; ſo be it. *Amen.*

THE END.

THE

THE SEED OF GOD, AND OF His KINGDOM

Treated and Teſtified of according to the Scriptures of Truth, and according to True *Experience* felt in the Heart from the God of Truth:

By Iſaac Pennington.

The Kingdom of Heaven is like to a grain of Muſtard-Seed, which a man took and ſowed in his Field. Which indeed is the leaſt of all Seeds: but when it is grown, it is the greateſt among Herbs, &c. Matth. 13. 31, 32.

Being born again not of Corruptible Seed, but of Incorruptible, by the Word of God *which Liveth and Abideth for ever.* 1 *Pet.* 1. 23.

Whoſoever is born of God, *doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of* God, 1 Joh. 3. 9.

The PREFACE.

I *Would fain have (and my Soul exceedingly breaths to the Lord for it) diſputing about Religion come to an end, and the right underſtanding, practiſing and experiencing the true Religion begun and go on in Mens Hearts. The Goſpel-Religion, in the Apoſtles Days, did begin in the Evidence and Demonſtration of Gods Spirit inwardly: and it cannot rightly begin any otherwiſe now. Nor can it rightly go on any other way, but according to its beginning: For they that begin in the Spirit, cannot poſſibly rightly go on, or be made perfect by the Fleſh. Did the Apoſtles in vain wait for the Spirit and Power from on High? Can the Goſpel-Miniſtry, or Goſpel-Work in any Heart, be carried on without it? Or did they in vain turn men from Satans Power to God? Can the leaſt, true change be wrought in the Heart, without the Operation of* Gods *Holy Spirit and Power there? And to be turned to wait for, and taught to know the riſings of the pure Power of the Lord inwardly, (which is ſo neceſſary to begin, preſerve and carry on the work) O what a precious Miniſtration of Life, and of the Goſpel, is this from the Lord? The thing that we wanted, and mourned after, all our Days, in our ſeveral ſtrains and waies of profeſſion, without the knowledge of this; is now met with; Bleſſed be the Lord God of* Iſrael, *who hath caſt up, and prepared the way (according to his Promiſe) before the face of all People. Who ever hath an Ear to hear, what the Spirit ſaith to the Churches of his own Gathering, or from the Angel of his own ſending, may now hear the Bleſſed Tidings of the Reign of the King of* Iſrael, *and of* Zion *his holy Hill, and Jeruſalem his holy City; and how to wait for the Law going out of* Sion, *and the Word of the*

Lord

Lord from Jeruſalem, *and how he may receive the Sheeps Nature, and the Sheeps Ear, which hears the voice of the Shepherd, and is not deceived about it. O come out of the vain-diſputing mind, and thou comeſt out of deceit. Come into the true ſilence and ſtilling of the fleſhly part thither, where* Gods *voice is heard and underſtood; and thou comeſt into true certainty. There thou comeſt to hear the voice behind thee, calling thee from every falſe way (which is polluted, and where thy Souls reſt is not) and directing thee to the true Way, to the Way of Holineſs, livingly pointing out and ſaying to thee,* This is the Way, walk in it. *This is the Way of Life, this is the Way of Truth, this is the Way Peace, this is the Way of Holineſs; here all the true Travellers are to Walk, with their Faces* Sion-*wards, to obtain the Kingdom and Righteouſneſs of the Lord Jeſus Chriſt. Now; O every one that truly Thirſts, why do ye not come to the Waters? God hath opened the Way, He heartily invites you; yea the Spirit and the Bride ſaith Come, and take the waters of Life freely. O wait to know the inward Holy Power, and the inward Birth, and the inward Teaching, and the inward Covenant; and this Birth's overcoming by the inward Power, the inward Enemies: that ye being delivered from them, may come to enjoy the Well of Life, and to ſit down in the Heavenly Places in Chriſt Jeſus, where the true Reſt is; and in the Srength, Life and Vertue of his Spirit, may ſerve the Lord in Righteouſneſs and Holineſs without fear, of thoſe Enemies which the Lord hath delivered you from, and which his Love, Mercy, and Power, is as a Wing over you to preſerve you for ever from; I ſay, that ye may ſerve the Lord your God out of the fear of theſe, and feed on his Holy Mountain, out of the reach of thoſe, in the Majeſty of the Nam. of the Lord your God; and theſe may not be able to make you affraid, or diſturb your Reſt, or hinder your ſweet enjoyment and precious ſervice of your God any more. O ye that are afraid of being deceived, take heed ye be not deceived inwardly in your hearts, about theſe things; and by the Vail which the Enemy ſpreads there, hindred and deprived of your ſhare in the bleſſed adminiſtration of the Spirit, Life and Power of our Lord Jeſus: whom to know after the fleſh (or as man can comprehend concerning him in his carnal mind) is of little value: but to know him inwardly, and ſpiritually to live and reign, and to exerciſe his Dominion in the heart, over every temptation, and over all that is con rary to God (whenever any ſuch thing appears) is a pure, living excellent and ſatisfactory knowledge of him; which the Lord lead every truly-hungring and thirſting Soul, towards the obtaining and full enjoyment of!* Amen.

Concerning the

SEED OF GOD,

OR, THE

Seed of the Kingdom:

What it is? Where it is to be found? Who ſowed it there? What is hid or wrapped up in it? What is its Nature? What its Effects? Of its Growth, and Hindrances thereof; Of its Bleſſedneſs, and how it makes Bleſſed? How Chriſt is Formed of this Seed; and, How the Soul is Born of this Immortal Seed.

Firſt, *What the Seed is?*

Anſw. THe Seed of *God* is the Word of *God*, the Seed of the Kingdom is the Word of the Kingdom. It is a meaſure of the Light and Life, of the Grace and Truth which is by Jeſus Chriſt, whereof in him is the fulneſs. It is an Heavenly

Heavenly Talent, or Manifeſtation of his Spirit in the Heart, which is given to Man for him, in the Vertue and Strength of Chriſt, to improve for God. This which God hath placed in Man, to Witneſs for himſelf, and to Guide Man from Evil unto Good (in the pure Breathings, Quickenings, and Shinings of it) this is the Seed, which is freely beſtowed on Man, to ſpring up, and remain in him, and to gather him out of himſelf, into it ſelf.

Secondly, Who is the Sower of this Seed?

Anſw. God in, and through Chriſt. He is the good Husband-Man. He, by the Word which Created all in the Beginning, Creates anew in Chriſt Jeſus, renews his Workmanſhip in Man, and puts a Meaſure of this Word or Spirit of Life in Man's Heart, whereby he renews him: and they that are thus renewed by him, are his Workmanſhip, Created in Chriſt Jeſus unto good Works.

Thirdly, Where is this Seed to be Found?

Anſw. Where God Sows it, which is in the inward Earth. It is an inward Seed, and it is Sowed in inward Land or Earth; that is, in the Hearts of Men. There the Light of the Word ſhines, there the Light of the Word is felt, ſtirring ſecretly in, and Quickening thoſe that were Dead in Treſpaſſes and Sins. There the Voice and Call of the Word is heard, calling from Unrighteouſneſs and Sin, to Righteouſneſs and Holineſs.

Fourthly, In what ſorts of Earth is this Heavenly Seed ſown?

Anſw. In all ſorts: in thorny ground, ſtony ground, high-way ground and good ground. God's inward lightenings enlighten the inward World throughout: ſo that God hath not left any man without a witneſs in his Conſcience againſt Sin. So that, though mans Conſcience be corrupt, and his Light become Darkneſs; yet God's witneſs in his Conſcience can never be corrupted: but whenever it ſhines in the Heart, it gives true Light there: and whenever it witneſſeth there, it witneſſeth the truth for God, and againſt man, and the Corruption and ſearedneſs of his Heart and Conſcience.

Fifthly, In what ſort of earth it brings forth good fruit to Perfection.

Anſw. Only in the good ground. It brings forth fruit in other grounds, and the fruit it brings forth is good. The Convictions are good, the deſires begotten there by it, and that ariſe from it, are good. The leaving off of ſome bad things, and doing ſome good things, is good: but the thorns, the cares, the worldlineſs, the fear of Perſecution, that ſpring up from another root, and are of another Nature, choak the Good which the Seed brings forth in the thorny ground, and ſtifle and choak the Seed it ſelf alſo, in ſuch kind of grounds. But in the good ground which yields its whole nouriſhment to the good Seed, and will not yield nouriſhment to any bad; the good Seed not only ſprings up, but brings forth Fruit to perfection.

Sixthly, How may the *ground* that is bad, be made good? Was not the *ground* which is now good, once bad, and may not the *ground* which is now bad, be made good?

Anſw. God hath ſhut up all Men in unbelief, that he might have Mercy upon all. The Heart that is now ſoft, was once hard. The Heart that is now Believing, was once in the Unbelief. The Heart that now Loves God, was once in the Enmity. The Plough of God, put into the Thorny Ground, tearing it up, and Rooting out the Thorns thereof, will change its Nature, and make it become better.

Break up your Fallow Ground, Sow not among Thorns, ſaid *God* to his *Iſrael* of Old. And the Stony *ground*, if the Stones be picked out of it, will be leſs Stony: Yea, not at all Stony, if all the Stones be picked out. And the High-Way *ground*, being encloſed, and dreſſed by *God*'s Spirit and Power, will be no longer Common, or High-Way *ground*. Doth not Man by Care, Art, and Induſtry, change the Nature of outward *land* or *ground*? Surely then the Lord, by the Word of his Power, by his inward deſtroying of Evil, and Creating good anew, can change the Nature of *ground* inwardly.

Now for the clearer, and plainer ſignifying of what yet remains on my Heart, concerning this precious Seed of Life, or Seed of the Kingdom of God; I ſhall Diſtri-

Distribute it under these Three Heads; under which, the things mentioned in the foregoing Title will be comprized.

1. What is hid or wrapped up in this Seed?
2. The Nature of it.
3. The Effects of it.

I.

What is hid or wrapped up in this Precious, Heavenly Seed.

Answ. Indeed there is so much wrapped up in it, as the Heart of Man cannot conceive, much less the Tongue utter: yet somewhat have I felt, and somewhat is upon my Heart, to say in Answer to this thing, under these Four Heads following.

First, The Glory of the Kingdom of Heaven, the Glory of the Everlasting Kingdom is hid and wrapped up in it, as in a Seed. Whatever Christ Appears, Reigns, and Shines in, is there as in a Seed. O the shootings forth, and spreadings abroad of it, is indeed Glorious and Excellent! How can a Man almost speak concerning it, the thing it self (being inwardly felt, known, and enjoyed) is so far beyond all words! What doth the Kingdom of God stand in? It stands not in Word, but in Power. The Power is hid, and wrapped up in this Seed. The pure Power of Life is in this Seed. The Sword that Pierceth *Leviathan*, that Woundeth the Serpents Head, that Cutteth *Rahab*, and the Dragon, is in this Seed. Doth the Kingdom of God consist in Righteousness, Peace, and Joy in God's Spirit? This is all in this Seed, and is partook of, and enjoyed, as this Seed springs up, and gains Authority, and Dominion in the Heart. Yea, the Horn of God's Anointed, the Righteous, and Peaceable Scepter of the Saviour, is known and exalted in this Seed, as it springs up, and spreads abroad in the Life, and Vertue of the Father.

Secondly, The Divine Nature of God Almighty is hid, and wrapped up in it. It is the Seed of God, and it is of the very Nature of God: And he in whom it springs, and who is gathered into it, born of it, and one with it, partakes of the Divine Nature. *Peter* speaks of the great and precious Promises, whereby the Saints are made partakers of the Divine Nature. All the Promises are to the Seed of Promise, to Christ the Son of God, to the Seed of God, to the Heirs of Life, and Salvation in Christ: and they are all Fulfilled to them, and Enjoyed by them, who are Ingrafted into, and One with Christ the Seed; which cannot be, but by the Grace, by the Truth, by the Light, Life, Spirit, and Power, which he Sows in the Heart; which are not many things, but all Contained, and Comprehended in the one Seed.

Thirdly, All the Graces, and Vertues of *God*'s Holy Spirit are hid, and wrapped up in this one Seed. There is nothing *God* can require of the Soul, nor nothing the Soul can desire of *God*, but is hid, and wrapped up in this Seed. So that all that is needful, or all that can be desired, is the growing, and spreading of this Seed in the Soul, and the Souls Gathering into it, and its Living, Dwelling, Abiding, and Acting in it. And, O the great difference between the Souls selfish striving, and willing, and running to Joyn to *God* and *Christ*, and to Live in *God* and *Christ*; and *God*'s Joyning it to himself, and his Son in this Seed, and its Living, Willing, and Acting in the springing Life of this Seed! To make this a little more Plain and Evident, to the Hearts of those that desire the true Understanding of this thing, I shall Instance in some Particulars.

First, The Pure, Living, Heavenly Knowledge of the Father, and of his Son *Christ Jesus*, is wrapped up in this Seed. *God* is Light; and this Seed, which comes from Him, is not Darkness, but Light: And in the springing Light of this Seed, *God* and *Christ* are Revealed. The Divine Nature of them springs up in the Seed (and if I know their Nature, I know them) yea here we (whom the Lord hath visited, and shewn Mercy to, though Men despise us) know the Righteous Spirit of Christ, the Righteous Nature of Christ, the Righteous

Life of *Chriſt*, and feel him to be one with the Father, who begets of the ſame Spirit, Nature, and Life in us. And he that is Born of the Spirit, is Spirit, and he that is United to the Lord, is one Spirit: And he that is United to the Seed, to the Meaſure of Grace and Truth from *Chriſt* (wherein, and whereby the Soul is United) is United to God, and Ingrafted into Chriſt: And as the Seed is Formed in him, Chirſt is Formed in him, and as he is Formed, and New-Created in the Seed, He is the Workman-Ship of God, Formed, and New Created in Chriſt.

Secondly, Faith, the True Faith; the Lively, Effectual, Saving, Conquering Faith, which gives Victory over the World, and over the Devil, and his Temptations is contained or wrapped up in this Seed. Faith is the Gift of God, the precious Gift of God, which is not found in Man's Nature: But ſprings, and grows from the precious Seed of the Kingdom, which God Sows in Man's Heart. So that it is a Gift to be waited for, and Obtained from God. Therefore the Apoſtle *Peter*, Writing to the Saints in his time, directs his Epiſtle thus, *To them who have Obtained like precious Faith with us, through the Righteouſneſs of* God, *and our Saviour* Jeſus Chriſt, 2 *Pet.* 1. 1. Faith is a Precious thing, a Righteous thing, an Holy thing, which God is the giver of, which Chriſt is the Author and Finiſher of: And it ſprings from the Holy Root, from the Holy Seed of Life and Righteouſneſs, which God Sows in the Heart. This Faith (I ſpeak not of Man's Ability of Believing, or the Faith which is Found in Man's Nature) is the Faith of God's Elect, *Tit.* 1. 1. The Faith which God gives to them that are Born of Him, *Joh.* 1. 12, 13. who are Born of the Seed incorruptible, by the Word of God which Liveth and Abideth for ever, 1 *Pet.* 1. 23. which Word being nigh in the Mouth and Heart, and begetting, preſerving, and increaſing Faith there (as is dayly experienced plentifully, Bleſſed be the Lord) is therefore called the Word of Faith, *Rom.* 10. 8.

Thirdly, The Pure Fear, the Holy Fear, the Heavenly Fear, which is of a Clean and Heavenly Nature, and endureth for ever; is alſo in this Seed. The Child-like Fear is in the Nature of the Child: and the more it grows in the true Child-like Nature, the more it grows in this kindly Fear; wherein there is no Torment, but the pure Pleaſure of Life, and of Holy Obedience to the Father of Life. The Child-like Fear is a promiſe of the New-Covenant, and given to the Children of the New-Covenant, by Vertue of the New-Covenant, God putting it into their Hearts from the Seed of Life ſpringing up in them, which preſerves them from departing from the Lord, *Jer.* 32. 40.

Fourthly, The Pure Divine Love is in it. As this ſprings, Love to God ſprings. As God is Love, ſo the Seed that is of him partakes of his Love. There is no Enmity in it, nor no Enmity or ill Will ſprings from it. This is it, that makes it ſo Natural to the Children of God to Love: becauſe they are Born of that Seed which came from the God of Love, whoſe Nature is Love. O how dayly is it found, by ſweet and certain Experience, that this Seed (ſpringing up) teacheth and enableth to Love! And they that have this Seed ſpringing up in them, need not to be Writ to, or outwardly Taught to Love, with the Brotherly Love: for in it, and by it, and through it, they are Taught of God to Love one another. So that, there needs nothing but the Circumciſing of the Heart, the Puriſying of the Heart, through the Obedience of the Truth, the Cutting off of that Fleſhly Mind, Nature, Will, and Wiſdom, which cannot Love aright: and the pure Love will ſpring up, fully towards the *Lord*, and towards the Brethren, *Deut.* 30. 6. 1 *Pet.* 1. 22. yea, it will be Natural to Love all: and that Command of Chriſts, will not be grievous, namely, to Love Enemies, even the greateſt Revilers, Curſers, and Perſecuters, *Mat.* 5. 44.

Fifthly, The Pure Hope, the Hope of the Upright, the Hope which makes not Aſhamed, the Hope which goes within the Vail, and is a ſure and ſtedfaſt Anchor there, ſtaying the Mind upon the Lord, who keeps ſuch in perfect Peace; this Hope is contained in, and ſpringeth from the Seed. For nothing but that which comes from God (from the Holy Seed of Truth and Righteouſneſs) can ſtay the Mind upon God. So that, he that feels the Seed, feels the Hope: and keeping

keeping to the Seed (to the Holy Root, to the end) the Hope remains to the end. So the Mind being turned to the Light; being turned from Satan's Power to God, being turned to Christ, being turned to the Appearance, and Voice of the Word of Life within, being turned from the Seed of Wickedness, and Darkness, to the Holy and Righteous Seed of the Kingdom, it is turned to the Hope, it is turned to that which begets a true and right Hope in the Heart; which Hopes in *God*'s Love, Hopes in *God*'s Mercy, Hopes in *God*'s Kind, Tender, and Faithful Nature; and hath no Confidence nor Hope in the Flesh, but in the Holy and Heavenly Seed, and Work of Righteousness, and of the Kingdom, which is *God*'s Battle-Ax, and Weapon of War, whereby he brings down the Flesh. This Hope stayes the Mind in every Temptation, in every Distress, in every Tryal, in all the Winds, Storms, and Waves of Persecution that it can be Assaulted with. For in this Seed the Root of *Jesse* is felt, the Everlasting Rock and Foundation of Life is felt: and here the *God* of Hope fills His, that are gathered hither, and abide here, with all Joy, and Peace in Believing, that they may abound in Hope, through the Power of the Holy Ghost, *Rom.* 15. 12, 13.

Sixthly, The true Patience, which obtains the Crown, which makes Perfect and Entire; so that there is nothing wanting, where it hath its perfect Work; (*Jam.* 1. 4.) the Patience which enables quietly to suffer any Chastisement from *God*, or any Affliction, or hard Dealing from Men; it is contained in, and given with this Seed. As *God* is Patient, and Long-Suffering: so this Seed is also. It is Man that is of the brittle, fretful, impatient Nature. But he that Receiveth the Word of Faith, the Seed of Faith; in it he receiveth Faith and Patience also: so that to him it is not only given to Believe, but to Suffer also for the sake of *Christ*. And he that abides in the Seed, and feels the Seed remaining in him, and its Nature prevailing; can never be Impatient, whatsoever the *Lord* suffers to befal him.

Seventhly, The Lambs Meekness is in it. Where should the Lambs Meekness be found, but in his Fathers Seed, or in the Seed of his Fathers Kingdom? Here the meek and quiet Spirit is Received, Witnessed, and Enjoyed, which in the Sight of *God*, is of much Price. This Seed is Sowed or Begotten in the Womb of the Heavenly Wisdom, and the Meekness of Wisdom, the true Meekness of the true Wisdom is found in it. Here the still, soft, gentle, Lamb-like Nature grows up, wherein there is none of *Esau*'s Roughness.

Eighthly, Here Poverty of Spirit, true Poverty of Spirit is Witnessed. He is Poor indeed, who hath sold all, and hath nothing left him but this Seed, and the appearance, and help of *God* in this Seed; which is not in his own hands neither, but in the Will, and Disposal of God.

Ninethly, Here Mercifulness towards others is Experienced. For he that is brought hither, Lives only by Mercy: and he that Lives by Mercy, and is dayly what he is by Mercy, cannot but be Merciful unto others.

Tenthly, Here the true Mourning, and Lamenting after the *Lord*, and his precious Life and Presence; and because of the Presence or Power of that which hinders the growth of the *Seed*, and the Souls Union with, and Enjoyment of the *Lord* in it, is Witnessed. For the true Mourning, to which the Blessedness belongs, is of God, from the Living Sence that ariseth from his pure Seed in the Heart: and Blessed indeed are they that thus Mourn, for they shall be Comforted.

Eleventhly, The true Hungring, and Thirsting after Righteousness ariseth from this Seed. It is the Seed of God, the Birth of God, that which hath the Sence of the Excellency of his Righteousness, that Hungers and Thirsts after his Righteousness.

Twelfthly, The true Sobriety, Moderation, and Temperance ariseth from this Seed: and they that are joyned to the Seed, and are, and act in the Seed, easily learn such Sobriety, Moderation, and Temperance, as they that are out of it, cannot possibly Learn.

Lastly, To name no more, The Cross which Mortifies, and Crucifies to the World and to Sin, can only be taken up in the Seed, or by Vertue of the Seed.

Indeed the Seed is a Croſs; yea, Enmity to the Serpents Nature, Spirit, and Courſe: and he that takes it up, its Will, its Nature, its Law of Life; takes up the Croſs to the other Nature, Will, and the Law of Sin and Death. So that ſly the Holy Seed, and thou haſt only a ſhadow or appearance of the Croſs: but in ſenſe of, and ſubjection to the Seed, the Croſs of our Lord Jeſus Chriſt is felt. Working Powerfully againſt Sin, and the whole Courſe of the Evil, and Sinful Nature, effectually Crucifying, and Subduing it.

Fourthly, The Fourth thing which is hid, or wrapped up in the precious Seed, which is the laſt that remains to be mentioned by me, at this time, is this, The New-Covenant, which God makes with the New-*Iſrael*, by which he makes the Heart New, and Writes his Law in it, and takes away the ſtony Heart, and Heals all their Back-ſlidings, and Loves them freely, and puts his Spirit within them, cauſing them to walk in his Wayes, and to keep his Statutes, and Judgments, and do them, even the holy Agreement of the Soul with God in Chriſt Jeſus, is in this Seed.

God gave Chriſt for a Covenant, and the Seed of Grace and Truth comes by *Jeſus Chriſt*: which is of his Nature, of him the Covenant: and all that receive this *grace* and *truth* from him, this holy Seed of the Kingdom, they receive the Covenant: and they that walk in it, walk in the Covenant.

Here, and here alone, the new Creation in *Chriſt Jeſus* is Known.

Here, and here alone, the coming to *God* by Chriſt is truly underſtood and witneſſed.

Here, and here alone, the Law of the Spirit of Life in *Chriſt Jeſus* is writ in the heart.

Keep here, thou never goeſt out of the holy Agreement with *God* and with Chriſt: for in this *grace* and *truth*, in this Seed of Life, there is nothing that diſagrees with them. Here thou liveſt in the Spirit, walkeſt in the Spirit, and doſt not, canſt not, fulfill the luſts of the Fleſh. There is nothing here, that will either diſpleaſe God, or lead thy Soul aſide from him: but here the Lord guides the Feet of his Saints, and teacheth all of them, (from the leaſt Babe of them, to the higheſt growth) and puts his Law of Life and new Obedience, and his holy Spirit into their hearts, that none of their ſteps may ſlide. Here the way of holineſs wherein God preſerves His from erring (*Iſa.* 35. 8.) is known and walked in. Yea here Chriſt is known, and felt to be the Way, the Truth and the Life. The Sheep that are gathered hither, and come hither, are returned to the Biſhop and ſhepherd of their Soul; who watcheth over them, and Powerfully preſerveth them, that they run aſtray no more. For whither ſhould they go, or whom ſhould they hear, when they have found him, and know his Voice, with whom are the Words of eternal Life?

I ſhall conclude this head with that precious Scripture, 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.* How are we of God in Chriſt Jeſus: but by this Seed of God, by being born of the Spirit of God, by being begotten out of the Spirit of the world into the Nature and Spirit of Chriſt, from this immortal and incorruptible Seed of Life, Truth, Grace and Spirit? And how do we put on Chriſt, but by puting on this Seed? and how do we grow up in Chriſt? but by the growing up in this Seed, and feeling this Seed grow up in us? And here, in Truth and Demonſtration of God's Spirit we are formed in Chriſt, and Chriſt formed in us, as this Seed groweth up into a form and ſhape in us, and we into a form and ſhape in it. Now we cannot receive this *ſeed*, but as we part with and deny our own wiſdom and fleſhly confidence: and denying that, and crying to God for Wiſdom; God brings up the wiſdom of the *ſeed* in us, and makes Chriſt become unto us wiſdom therein. And we cannot hunger after the true Righteouſneſs, the heavenly Righteouſneſs, the Righteouſneſs of our Lord Jeſus Chriſt; but as we ſee the loathſomneſs of, and put off our own righteouſneſs: and then becoming naked, we are taught of God to buy white raiment of him, which is the Righteouſneſs of the *ſaints*; and ſo he becomes our Righteouſneſs, made ſo of God to us.

And

And he is the purger and cleanſer of ſin and unholineſs out of our Hearts, and Lives, and the holy Leavener and Sanctifier of our hearts: ſo that we have nothing of holineſs, but what we have of him and in him. And he is our Redemption: our Redemption is by him and through him, our Redemption is wrought and preſerved by him, and enjoyed in him; yea he is made of God unto us Redemption. So that having him, we have Redemption through his Blood; yea he is our Redeemer, and Redemption for evermore. Alas, what is it to get notions of theſe things into the outward comprehenſion! but to feel them Livingly in the heart, is Life and Peace for evermore: and the Knowledg of this Seed of the Kingdom, and of God and Chriſt in this ſeed, is the moſt precious Knowledg that can be deſired, obtained or enjoyed.

II.

The Nature of this Seed.

WHat is the Nature of the Seed of God, or the Seed of the Kingdom?

Anſw. Though the Nature of it hath been largely ſignified already, under the fore-going head; (for the mentioning of what is wrapped up in it, abundantly ſheweth its Nature) yet I ſhall ſpeak a little more punctually and expreſly of it in ſeveral particulars, according to the Scriptures, that the Reader may have the more diſtinct ſenſe and inward apprehenſion of it, the Lord opening his heart in Reading theſe things.

Firſt, It is of an immortal, incorruptible Nature, 1 *Pet.* 1. 23. It is a *Seed* that can never dye in it ſelf, though it may be as it were Dead in man or unto man, not putting forth any of its hidden Life, or Virtue in the man that hath ſlain it as to himſelf: who having ſlain that whereby God gives Life, is dead in Treſpaſſes and in Sins; and cannot Live any more, till God breath upon and quicken this Seed in him, and him by this Seed. This is a great Myſtery. Doubtleſs the Seed of Life and Godlineſs, wherein the Life and Godlineſs of the Soul lies hid, muſt needs be a great Myſtery, and cannot be known but as God reveals it.

Secondly, Its of a gathering Nature. It is of the Nature of a Net, *Mat.* 13, 47. It gathers out of that which is contrary to God, unto God. It gathers out of the world, out of the Sea of wickedneſs, out of the Kingdom of Darkneſs, out of a man's own Nature and Spirit, into God's Nature and Spirit, and his Light and Kingdom, wherein the Soul ſhould dwell and walk, and be ſubject with God.

Thirdly, It is of a purging, cleanſing Nature. It is of the Nature of Fire, of the Nature of Water, inwardly and Spiritually. This Seed is Spirit and Life in a meaſure; and by it, or by God's Spirit which dwells and is revealed in it, he waſheth and purgeth away the filth of the Daughter of *Sion*, and the Blood of *Jeruſalem* from the midſt thereof. There is ſtrength in this Seed, and Virtue in this Seed, againſt all the ſtrength of deceit and wickedneſs in the other Seed: and as it ſprings up, and is received and joyned to, in the holy fear of the Lord; it prevailes over it, and caſteth away its darkneſs, and purgeth away and burneth up its filth, chaff and corruption.

Fourthly, It is of a Seaſoning, Leavening, Sanctifying Nature. Its like Salt, its like Leaven. It ſeaſons and Leavens with Life. It Seaſons and Leavens with Righteouſneſs. It Seaſons and Leavens with the Image of God. So ſoon as ever it ſprings in the Heart, it begins to Leaven it: and if it be not ſnibbed, or grieved, or hurt, or quenched (for it is of a moſt ſenſible tender Nature) it will go on Leavening more and more with the Nature of Truth, into the likeneſs of the God of Truth. *Mark.* 9. 50. *Luke.* 13. 21. *Col.* 4. 6.

Fifthly, It is of an inriching Nature. It is a hidden Treaſure or Pearl of great price. It makes the wiſe Merchant very Rich, who ſells all for it and buyes the field and it. He that buyes the Truth, and will by no means ſell or part with it, but gives up to it, and makes it his Treaſure; Oh how doth it enrich his Heart with that which is Holy and Heavenly! How rich doth it make him towards God! *Mat.* 13. 44, 46.

Sixthly, It is of an Improving, growing Nature, of a Nature that will grow and may be

be Improved. The one Ta'ent may be increaſed into more. The little Seed, like a grain of Muſtard-Seed, will grow in the good ground beyond all herbs, and become a tree; a Tree of Righteouſneſs of the Lords planting, that he may be Gloryfied *Matt.* 13. 31, 32, and *Ch.* 25. 16. and *Ch.* 8. 23.

III.

Of the Effects.

What are the Effects of this Seed?

Anſw. THe Effects of the pure *ſeed* in the Heart are very many, very great, very ſweet, pretious and bleſſed; which every one comes to experience, that experienceth the growth and ſpreading of it. I ſhall inſtance only in ſome few, to give a taſte thereof.

The firſt I ſhall mention is, Union and Communion with God the Father of our Lord Jeſus Chriſt, and the Father of this *ſeed*, and of all that are united to it. Union and Communion with God is ſtill in this *ſeed*, and never out of it. For as in the *ſeed* of the Serpent a man is ſeparated from God, alienated from his Life, and can never come near him, nor have fellowſhip with him: ſo in the holy Seed, in the Seed of Life and in the Seed of Righteouſneſs, in the Seed of Faith, the Soul is United to *God*, hath acceſs to him, the living Fountain, and hath fellowſhip with him in that which is Living and holy of him. Men may Imagine an Union and Communion with God out of this; but none can truly Unite to *God*, or have fellowſhip with him, but in the gift, in the grace, in the light, in the *ſpirit* which is of God.

Secondly, This Seed felt ſpringing in the Heart and joyned to, brings down and keeps down all that is contrary to God. *This* Honour and Power God hath given to the *ſeed* of the Woman (even to the leaſt meaſure of it) that it ſhould bruiſe the *ſerpents* head, and free the ſoul from Captivity and ſlavery, to the wicked one. *So* that the ſoul, in the Living ſenſe, Authority and Vertue of this, may refuſe yielding its Members, its Faculties, its Will, its Mind, its Underſtanding its Affections to ſin and unrighteouſneſs. Yea the Devil, the great red Dragon, the God of the world, the mighty ſpirit and power of darkneſs, being reſiſted in this, is ſtill overcome. When any reſiſt the Devil in their own ſtrength (in the ſtrength of their own deſires, abilities and reſolutions) he ſtill overcomes them: but they that reſiſt the Devil in the Faith that ſprings from this *ſeed*, ſtill overcome him. *So* that ſin is brought down, and temptations kept out of, by the Virtue and Power of the Life and Authority of the *Saviour*, that ſprings up in this *ſeed* of God, which the ſoul that is joyned to (Leavened with, and Tranſplanted into) partakes of.

Thirdly, As it ſprings, and its Operations are felt and received, it brings into the Image and Nature of God. It blots out the Devils Image in the mind, and makes like *God*, and like *Chriſt*. Yea here we have the very mind of Chriſt, and are one with the mind of Chriſt. As in the Serpents Seed, the *ſerpents* Image and Nature is put on: ſo in this *ſeed*, the Image of God and Chriſt is put on. Yea the *ſerpent*, the dark *ſpirit*, the wicked *ſpirit*, the deceitful *ſpirit* is here put off, and Chriſt is put on: and whoever would know the real putting off of the Old man, and the putting on of the New man, which is Created in the Righteouſneſs and Holineſs of Truth, muſt know it in this Seed. Here the Truth is known as it is in Jeſus, in its effectual Power and Virtue, putting off the Old Image and Nature, and putting on the New, even the Heavenly, Divine Image and Nature.

Fourthly, It brings the mind, the Heart, the Soul, the Spirit into the New Obedience (into its own Obedient Nature) even to do the Will of God with great delight and pleaſure. I delight to do thy Will, ſaid *Chriſt*. This Seed is of his Nature. It is a meaſure, a Proportion, an Heavenly Talent of his Grace and Truth; a gift of Light and Life from him, the fulneſs, given to make willing (like him) to do the Fathers Will; And it really doth ſo; inſomuch as the Soul, that is through

throughly Leavened and one with it, can alſo ſay, I likewiſe delight to do thy Will, O God; it is become my meat and drink: *For* I am nouriſhed, refreſhed, and delighted with the Virtue, that I feel ſpring in me; in doing thy Will. Indeed, it is not ſo at Firſt; while there is a Nature, a Will, a Wiſdom contrary to the Nature, Will and Wiſdom of *God*: Obedience is then hard, the Croſs is then a ſore Yoke upon my neck. But that Nature being ſubdued, and the Nature of the Seed coming up and prevailing, what can be more delightfull to this New Nature, than to do the Will of its Heavenly Father, and to find the Heart of the Father pleaſed with the Child; which it alwayes is, while the Child is in tenderneſs of Spirit, in the Holy Faith, and in the holy Obedience to him!

Fifthly, It brings into the underſtanding, ſenſe and enjoyment of all the precious promiſes, and to the partaking of all the Spiritual Bleſſings in *Chriſt Jeſus* our *Lord*. All the promiſes are to the Seed, and are Yea and Amen in Chriſt: and the leaſt meaſure of his Life hath a ſhare therein. The *ſeed*, the everlaſting *ſeed* is the Heir: and we joyned to the *ſeed*, Born of the *ſeed*, growing up in the *ſeed* are Joynt-Heirs; Heirs of God & Joynt-Heirs with Chriſt. *So* that every promiſe comes to be underſtood here, taſted of here, enjoyed here. How full are the *Scriptures* of ſweet and precious promiſes! Alas, what is it for men to apply them to themſelves, when they have no right to them; nor indeed rightly underſtand them, nor were they intended by the Lord to their preſent ſtates and conditions. But to come to the true underſtanding of the Promiſes, to be led by the Lord into that Conditton, and preſerved by him in that Condition, to which the promiſes belong; and to have him bring home the Promiſes to the heart, and drop in the ſweet, healing, delighting, refreſhing Virtue of them; O how ſweet, comforting and gladding is this! Indeed in this *ſeed* all the curſes of the Book paſs away, and all the Bleſſings flow in, and multiply on the ſoul day by day. So that this may well be called the Bleſſed *ſeed*: for in it the ſoul is Bleſſed, and filled with Bleſſings by him who is able to multiply them upon the *Soul*, and to guide the *ſoul* in the ſafe and right uſe and enjoyment of them.

But what need I mention any more? Here's Light, here's Life, here's Righteouſneſs, here's Peace, here's heavenly Joy, here's the holy Power, ſpringing and bringing forth their fruits, and precious Operations and Effects in the heart: and here's aſſurance of the Love of God in Chriſt for ever, and that God will never leave nor forſake that *ſoul* which is joyned to him, and abides with him in this *ſeed*; but it ſhall be kept by the Power of God, through the Faith that ſprings from this *ſeed*, unto perfect Redemption and *Salvation*, *Amen*.

SOME

QUERIES

CONCERNING

God's Kingdom;

Whereby the SEED thereof may be the better Illuſtrated and Underſtood.

Quer. 1. WHat is the Kingdom of God, which Chriſt ſaid he muſt Preach to other Cities alſo? For therefore was He ſent, *Luk.* 4. 43.

Quer. 2. What is the Kingdom of Heaven, which firſt *John* the forerunner, and then

then Jeſus himſelf, when he began to Preach, bid men repent, becauſe it was at hand? *Matth.* 3. 2. and *Chap.* 4. 13. What would Repentance Advantage men? Would it fit men for entrance thereinto? Did thoſe that truly repented and believed, come out of the Kingdom of Darkneſs and Satan, and enter into the Kingdom of the dear Son? 2 *Pet.* 1. 10, 11.

Quer. 3. What is the Kingdom of God, and the Righteouſneſs of God, which Chriſt (the Everlaſting, Wiſe and Holy Councellour) adviſeth men firſt to ſeek? *Luk.* 6. 33. Where is this Kingdom to be found? Where is this Righteouſneſs to be found? What is it hid and wrapped up in? Can it be found in any thing, but what it is hid by God and Wrapped up in?

Quer. 4. What kind of Poverty of Spirit is it, and who are thoſe Poor in Spirit, to whom the Kingdom of Heaven belongs? *Matth.* 5. 3.

Quer. 5. How may men know, when the Kingdom of God is come unto them? Is it not then manifeſt, when theſe ſtronger than the ſtrong man, not only knocks at the Door of the heart, but caſts out Satan thence, and maketh ſpoil of his goods? *Matth.* 12. 28, 29.

Quer. 6. Who are they that ſhall enter into the Kingdom of God? Are they not they who are born of Water and of the Spirit? *Joh.* 3. 5. (of what Water? and how muſt they be born of the Spirit? Were not this worth the knowing!) and they that become as little Children; Simple, Innocent (not wiſe or knowing after the fleſh) that know the breaſt that is natural and proper for them, and thirſt after and drink in the ſincere Milk of the Word of Life, from the breaſt of the Heavenly Wiſdom? *Luk.* 18. 17. 1 *Pet.* 2. 2.

Quer. 7. Who ſhall in no wiſe enter into the Kingdom of Heaven? Shall not all they be excluded, who want the Wedding Garment who want the true Righteouſneſs? *Matth.* 5. 20.

Quer. 8. What are the glad tidings of the Kingdom of *God*? Is it not that the Kingdom of *God* is come, and that his reign is ſet up, and ſetting up therein? *Luk.* 8. 1. *Iſa.* 52. 7.

Quer. 9. Who are they, before whom Publicans and Harlots ſhall enter into the Kingdom of God? *Mat.* 21. 31. Who were they in that Age? and who are they in this Age? O that men had hearts rightly to conſider and underſtand!

Quer. 10. Who are they that the Kingdom of God ſhall be taken from, and given to a Nation bringing forth the fruits thereof? Are they not the wrong Builders in every age, and ſuch as are taught, by the wrong Builders, to reject the liveing ſtone? *ver.* 42, 43.

Quer. 11. Who are the Children of the Kingdom that ſhall be caſt out into utter-darkneſs, where ſhall be weeping and gnaſhing of teeth? *Matth.* 8. 12.

Quer. 12. Who are thoſe God Reveals the Myſteries of the Kingdom to in every age? (Are they not his begotten Ones, his Babes in the Spirit?) and who are thoſe that he hides the Myſtery of the Kingdom of Life and Salvation, and the way thereof from in every age? (Are they not the wiſe and prudent in their own apprehenſions of the Letter, without the Spirit?) *Matth.* 13. 11. and *Chap.* 11. 15.

Quer. 13. Who are thoſe that are nigh the Kingdom of God! Are they not thoſe who know that Love is the fulfilling of the Law, and that the ſubſtance is beyond ſhadows? *Mark.* 12. 33, 34.

Quer. 14. Who are thoſe that ſhut up the Kingdom of Heaven againſt men? Are they not thoſe who take upon them to expound the Letter to men, and do not turn men to the Spirit, but quench it both in themſelves and others? *Mat.* 23. 13. *Luk* 11. 52. *Iſa.* 22. 22.

Quer. 15. What a Kingdom is that, wherein he that is leaſt, is greater than the greateſt Prophet? wherein he that is feeble ſhall be as *David*, and the houſe of *David* as God, as the Angel of the Lord before the Inhabitants of *Jeruſalem*? *Mat.* 11. 11. *Zac.* 12, 8.

Quer. 16. Who were they in the Apoſtles Age (and are there any ſuch in this Age?) who ſhall not taſt of Death outwardly, till they have ſeen the Kingdom of God come with Power inwardly? *Mark.* 9. 1,

Quer. 17.

Quer. 17. What kind of Looking back is that, which makes a man unfit for the Kingdom of God? Is it not a looking back from the Plough, and not forward to the Plough? And what Plough is it a man muſt put his hand to, and not look back, that he may be fit for the Kingdom of God? *Luk.* 9. 62.

Quer. 18. What Hand, what Foot, what Eye is it, which a man may enter into the Kingdom of God with? and what Hand, what Foot, what Eye is it, which a man cannot enter into the Kingdom of God withall? *Mar.* 9. 47.

Quer. 19. What is it to eat Bread in the Kingdom of God? Is not there the feaſt of fat things, and of wines well refined, made to the Soul; and doth it not there ſup with Chriſt, and Chriſt with it? And is not the wine of the Kingdom there drunk new and freſh with Chriſt? *Luke.* 14. 15. *Iſa.* 25. 6. *Rev.* 3. 20 *Mark.* 14. 25. *Luke.* 22. 16, 18. Shall not the Mountains there drop down new wine, and the Hills flow with Milk, and all the Rivers of *Judah* flow with Water? and ſhall not a Fountain come forth out of the houſe of the Lord, and water the valley of *Shittim*? *Joel*, 3. 18.

Quer. 20. How may one become as a little Child, that he may receive the Kingdom? Muſt not that man be born anew? Muſt he not be unborn after the fleſh, & born after the Spirit? (And not only ſo, but he muſt receive, & enter into & abide in the Kingdom in that Childlike ſimplicity, and Innocent wiſdom, whereof he is born.) *Luke.* 18. 7. *John.* 3. 3.

Quer. 21. What is that Fleſh and Blood, which cannot inherit the Kingdom of God; and that Corruption which cannot put on Incorruption? 1 *Cor.* 15. 50. (let him that readeth underſtand the thing, both in the Letter and in the Spirit.)

Quer. 22. Who are the Unrighteous, that ſhall not inherit the Kingdom of God? Are they not both the manifeſtly unrighteous, and alſo the ſecretly unrighteous; who though they may Preach Faith in Chriſt, and the Righteouſneſs of Chriſt, and may think themſelves believers in him, and cloathed with his Righteouſneſs; yet have not received Power to become the *ſons* of God, nor through the *ſpirit* have mortified the deeds of the Body; but, at laſt, notwithſtanding all their profeſſion and pretence to Chriſt's Righteouſneſs, (out of the Faith that works by love, and out of the fine linnen in their own filthy raggs:) are found by him Workers of Iniquity; 1 *Cor.* 6. 6. *Luke.* 13. 26. *Rom.* 8. 13. 1 *John.* 3. 7.

Quer. 23. Shall any enter in the Kingdom of Heaven, but they that do the Will of Chriſt's Father which is in Heaven? Is it enough to Pray, Thy Will be done on Earth, as it is in Heaven? Is it not neceſſary alſo to receive that Power which makes willing, and that Nature and *ſpirit* whoſe delight it is to do the Will of the Father? *Mat.* 7. 21.

Quer. 24. Who ſhall be counted worthy of the Kingdom of God? ſhall not they who ſuffer for it in the holy Faith and Patience, and ſo are willing through the much Tribulation (whether outward or inward, or both) to enter into it? *Theſſ.* 1. 4, 5. *Acts.* 14. 22.

Quer. 25. What are the Keyes of the Kingdom of Heaven? who hath need of them, and whom are they given unto? Were they given only to the Apoſtles? or only to the Miniſters of the Church? Are they not given to every one that hath need of them, to whom God giveth underſtanding to open the Myſteries of the Kingdom with them? *Mat.* 16. 19. The Lawyers were blamed for taking away the Key of Knowledg, *Luk.* 11. 52. Then they from whom they took it, ſhould have had it; that they might have entred into the Kingdom of heaven by it, and not have been hindred from entring for want of it, and they taking it away from others, loſt it themſelves: for when Chriſt came and preached the Kingdom, they could not ſee to enter into it, but were blind and oppoſed it, *Mat.* 23.13. And now, under the *goſpel*, if any man have not the ſpirit of Chriſt, he is none of his (he is not the Fathers Child, who hath not the Fathers *ſpirit* to lead him, *Rom.* 8. 4) and he that hath the *ſpirit* of Chriſt, hath he not the Key of Knowledg? 1 *Cor.* 2. 10, 11.

Quer. 26. What is the joyfull ſound, which they that know are Bleſſed. Is it not the Teſtimony of the Kingdom? Is it not the preaching of the Goſpel of the Kingdom; which they that Repent and become little Children, being begotten and

born of the ſpirit, believing in the ſpirit and power of the Lord Jeſus, enter into, and walk in the Light of God's countenance there. *Pſal.* 89. 15. *Gal.* 4. 15.

Quer. 27. Which is the joyful Sound of the Everlaſting Goſpel to every Nation, Kindred, Tongue, and People, after the Ages of the great Apoſtacy from the Spirit and Power of the Apoſtles? Is it not this, *Fear God, and give Glory to Him, for the Hour of his Judgment is come, and Worſhip the great Creator in Spirit, and in Truth?* He that heareth this Sound, in the Evidence, and Demonſtration of God's Spirit; Doth he not hear the Goſpel? He that indeed knoweth this Sound, Doth he not know the joyful Goſpel-Sound? And he that Believeth, and Obeyeth it; Doth he not Believe, and Obey the Goſpel, even as God hath appointed it to be Preached, and Obeyed by all Nations, Kindreds, Tongues, and People? *Rev.* 14. 6, 7.

Quer. 28. What is that Kingdom, that cometh not with Obſervation, but is inward, and to be found within? Where Men need not ſay, Lo here, or Lo there, but may find the *Meſſiah*, and His Light ſhining in upon them? *Luk.* 17. 20, 21. 2 *Cor.* 4. 6.

Quer. 29. What is that Kingdom, which ſtands not in Word, but in Power; nor is Meat and Drink, but Righteous, and Peace, and Joy, in the Holy Ghoſt? 1 *Cor.* 4. 20. *Rom* 14. 17.

Quer. 30. What is it to come unto, and viſit the Churches of Chriſt, in the fulneſs of the Bleſſing of the Goſpel of Chriſt? Is it not to come in the fulneſs of God's Spirit and Power, to Feed them with the Bread of Life, to fill their Hearts with the ſtrength and vertue of Life from God, as the Lord ſhall pleaſe to drop it into their Spirits through them, and to build them up in the Holy Faith, that at length they may be filled with all the fulneſs of God? *Joh.* 21. 15, 16, 17. *Rom.* 15. 29. *Eph.* 3. 19.

Quer. 31. Whom will the Lord aſſemble? and whom will He gather to make up his Kingdom of, in the Dayes of the Goſpel? Will not the Lord aſſemble her that halteth, and gather her that is driven out, and her that He hath afflicted? and will not He make her that halted, a Remnant, and her that was caſt off, a ſtrong Nation? and ſhall not the Lord Reign over them in *Mount Sion*, from hence-forth, even for ever? (For when Chriſt, the inward and ſpiritual King comes to ſit on the Throne of his Father *David*, inwardly and ſpiritually, He ſhall Reign over the Houſe of *Jacob* for ever, and of his Kingdom, there ſhall be no end, *Luk.* 1. 32, 33.) *Mic.* 4. 6, 7. *Ezek.* 34. 16.

Quer. 32. What are the places wherein the Sheep of God have been ſcattered, in the cloudy and dark Day, which the Lord promiſed to deliver them out of? And what is the good Paſture he will feed them in, after he hath delivered them? And what are the High Mountains of *Iſrael*, where their fold, and fat Paſtures ſhall be? Are not thoſe things to be fulfilled to the ſpiritual People, in the inward and ſpiritual Kingdom of the *Meſſiah*? *Ezek.* 34. 12, 14. *Joh.* 10. 3, 4. and *ver.* 9. and *ver.* 27, 28.

THE END.

AN EPISTLE TO ALL Serious Profeſſors OF THE Chriſtian Religion;

WHEREIN

A Brief Touch of my Knowledge, Senſe, Belief and Experience concerning the God-Head, the Offering up of the Lord *Jeſus Chriſt* in his Body on the Tree, as a Propitiatory Sacrifice to the Father, and the Imputation of his Righteouſneſs to thoſe who believe in his Name and Power, is Nakedly laid before them, wherin I am not alone, but one with thoſe who have ſo Learned and Experienced the ſame in the Leadings and Light of his Holy Spirit.

Written in Love to them (that they might have the better underſtanding of us, as to theſe things, and might not think otherwiſe either of us, or of the Truth of our God which we bear witneſs to, than there is cauſe, to their own Hurt and Prejudice,)

Iſaac Penington.

Friends,

AFter it pleaſed the Lord to touch my heart with the ſenſe of his truth, and to manifeſt unto me the Principle of his Life, in the Demonſtration and Power of his own *ſpirit*, inſomuch as I could Reaſon, Diſpute, Conſider about it no longer, but was fully ſatisfied concerning it; I ſay, after this, the love of God ſprang in me towards you, and pure deſires and breathings unto him, that ye alſo might have the way caſt up before you, and might ſo walk therein, as to come to partake of the ſame Mercy and Salvation. How I have mourned before the Lord for you, and deſired that the Stumbling-Blocks might be removed from you, and that ye might ſo ſeek as to obtain (not in that Wiſdom and

Diſputing mind, which ſtill is ſhut out; but in that meekneſs, humility and fear which gives entrance) the Lord God knoweth. Yea the deſires in me after you are ſtill Living: who knoweth, but the *Lord* may at length hear, and with his key ſo open your hearts, and ſo Anoint your eyes, with his eye-Salve, that ye may ſee, acknowledg, believe in and receive the beloved of your *ſouls*, even as he now appears (after the long night of darkneſs) a comforter of the drooping *ſpirits* of his People with the pure Light of Life, wherein the redeemed Houſe of *Jacob* (who ſate in darkneſs and in the valley of the ſhadow of Death mourning after him) now in holy rejoycing and pure joy of *ſpirit* walk before him? O the *Lord God* viſit you and Break in upon you, as he hath done upon us, and cauſe you to ſet to your ſeals alſo, as we could not but do, that this is he whom all our dayes we waited for, and longed after. And now there are two or three things in my heart to open to you, how it is with me in reference to them: for indeed I have not been taught to deny any Teſtimony the *ſcriptures* hold forth, concerning the Lord Jeſus, or any of his appearances, but am taught by the Lord more certainly and fully to own and acknowledg them.

The Firſt is concerning the God-Head, which we own as the Scriptures expreſs it, and as we have the ſenſible, experimental Knowledge of it. In which, *There are Three that bear record in Heaven, the Father, the Word, and the Holy Spirit: and theſe Three are One*, 1 John. 5. 7. This I believe from my Heart, and have Infallible Demonſtrations of: for I know three and feel three in Spirit, even an eternal Father, Son, and Holy Spirit, which are but one eternal God. And I feel them alſo one, and have fellowſhip with them (through the tender mercy of the Lord) in their Life, and in their Redeeming Power. And here I lye low before the Lord in the ſenſible Life, not deſiring to know and comprehend notionally, but to feel the thing inwardly, truly, ſenſibly and effectually: yea indeed this is to me far beyond what I formerly knew Notionally concerning them, and I cannot but invite others hither.

Now conſider ſeriouſly, if a man from his heart believe thus concerning the eternal power and God-Head; that the Father is God, the Word God, the Holy-Spirit God, and that theſe are one Eternal God, waiting ſo to know God, and to be ſubject to him accordingly: is not this man in a Right frame of heart towards the Lord in this reſpect? Indeed friends, we do know God ſenſibly and experimentally to be a Father, Word and Spirit, and we worſhip the Father in the Son by his own Spirit, and here meet with the Seal of acceptance with him. Nor would we contend with you about your Crimes in this reſpect, but that ye provoke us thereunto, in laying to our Charge, as if we denyed the thing; whereas, we do not, nor can deny the expreſſions which the Scripture uſeth, nor our own ſenſe and experience concerning the thing. I Pray, let this ſuffice, and let us all ſtrive to know God (and his Son Jeſus Chriſt) in his Life, Spirit and Power, wherein is Unity and true Demonſtration; and not contend about ſuch expreſſions concerning things, as are beſides the *ſcriptures*. For would not ye your ſelves think it hard (I mean ſuch of you as read the *ſcriptures* ſeriouſly, deſiring to underſtand and obſerve what is written therein) to have a belief of things Impoſed on you otherwiſe than is there written, and otherwiſe than ye have the Senſe, Knowledg and Experience of them from the Lord?

The Second is concerning the offering of the Lord Jeſus Chriſt, without the gates of *Jeruſalem*. I do exceedingly honour and eſteeem that offering; believing it had relation to the Sins of the whole World, and was a propitiatory Sacrifice to the Father therefore. And ſurely he that is Redeemed out of the World up to God by Chriſt, cannot deny that Chriſt was his Ranſom, and that he was bought with a price, and therefore is to Glorify God, with his Body and Spirit, which are Gods. 1 *Cor.* 6. 20. And, ſaith the Apoſtle *Peter*, ye know that ye were not Redeemed with corruptible things, as Silver and Gold, from your vain Converſation, *&c.* but with the precious Blood of Chriſt, as of a Lamb without Blemiſh and without ſpot, 1 *Pet.* 1. 18, 19. who ſo offered himſelf up to God through the Eternal *ſpirit*, *Heb.* 9. 14. This we do own ſingly and nakedly as in the ſight of the Lord, though I muſt confeſs we do not lay the ſole ſtreſs upon that

that which is outward and viſible (though we truly and fully acknowledg it in it's place) but upon that which is inward and invisible: upon the inward Life, the inward Power, the *ſpirit* within knowing and experiencing dayly, that that is it which doth the work. The outward Fleſh is not the meat indeed, nor the outward Blood the drink indeed: but it is the *ſpirit*, the Life, the ſubſtance; which the Birth that is born of the *ſpirit* feeds upon and lives by. O conſider ſeriouſly, and wait on the Lord, rightly to underſtand that *ſcripture*, *Joh.* 6 63. *It is the Spirit that quickeneth, the Fleſh profiteth nothing: the words that I ſpeak unto you, they are Spirit and they are Life.* What doth this Scripture lay the ſtreſs upon? Is it not upon the quickening Spirit, and the words which the quickening Spirit ſpeaketh to the Soul, which are Living and give Life to thoſe that hear them? *Hear and your Soul ſhall Live.* Hear his voice who giveth Life, and your Souls ſhall live by him: but can any one Live without hearing the Voice of him, who alone is able to quicken and raiſe the Soul from Death, and out of the grave of Sin.

The third thing is concerning the Imputation of Chriſt's Righteouſneſs to ſuch, as believe in his Name and Power, which we have felt, witneſſed, and own to be thus

God viſits men by the Light and Power of his holy Spirit in their dead and dark eſtate, even while they are ungodly. Now, they that feel Life, and in the quickenings of Life, by the Faith which comes from Life; turn to the Light and Power which viſits them; by this Faith in the Power, they are in meaſure tranſplanted out of the unholy-Root into the holy Root, where they partake of the Nature and Virtue of the true Olive Tree: and the Mercy of the Lord in and through his Son Jeſus Chriſt, is ſpread over them, and their iniquities are pardoned and their tranſgreſſions done away for his Name ſake, and they are reckoned by God, not as in the old Root and unholy Nature, but that whereon they lay hold by Faith and are in Union with, they are reckoned by in the eye of the Lord, and they are accepted and beloved in him in whom they are found, by him who tranſplanted them there and ingrafted them thereinto. So that Chriſt is really theirs, and they his: and what he did for them in his Body of Fleſh is become theirs, and they have the Benefit and reap the ſweet fruits of it. And if they Sin afterwards, they have an Advocate, who pleads their cauſe with the *father*, and who breaths livingly upon them again, and quickens faith in them, and gives them to turn from that which ran after them, and overtook them and defiled them. So that in this ſtate of true faith in and union with the Son, the fountain is felt ſet open for Sin and for Uncleanneſs, which daily waſheth away the pollutions and ſtains of the mind, which it is liable to in the travelling ſtate.

But now, to every *faith* this doth not belong, but to the *faith* only which flows from the Power of the endleſs Life, and which ſtands in the Power The *faith* which is from the Power is precious, having a precious Nature and Virtue in it, and very precious effects flow from it. For it is the ſubſtance of things hoped for: it is of a pure Nature, which hath dominion and giveth dominion over the wicked one. There is no overcoming of the Saints here: for as it came from the Power, ſo it ſtands near the Power, and engages the Power of Life againſt the Enemy, and ſo is ſtill too hard for him. For he that reſiſteth the Enemy in the true Faith, ſtill overcomes him and makes him fly; (*Jam.* 4. 7.) But that belief on Chriſt and applying his Righteouſneſs, which is not of this Faith, nor in the true light of Life, but according to the Creatures apprehenſions concerning things, that is not of the ſame Nature with this, nor hath the ſame Virtue, nor produceth the ſame effects; but notwithſtanding ſuch a believing and hoping, men are ſtill in their Sins, and they are not waſhed away from them by the Blood of Chriſt, nor remitted or covered by the Spirit of the Lord. And, O that men were wary, and did take heed in this matter; that they might not miſs of true pardon from the Lord, and ſo find their Sins bound by him, in the dayes of his refreſhing others!

For there is a ſtate, wherein there is an imputation of Chriſt's Righteouſneſs to perſons reached to by the Power of the Lord, and coming up out of the ungodly ſtate; and ſo a real bringing into the Righteouſneſs. *For* in the true growth, the Soul daily grows more and more out of its own unrighteouſneſs, out of the dark,

dark, corrupt Image, into the Righteouſneſs of Chriſt, and into his pure Image. Thus Chriſt is formed in the hearts of them that truly believe, daily more and more: they receiving him as an Heavenly Leaven, and given up to be leavened by him, are changed daily more and more into the newneſs of Spirit, even untill they become a new Lump, even a Lump wholly Leavened; ſo that Old things paſſed away, and all things become New; that is, not of Old *Adam* any more, but all of God in Chriſt, all of the new Nature and Spirit, which is all of it Righteous in the Sight of God. Now this is it all ſhould labour for and ſeek after, even the Kingdom of God and his Righteouſneſs, to find an entrance Miniſtred to them into the everlaſting Kingdom and the Righteouſneſs thereof, that they might really put off the Old man with his Affections and Luſts, and put on the New man; the new man's Nature, the new man's Image, the new man's Spirit, the new man's Righteouſneſs, the new man's Holyneſs; that they might have the Wedding Garment on to be married to Chriſt in, and might be as a Bride prepared for the Bride-Groom. O it is precious for any one to feel his Soul in this State! And who would not Travel and Wreſtle, and ſtrive and watch, and pray, and wait that he might be thus fitted by the Spirit of the Lord for his Son Jeſus Chriſt? *For*, Friends, there is a coming under Grace, under Graces Wing, and out of ſhame and confuſion becauſe of Sin, into the Glory which is in the pure Image: and there is a being changed from Grace to Grace, and from Glory to Glory, by the *S*pirit and Power of the Lord. O that ſuch as take upon them the Profeſſion of Chriſtianity, might feel the power, and wait upon the Power, and know what it is to believe in the Power and Live in the Power: for without this, the oppreſſed State of Chriſtianity is but dead, and dry and cold, not having the true living Sap and warmth in it. There are great deceits in the World about theſe things, but he that knoweth the Truth as it in Jeſus, who was viſited by the Power, gathered to the Power, and abides in the power, he hath that with him which anoints his eye and heart, and ſtrengthens them againſt the moſt ſubtle Devices and Deceits of the transforming Spirit. But whoever he be, that profeſſeth Chriſtianity, and is not here, he is not ſafe; but the Enemy hath wayes of bewitching and deluding him, which he hath not wherewith effectually to withſtand, and avoid.

Now having nakedly expreſſed theſe things unto you, as they are in my heart; there is a queſtion lies before me to propound to you, which deſerves your ſerious Conſideration of, and Ability to anſwer in the Sight of the Lord, which is this;

Queſt. Do ye rightly, truly and fully (as the *Lord* requireth of you,) know, eſteem and honour the Son? Do ye own him as God hath revealed him in the Spirits of his Children, ſince the Apoſtacy? Do ye feel him as an Horn of Salvation lifted up there? Do ye find and experience him revealed within, by the *Father*, as the Seed of the Woman, bruiſing the head of the Serpent? O this is precious Knowledg, and the right way of truly knowing him as he came from the *Father*, Lived in Obedience to him, ſuffered for the Sins of the whole World, aſcended again to the *Father*, and now ſits with him in Glory. *For* Indeed, it is the Chief thing, and that whereon the Souls Reſt depends, to know and feel him near. O that we were one here (I mean in the inward ſenſe and acknowledgment of the Lord Jeſus Chriſt) and we ſhould ſoon be one in the other alſo!

*F*or we, who are reproachfully by many called Quakers, are (for the moſt part) a people who have much and long ſought after the Lord, and after the experimental knowledge of thoſe truths, which are teſtified of, and related in the holy Scriptures. VVe ſought not after a new Chriſt, or a new *S*pirit, or new Doctrines concerning Chriſt or his Spirit: but to know Chriſt ſo, as to receive l fe from him, and to live to him in the life and ſpirit received from him; this hath been the ſingle aim and deſire of our ſouls. And if men could with patience conſider what we hold forth, and wait till God open their underſtandings, they would not lay ſuch blame upon us as they do, in many reſpects, but find that we reverence the Scriptures, believing and holding concerning the things of God, according as is there expreſſed

expreſſed, from a true underſtanding received from the Lord, and in the true light and guidance of his *ſpirit*. There is another Queſtion ſprings in my heart unto you; I beſeech you conſider of it ſeriouſly, perhaps there may be a bleſſing to you in it.

Queſt. Do ye rightly and weightily conſider and embrace that counſel of Chriſt, *Mat.* 6. 33. *Seek ye firſt the Kingdom of* God, *and his Righteouſneſs.* Do ye mind what Chriſt likens the Kingdom to? even a Grain of Muſtard-Seed, a Pearl hid in a *Field*, a little Leaven, a loſt peice of *ſilver*, &c. Do ye know and are ye acquainted with that little thing which is like unto theſe? and do ye really and rightly ſeek after it? Do ye ſeek it where it is to be found? Do ye know the place where it is hid? And do ye take the right way to buy and purchaſe it? How is that? VVhy, not by outward obſervation, ſaith Chriſt, but by inward ſweeping the Houſe: By keeping the eye upon it, and ſweeping out of the Rubbiſh that covers it, this is the way to find it, purchaſe and poſſeſs it. O that ye could all learn thus, and be thus exerciſed by the Spirit of the Lord daily. Surely they that thus ſeek, ſhall find; and they that thus ask, ſhall have; and they that thus knock, to them the Everlaſting Kingdom ſhall be opened.

For, Mark the difference between the *State* of the Law and Goſpel. The Law was a ſhadow of Good things to come. The Goſpel is a State of enjoyment of the good things ſhadowed out under the Law. The Law was a Type of the Kingdom, of the *ſpiritual* Kingdom of Chriſt, which is ſet up under the Goſpel. In *Johns* day the Kingdom was at hand: but in the day of Chriſt's Power the Kingdom is come. Under the Law there was a Tabernacle pitched by man: but under the Goſpel the true Tabernacle and Temple is witneſſed, which God pitcheth and not man; and the Holy, *ſpiritual*, Heavenly Sacrifices, and the Living Covenant, whereof Chriſt is the Mediatour, and the Law written in the Heart, and the *ſpirit* of the Lord put within; ſo that his preſence is as really witneſſed inwardly, in that which is truly his Tabernacle and Temple now, as ever it was witneſſed outwardly, in his outward Tabernacle and Temple under the Law. O that Chriſtians might not have the Name only, but might be in the *life* and in the Power, wherein theſe things are felt and experienced: for indeed the wonders of the *Lord* are ſeen in his Temple, and his Name is praiſed there, *Selah.* There he breaks the Shield and the Bow, the Spear and the Battle, *Selah.* There the Enemy is overcome: the holy victory that bringeth him under, iſſueth out thence, *Selah.* There the Well is opened, and the Philiſtine-Nature hath Power to ſtop it no more, *Selah.* There the Treaſury of *life* and Wiſdom, and the Riches of God's goodneſs are made manifeſt for ever.

Truly Friends, I have not loſt any thing that ever I had, or acknowledged of God in the dayes of my former profeſſion, by believing in the *Light* which God hath now revealed in me; but have it ſtill with me, and in greater clearneſs and plainneſs and fuller Demonſtration, than I then had it: but that of the Fleſh which mixed with it, and hindred it from being rightly ſervicable to the *Lord*, and fully comfortable to me, that the *Lord* hath been removing by his ſearching Light, and by the Demonſtration of his *Spirit* and Power. And if at length, after all my deep and long miſery, the *Lord* hath given me to meet with and enjoy that which is truly excellent, (among thoſe whom men deſpiſe) I could heartily wiſh for you, that ye alſo might meet with and enjoy the ſame, without paſſing through that miſery and bitter anguiſh, and diſtreſs of *ſpirit*, through which the Lord led me thereto. The Lord preſerve his People, by the Arm of his mighty Power, which he hath ſtretched out for them, and whereby he hath gathered them to himſelf. And thoſe which are not yet of this fold, O that it would pleaſe him to ſeek them out, and bring them home alſo; that the *Lord* may be one and his name one amongſt us, and that that which divideth, and ſcattereth from the *Living* truth, might be ſcattered and brought to nought every where, in all who would be one and deſire to ſerve God (with one Conſent) in that which is true and pure, *Amen.*

A REPLY TO AN ANSWER OF Some Queries,

(Given Forth by Me, *J. P.*)

Concerning the

Gospel-Baptism,

WITH

ANSWERS to some other QUERIES Return'd, in a Paper Subscribed, *N. B.*

Quer. 1. **Which is the Gospel-Baptism, or of what kind is the Baptism in the Gospel-State? Is it outward or inward? Is it the Figure of the inward Baptism, or the inward Baptism it self?**

N. B's. Answer is, *It's a stooping to* God's *Law.*

Reply, This is a very improper Answer, and not at all to the thing in Hand, for the Query was not concerning the stooping or subjecting to Baptism, but what the Baptism is, which is to be stooped, and subjected to; whether that be an inward or outward Baptism? Whether it be a Figure of the Holy and Heavenly Baptism of the Gospel, or the Holy and Heavenly Baptism it self? So that, in these Words, there is no Answer at all returned to the Query, but rather the asserting of another thing, which the Query did not mention, altogether improper in this place: For the Query tends to determine what the Baptism it self is: and when that is once determined, about the stooping, and subjecting to it; there will be no Question, I hope between us.

Now to explain what this Law of *God* is, which is to be stooped to, he saith, *It is the Law of the Spirit of Life in* Christ, quoting to prove it, *Rom.* 8. 2. *Mat.* 28. 18, 19. *Mark* 16. 16.

Reply, That Baptism, Water-Baptism (as he afterwards expresseth it in his Answer to this Query) is the Law of the Spirit of Life in Christ Jesus, I never Read in Scripture. Nor doth it effect in the Heart, what the Law of the Spirit of Life in Christ Jesus doth, which the Apostle saith, made him free from the Law of Sin and Death: and it hath Vertue and Power in its Nature, over the Law of Sin and Death, which Water-Baptism hath not. The Law of Sin and Death, is of an inward and spiritual Nature, and the Law of the Spirit of Life also, is of an inward and spiritual Nature, stronger than the Law of Sin and Death, and is able to make free from the Law of Sin and Death inwardly. But Water-Baptism

tism is an outward thing, an elementary thing, not able to reach the Law of Sin and Death, nor to make free from it. I beseech you consider, ye who look upon this to be a Command and Ordinance of our Lord Christ; Are ye, or are they, who are outwardly Baptized with Water, made free from the Law of Sin and Death thereby? Nay, *Paul* himself, who was by the Law of the Spirit of Life in Christ Jesus, made free from the Law of Sin and Death; yet was not made free so by outward Baptism. For if he was outwardly Baptized (as I am ready to believe he was, it being usual at that time) it was when *Ananias* came to him, and when the Scales fell from his Eyes, and he received Sight, *Act.* 9. 18. But he was not then made free from the Law of Sin and Death: for afterward, in his inward and spiritual Exercise, and Holy Travel, he found and complained of a Law in his Members, warring against the Law of his Mind, and bringing him into Captivity to the Law of Sin in his Members, *Rom.* 7. 23. This was not a State of Freedom from the Law of Sin: for with his Flesh, he still served it, while in this State. But when by the Spirit the Flesh was Crucified, when the Law of the Spirit of Life in Christ Jesus, prevailed over the Law of Sin and Death in his Members; then he was no longer under Satans Captivity by Sin, but a delivered Man, made free therefrom, by the Law of the Spirit of Life in Christ Jesus. Then he knew the Truth, and the Power, and Vertue of the Truth Manifested it self in him, and made him free; and he was free indeed, and said no more, he could not do the good he would, nor forbear doing the evil he would not: but he was more than a Conquerour over the Evil, and set at Liberty to Work Righteousness, and could do all things through Christ that strengthened him. O that ye that plead so much for outward Water, knew this Law writ in your Hearts, and the effectual Power and Vertue thereof, freeing you from the Law of Sin and Death; and then ye would no more attribute that to an outward thing (or to your Obedience as to such an outward thing) which belongs to the Spirit and Power of the Lord Jesus, and to the Law of his Life inwardly written in the Heart.

Another Scripture he brings to prove Water-Baptism to be the Law of the Spirit of Life in Christ Jesus, is *Mat.* 28. 19.

Reply, If it were Granted, that Christ did in that place command Water-Baptism; yet that would not prove it to be the Law of the Spirit of Life in him. The Law of the Spirit of Life in him, is a deep thing (I beseech you do not mistake it) and hath mighty effects in the Soul, which Water-Baptism never had, nor can have upon any. The Law of the Spirit of Life in Christ Jesus, hath that Vertue, and Power from God in its Nature, which Water-Baptism is not capable of. The Figures, the outward Representations, have not a capacity to receive that from God, which the inward *law* and *substance* hath.

But, that outward Baptizing with Water is there Commanded by Christ, is not at all manifest from that Scripture, but rather the contrary, if it be well minded. For Christ saith, all Power was given Him in Heaven and Earth, and bids them go, and Baptize. Doth He say, with Water? Nay, doth he not say into the Name of the Father, Son, and Spirit? So that now, when the Gospel is Preached in the Spirit and Power of God, and his Spirit and Power reacheth to our Hearts, we are by that Spirit and Power, both Taught, and Baptized inwardly, gathered into the Name of the Father, Son, and Spirit, and Baptized into their Name. And he that doth this in the Heart, Teacheth the Heart to call this the Gospel-Baptism: and to call that which came forth in the Hands of the fore-runner, the Type or Figure of this, the Representation of this, the Shadow of the Gospel-Baptism; but not the Gospel-Baptism it self. Indeed, we dare not call *John*'s Baptism, or Water-Baptism, the Gospel-Baptism, or *Christ*'s Baptism; the Lord who hath Manifested things to us, and Taught us to put a difference between things that really differ, would Judg, and Condemn us for so doing.

Mark further, Christ who saith, *All Power in Heaven and Earth is given Me*, and therefore bid them go Teach, and Baptize; yet withal bid them wait for the same Spirit, and Power which was given Him, *Act.* 1. *ver.* 4. and *ver.* 8. And then having his Spirit and Power, wherewith he inwardly Taught and Baptized;

might they not be able therewith to reach the Heart and Conscience, and Spiritually both to Teach and Baptize, as Instruments in God's Hand, in the springings of his Life and Power in them?

Now to Manifest this further: For I feel the Lord opening my Heart in this thing, and I hope it is for your Sakes (O ye mistaken Ones in this weighty Business) that the Lord may explain things of this Nature to you, and do you good thereby. To whom was this Commission, or Command, in the Authority, & Power of God's Spirit given, to go and teach all Nations, Baptizing them into the Name, *&c?* Was it not especially given to the Apostles, who were especially Gifted thereunto? And was not *Paul* one; yea, one of the Chief, made so by God our Father, and the Lord Jesus Christ? And he being in a special manner sent to the Gentiles, or Heathen Nations (for the *Jews* were but one Nation) Did not this Commission extend to him, and this Command lye upon him? Now if this Command did extend to Inward, Spiritual, Gospel-Baptizing with the Spirit and Power of the Lord Jesus, he had it as full as any of them: but if it be understood of Water-Baptism, we do not find that he had any such Commission, but rather otherwise. Read his Commission, *Act.* 26. 18. Is there any thing of Water-Baptism in it? There's Remission of Sins, which depends upon believing, and turning to God, in his Illuminating Spirit and Power; but nothing of Water-Baptism. And Mark, it is God that opens Mens Eyes, and it is God that opens their Hearts, and inwardly turns them from Darkness to Light, and Satan's Power to God: yet, *Paul* is sent by the Lord to do this. And is it an harder matter inwardly to Baptize, than to do this? So that it is not *Paul*, but the Lord that opens the Eyes, and turns Men: Yet the Lord sent *Paul* to do it; and surely the Lord enabled him, by his Spirit and Power, to do what He sent him to do.

Obj. *But though it is not here particularly Expressed, yet it may be implyed or intended. Or if this Commission did not reach to him, the former Apostolick Commission would, he being made so extraordinary an Apostle. Or at least it would reach him, as a Teaching Disciple: For he that hath Authority to Teach the Nations, hath also Authority to Baptize them.*

Answ. No, *Paul* neither by this Commission, nor by the Apostolick Commission, nor by his Discipleship, had any Authority or Mission from God to Baptize, if ye take Baptism in this Sence, for Baptizing with outward Water, as he himself expressly saith, *Christ sent me not to Baptize* (speaking of Water-Baptism) *but to Preach the Gospel*, 1 Cor. 1. 17. Nay, he thanks God that he Baptized none of them, to his Remembrance, but *Crispus*, *Gaius*, and the Houshold of *Stephanus*, *ver.* 14, 16. Now if he had looked upon Water-Baptism, as Christ's Ordinance, and as the Law of the Spirit of Life in Christ Jesus, would he thank God he had Obeyed it no more?

Obj. *But he gives the Reason of that, lest any should say, he had Baptized in his own Name.*

Answ. Why? Persons might say, he Preached in his own Name, yet that would not have excused him from Preaching. No more would Mens saying, he Baptized in his own Name, excuse him from Baptizing, if Water-Baptism had been Christ's Command and Ordinance.

The last Place he brings, to prove Water-Baptism to be the Law of the Spirit of Life in Christ Jesus, is *Mar.* 16. 16. *He that Believeth, and is Baptized, shall be Saved; but he that Believeth not, shall be Damned.*

Reply, This sheweth the necessity of the Gospel-Baptism; but this doth not express which the Gospel-Baptism is, whether an inward, or outward Washing. We know, having been taught by the Lord, that there is no Salvation without inward Washing, which is also very demonstrable to others: but God forbid that all should be Damned, that are not Baptized with outward Water.

He saith, *This Law was Confirmed by them that had the Spirit-Baptism, being Commanded to be Obeyed by them that had the Spirit*, Act. 10. 47, 48.

Reply, That *Peter* did command Persons to be Baptized with Water, and that *John*'s Baptism, or Water-Baptism was made use of in those Dayes, and that *John* had it from *God*, and that it was done in *God*'s Name; this is not denyed: but that Water-Baptism, was *Christ*'s Baptism, or the Gospel-Baptism; this Place doth not prove.

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He saith further, *The Kind of this Baptism, is Water-Baptism*, bringing *Mat.* 3. 16. and *Act.* 8. 38, 39. to prove it.

Reply, *Mat.* 3. 16. Only proves that Christ was Baptized with Water, but doth not prove that Water-Baptism is the Gospel-Baptism. If I could prove by Scripture expresly, that Christ was Circumcised; yet that would not prove, that therefore that was to be the Gospel-Circumcision. So though it be Manifest, that Christ was Baptized by *John*, with his Water-Baptism; yet that doth not at all prove, that *John*'s Water-Baptism is Christ's Gospel-Baptism. The end of *John*'s Baptizing with Water was, that Christ might be made Manifest, *Joh.* 1. 31. And when he is made Manifest (when He who is the Word, who is the Life, is made Manifest, 1 *Joh.* 1. 1, 2.) then Men must come to him, to be Baptized by him with his Baptism, which is with the Holy-Ghost, and with Fire, *Mat.* 3. 11. or with the Spirit of Judgment, and Burning, *Isa.* 4. 4.

That other place of *Act.* 8. 38, 39. Doth not at all prove, that Water-Baptism is the Gospel-Baptism; but only, that *Philip* did Baptize the *Eunuch* with Water, which is not a thing Denyed by us. Yea, What if I should grant, that the Lord did Honour it, as much as any Shadow, or more than other Shadows, by letting it have a longer time, and otherwise? Yet that will not prove it to be Christ's Baptism, or a Gospel-Ordinance. And if Men do take it up in tenderness of Spirit, bowing to the Lord, it is so much the better; yet it is not easy to believe that all do so: and those that do so, may err in their Judgments, notwithstanding; though I am perswaded, the Lord is tender to Persons that do things in tenderness of Heart to him, notwithstanding some errour or mistake in their Judgments.

Quer. 2. **What is it that is to be Washed in the Gospel-State? Is it the outward or inward Man? And what is the inward Man to be Washed with?**

Answ. His Answer is, 'tis the Body, the whole Man or Woman to go into the Water, in the Name of the Father, Son, and Spirit; so that the Soul comes to be Sanctified by the Word and Spirit. For the proof of which he quotes, *Joh.* 8. 32. and *chap.* 15. 3.

Reply, That the whole Body was to go into the Water, according to *John*'s Baptism, it is granted: but that this is the Gospel-Baptism, or Christ's Baptism, is denyed by us. It is the inward *Jew*, that is to be Washed in the Gospel-State; and it is inward Water, spiritual Water, that he is to be Washed with. I pray consider that Scripture seriously, (and the Lord give you the true Understanding thereof) *Zech.* 13. 1. Doth not that Scripture speak of the Gospel-State? What Fountain is it, that is opened in the Gospel-State? Is it an outward Fountain of outward Waters, which is opened for Sin and for Uncleanness, to wash it away? The Lord knoweth of what Nature Sin is, and with what Water it is to be washed away; and therefore openeth that Fountain in the House of *David* in the Gospel-State, which is proper to wash it away with. What is the House of *David*? Who is the *Jew* in the Gospel-State? What is the Tabernacle or House of *David*, that is raised up then? What is the Fountain that is opened there for Sin, and for Uncleanness? Can Sin be washed away from any Heart and Conscience, but by the Water of this Fountain? And is not the Gospel-Baptism with this Water? Do not those that are washed with this Water, feel the true washing, and know it certainly, evidently, infallibly, in the demonstration of God's Spirit, to be the true Baptism; not the figurative, outward washing of the Body, but the real, inward washing of the Soul? There is the washing of Regeneration, *Tit.* 3. 5. which is with that which Regenerates, which the Water of the Fountain of Life, and Holiness doth, which God opens in the Heart, and washeth the Soul with, and causeth the Soul to wash in: but the outward Water, which washeth the outward Body, hath no such Nature, or Vertue in it, nor ever was Appointed by God, to produce any such effect. That the Soul is Sanctified by the Word and Spirit, is granted: but that the Soul is not Sanctified by the Word and Spirit, unless the Body is washed with outward Water, that is denyed, and

the Scriptures forementioned by him, of *Joh.* 8. 32. and *chap.* 15. 3. do not at all prove any such thing. Now the Gospel-Obedience is to Christ's Baptism, not to *John*'s Baptism. And the Soul that is subject to Christ's Baptism, doth not Live in Disobedience, for not taking up *John*'s Baptism, which God doth not allow him to do: but in the Gospel-State, every one is to hear the Son, the Shepherd of the Soul, and follow him the Substance, and not *Moses*'s Circumcision or *John*'s Baptism.

Quer. 3. **What is washed away by the Gospel-Baptism? Is it the filth of the outward Body or Flesh? Or the filth of the Soul? And with what Water is the filth of the Soul to be washed away?**

Answ. Sin is washed away by the Gospel-Baptism; for the proof whereof he quotes, *Act.* 22. 16. *Rom.* 6. 17, 18.

Reply, Thus far we agree, that Sin is washed away by the Gospel-Baptism: but what that Baptism is, which washeth away Sin, herein we greatly differ. He affirmeth it to be outward Water, and the washing of the outward Man therewith. I affirm it to be inward Water, from the inward Holy Fountain which God opens in the House of *David*, whereby the Soul and Conscience is washed from Sin, and from Uncleanness. That place of *Act.* 22. 16. speaks of *Paul*'s being Baptized, and washing away his Sins: but doth not say, that outward washing the Body with outward Water, is the washing away of Sins; but bids him wash away his Sins, calling on the Name of the Lord. And thus the washing away of Sins is at this Day Experienced. The Lord manifests Sin, turns the Mind against it, and causeth a Cry to the Lord; and then the Lord opens the Fountain, causeth the pure Water to flow, which the Soul is washed with: and so far as it is washed therewith, is clean in the Sight of God, and hath the inward Sence of its Cleanness from the Lord. Yet that there was a figurative washing away of *Sins* by *John's* Baptism, I do not deny: for it was unto Repentance, and they thereby professed Repentance, and were to *Bring forth Fruits meet for Repentance*, Mat. 3. 8. Nor doth that other place (*Rom.* 6. 17, 18.) prove, that washing the Body with outward Water, washeth away *Sin*, or maketh free from *Sin*: but that which makes free from *Sin*, is the Power, Vertue, and Life of Truth felt in the Heart, washing and cleansing it. It is receiving the Truth in the Love of it, and being moulded into the Nature of it, believing it in the Evidence and Demonstration of God's *Spirit*, and Obeying it in the Obedience of the New Nature, Mind, and *Spirit*. And the Answer of a good Conscience comes from the inward Baptism, from the washing, which the Apostle calls ἀντίτυπον the Anti-type, 1 *Pet.* 3. 21. which Baptism is not the washing away the filth of the Flesh, or Body; but an inward Baptism, which so washeth inwardly, that the Answer of a good Conscience is presently felt, in the *Sight* and Presence of God. And then the *Soul* knows what Water it was washed with, which was able to produce, and did produce this Effect.

He saith, *And thus it appears, First it takes off Disobedience.*

Reply, What is it takes off Disobedience? The Truth as it is in Jesus, the Life and Power of Truth, felt, and working in the Heart, destroys the disobedient Nature, and takes away the Disobedience thereof: but outward washing of the Body doth not, though Men may apprehend there is an outward Command for it, and judg they do it in Obedience to that outward Command. But Obedience is from true Understanding of the Mind, and Will of God, and from that holy Light of his *Spirit* wherein the holy Understanding is given. And in this Obedience, the Lord's Justification is Witnessed, which is not Witnessed in the other, I mean in that which Men call Obedience, to that which they account a litteral Command, according to their Conceivings and Apprehensions.

Secondly, *As it leads Persons into Christ, for which he quotes*, Rom. 6. 2, 3. Gal. 3. 27.

Reply, That which leads unto Christ, and into the Truth as it is in him; the Children of the new Covenant know, who are drawn by the Father, and are taught and learn of him to come to the Son, *Joh.* 6. 44, 45. And how can we

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give that Honour to *Johns* Baptism, or outward washing the Body, which belongs to the Father and his powerful Spirit? To be Baptised into Christ is a great thing. To be buried with Christ by Baptism into Death, is a precious State, and effected by the inward work of the Spirit in the heart, working against Sin, working the mind out of Sin into the Nature, Spirit and Life of Christ. And the being Baptised into Christ, is the real putting on Christ. It is the effect of knowing the Truth as it is in Jesus, which causeth the putting off of the Old man, and the renewing in the Spirit of the mind, and putting on the new, *Eph.* 4. 22, 23, 24. But *Johns* Baptism, or the washing the Body with outward Water, doth none of these things; but is only a Type, or Representation of what is done in and by the inward Baptism.

He adds further, *And so the Soul receives Christ in his Prophetical and Priestly-Office, so by Christ wee are delivered from all filthyness of Flesh and Spirit, that we may perfect holiness in the fear of God*

Rep. The Kingdom of Christ is Spiritual, the Kingdom of Christ is within; and he that would truly know him as he is King, Prophet, and Priest, must hear his knocks, know his Voice, open to him and let him in; and then he will manifest himself there, and the Soul shall know what he is, even his King, Priest and Prophet, and feel him exercising all these holy Offices, in the Authority and Power of his Father, in the Heart. This is Precious Knowledg indeed. Yea he shall know him with his Fan in his hand, throughly purging his floor from all unbelief, from all disobedience, from all chaffiness and earthliness; yea from all filthyness of Flesh and Spirit: for his fan turns against them all, and his Spirit of judgment and burning flames inwardly against them all; and as they are consumed and burnt up, the pure fear of the Lord is increased in the heart, wherein holiness is begun, and at length perfected, by the through Circumcision and Baptism of the Spirit. But the *Corinthians* were not cleansed from all filthyness of flesh and spirit by Water-Baptism, but were afterwards exalted by *Paul* to do it.

Quer. 4. **What water is it, that the inward Israel shall be sprinkled with, that they may be clean? Is it not inward water, Spiritual water? And can any be clean or Baptised in the sight of God, that are not Baptised with this water, wherewith God sprinkleth and washeth his Spiritual and inward Israel?**

Answ. *Baptism is not sprinkling, nor so rendred by the Spirit, but Baptise: Baptise is to dip or put into the water.*

Rep. When God sprinkleth his inward *Israel*, with the water which he hath promised to sprinkle with, he doth sufficiently cleanse them; for whom the Lord sprinkleth with this water, they are cleansed thereby, *Ezek.* 36. 25. And this relates to the Gospel-State: for a new heart is immediately promised *v.* 26. which is the promise of the Gospel-Covenant. And the Blood of sprinkling in the New-Covenant, doth sufficiently wash and cleanse, *Heb.* 12. 24. *Rev.* 1. 5. sprinkling and dipping are but figures, but they are both comprehended in the substance, which we should wait inwardly to feel and experience. The water which Christ speaks of, *John* 3. 5. (which place he quotes) is not outward, but of the same Nature with the Spirit, whereof the Soul is washed and born again, and riseth up in the new Life with Christ.

He saith, *the inward fits for the outward.*

Rep. It is true, *Johns* Baptism did require inward qualifications (in which respect it went beyond Circumcision) and so where those qualifications were found, who could forbid water? But Christs Baptism, the Baptism with Spirit and Fire to purify the mind and burn up the Dross, is of an higher Ministration, and a far more Glorious Baptism than that, *Matt.* 3. 11. *He shall Baptise you: you,* what *you*? *You* whom I have Baptised with Water. So that those whom he had Baptised to Repentance, he tells of another Baptism, a more Glorious Baptism than his, which happy are they that wait for, and feel accomplished in them.

Quer. 5. **What is the Gospel-Circumcision? Is it not an inward and Spiritual**

tual Circumcision? and is not the Circumcising knife, wherewith the inward Israel is Circumcised, inward and Spiritual? and is not the Gospel-Baptism wherewith the inward Israel is washed, as inward and Spiritual, as the Gospel-Circumcision? Is not this Circumcision and washing of the same Nature, and effected without outward hands?

Answ. *Tis inward, Spiritual, Heavenly, that which God works by the knife of his Word, Heb.* 4. 12. *Hos.* 6. 5.

Rep. This is true, we whom God hath called, quickened, enlightened, Circumcised, and Baptised, experience it so: and happy is he, if he experience it so also. For the Word is Living and makes alive, the Word is quick and Powerfull, sharper than any two-edged Sword, and it doth inwardly pierce to the dividing asunder of the Soul and Spirit (Oh this is a Blessed experience inwardly, where ever it is felt!) and of the Joynts and Marrow, and is a discerner of the thoughts and intents of the heart. And this Word came to the Prophets, and did hew through the Prophets, and God's Judgments by this Word were as a Light that went forth. This Word is the Word of Life, and the Life is manifested in it, as the Apostles knew in their day (1 *John* 1. 2.) and as God's gathered ones know in this day.

But let him take heed, lest he put the Letter, or outward descriptions of Heavenly things for the Word: for the Kingdom or Gospel-State stands not in such kind of Words, but in Power, 1 Cor. 4. 20. and the Apostles were made able Ministers of the New-Testament, not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit ministreth Life, 2 *Cor.* 3. 6. So we distinguish the Word of Life (the quick, piercing Word that giveth Life) from the Words which came from it, *Act.* 5. 20. which Words are also Living, as they come from the Life, and are livingly spoken to the Heart by Him, who is the Life: Otherwise, in the Mouth, Understanding, or Comprehension of Him, who is not living (nor in a true Sense, and Understanding of them) they are not Life. So Men should not strive to Comprehend things with that outward Understanding, which can never Attain thereto; but wait to receive the Understanding from God, whereby they may know Him that is True, and His Gospel-Ordinance, and the Holy Laws of His Kingdom, and be found in the Obedience thereof, to Him in the Spirit.

Now, granting the Gospel-Circumcision to be inward and spiritual, How can he make the Gospel-Baptism, to be of a Nature inferiour to it, even outward and carnal, *viz.* a washing with the Elementary Water of this Creation, and not with the inwardly sanctifying, and cleansing Water of Life, which God sprinkleth upon His spiritual *Israel*, and also plunges their Souls into? And consider seriously, whether the Apostle, speaking both of Circumcision and Baptism, *Col.* 2. 11, 12. did intend either of them, as to the outward, and not rather both of them, as to the inward, wherein the true inward spiritual Circumcising, and also the true inward Baptizing is Witnessed, and both without Hands: for neither Circumcision, nor Uncircumcision avails (no more doth outward washing the Body, or not washing it avail) but a New Creature; the putting off of the Body of the Sins of the Flesh, by the Circumcision, and Baptism of Christ; this avails, and is of great Esteem with God.

Quer. 6. **What is the one Baptism of the spiritual Israel, without which, there is no Salvation? Can there be any Salvation without the inward washing of the Soul? May there not be Salvation without the outward washing of the Body?**

Answ. *That which Christ Jesus Commanded: for there is but one Baptism Commanded, and that leads Us to* Christ *and* God.

Rep. Was not *John*'s Baptism Commanded, which was an outward washing? And is not the inward washing Commanded also? Was not *Israel* Commanded to Circumcise their Hearts, and was not that an inward Circumcision? And were they not also Commanded to wash their Hearts from Wickedness, and was not that an inward Washing or Baptism? How could they do either of these? Why,

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did not *Moſes* direct them to the Word nigh in their Mouth and Heart whereby both theſe might be done? And can either of theſe be done in any Heart, but by the Operation of this Word of Life inwardly in the Heart? We know, *There is no other Name under Heaven*, nor way *to be Saved, but Chriſt* the Word of Life, and Light of Men. But they that are Saved by Him, muſt know Him as a Living Stone within, and come from all elſe in their Hearts to Him (as to a precious Foundation-Stone of Life) and be New Created by Him, Circumciſed, and Baptized into Him, and ſo walk in Him, the new and living Way, and ſerve God His Father, in the newneſs of the Spirit, and not in the oldneſs of the Letter; which happy are they that Underſtand what it is, and are found in this Obedience to the Lord; and in thus Worſhipping Him, in His Spirit and Truth, which is the Goſpel-ſervice and Worſhip. For Men may eaſily miſtake about the Letter: but the New Birth doth not miſtake concerning the Spirit; nor the true Sheep concerning the Voice of Chriſt.

Quer. 7. **How are Men Buried with Chriſt, by Baptiſm into Death? Is it not an inward ſpiritual Death, that Men are thus Buried with Chriſt into? And is it not effected by an inward ſpiritual Baptiſm?**

Anſw. *By Water-Baptiſm: for* Chriſt *was Buried, ſo are We.* Chriſt *was Buried by Baptiſm in the Water, ſo are We.*

Rep. Chriſt was outwardly Circumciſed; ſo are We alſo Circumciſed, not outwardly, as Chriſt was. Chriſt was not Circumciſed to effect any thing upon him (for he needeth it not) but for our ſakes. And he was Baptized for our ſakes alſo, that we alſo might be Circumciſed, and Baptized with the Circumciſion, and Baptiſm which we need, which is the Circumciſing, and Baptizing of our Souls, and not the Circumciſing, or Waſhing of our Bodyes.

He adds, *Chriſt did to fulfil all Righteouſneſs: We to fulfil the Righteous Law, and Will of God; We thereby entring into Covenant with God, whereby We ſet to his Seal* (I ſuppoſe he means, *Our Seal*) *that He is true.*

Rep. It remains yet to be proved, that baptizing with VVater is Gods Law and Will in the Goſpel-State. I am ſure there are thoſe that are taught otherwiſe, by him that teacheth all his Children, from the leaſt to the greateſt, in the New Covenant? And the New Covenant is an Inward Covenant, which they that hear Gods voice therein, and have his Law written in their hearts and obey it, are led by him more and more into. Now the New Covenant is not made with every thirſty one after the living VVaters, but only ſuch as come to Chriſt in the drawings and teachings of his Father: and when they are come to Chriſt, encline their ears and hearken diligently to him, *Iſa.* 55. 1, 2, 3. Such aſſuredly know and enjoy the ſure Mercyes of *David*, having God to be their Shepherd to ſpread their Table for them: and they eat that which is good, and are ſatisfied with the fat things of his Houſe, and ſo can ſet to their ſeal that God is true and faithful; who hath not only promiſed ſuch things, but is daily fulfilling and making them good in and to their ſouls.

Quer. 8. **What is that Baptiſm, from whence there certainly and conſtantly ariſeth the Anſwer of a good Conſcience towards God? Doth not this always ariſe from the inward baptiſm, from the waſhing away of that which defileth the Conſcience? Is not then the Conſcience thereby made Good and Holy in the ſight of God? And doth it not then Anſwer the Holy Will, Law and Spirit of the holy and good God?**

Anſw. *The Baptiſm of Water, being that which* Chriſt *commanded.*

Rep. VVater Baptiſm, or outward waſhing of the Body, cannot make the Conſcience good: for a man may do that upon a miſtake, through error of Judgment, and go unchanged into it, and come unchanged out of it. But the inward Circumciſion and inward *Baptiſm*, doth really cut off and waſh away the ſin and filth of the Conſcience, and ſo make it good, and then the good Conſcience doth anſwer to God, in what he teacheth and requireth. *But* that water-baptiſm was commanded by Chriſt, is ſtill denied on our part, and unproved on his.

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He saith, *A clear Conscience ariseth from a true Conformity to the Law of* God.

Rep. This is very true. But what is the Law of God in the new Covenant, but what he writes in the heart? God is the Teacher of his People in the new Covenant, and what he teacheth and requireth of them by his Spirit, is their Law. Christ is their Law-giver, and he gives forth his Law of Life, from his Spirit of Life, to those that wait for it; *Isa.* 42. 2. And he likewise opens the Scriptures, and shews what God taught and required of former Ages, and of this present Age. He shews what the shadows of the Law were, and what the Ministration of the Prophets and *John* was, and what the Ministration of the Son is; who is Faithfull in all his House, to every one there, as a Son, to give the Law of the Spirit of Life to them, even as *Moses* the servant was to give the outward Law to those of his house. So that it is not sufficient to read a Scripture, or Scriptures, and say this was Commanded and this was Practised of Old; but to wait to know how it was Commanded, and how Practised, and of what Nature it was, whether of the everlasting Nature of the Kingdom, which is to remain, or of an outward, Elementary Nature, which might be shaken and pass away. For it was the Will of God, that all such things should be shaken and pass away that the Kingdom it self alone, which cannot be shaken, might remain; *Heb.* 12. 27.

Conclusion. **O that People knew and experienced the Baptism which is the substance, and then they would not Idolize that Baptism or outward washing, which in its Nature can be no more than a Sign, Signification or Representation of that which is the substance!**

Answ. *Our Baptism which is the Gospel-Baptism, being Baptised into Christ, is that which brings us to the substance Christ Jesus our Lord the substance of all things. So that signs or significations are nothing to us, but Christ is all to our souls.*

Rep. That Water-Baptism is the Gospel-Baptism, can never be proved by you, it being neither of the Nature of the Gospel, nor commanded by Christ the Law-giver in the Gospel. And that this washing with outward Water is the Baptising into Christ, is a very low and dark Apprehension, far from Truth and the right understanding of the Scriptures, and the experience of those, who are Baptised with Christ's Baptism. And that which brings to Christ, is the Father by his drawings, not outward *Baptising*, or washing the outward man, with outward Water: that is but a bodily exercise, and bodily exercises profit little; so far are they from bringing to Christ the substance. And as for what he saith concerning Signs and Significations; O that it were so indeed, that they were nothing to you, but Christ were all to your souls! For if it were so indeed, could ye thus cry up a figure or shadow of the Gospel-*Baptism*; and be so ignorant of the substance; Do the *Jews* know the inward Circumcision? or do ye know the inward *Baptism*, any more than the *Jews* knew the inward Circumcision? Read that Scripture, *Rom.* 2. 28, 29. and the Lord apply it home to your Souls; *He is not a* Jew *which is one outwardly, neither is that Circumcision, which is outward in the flesh: but he is a Jew which is one inwardly, and Circumcision is that of the Heart in the spirit and not in the Letter, whose praise is not of men, but of God.* Now may not the Spirit of God say in these our dayes, (yea of a truth the spirit of our God doth say so, and many have heard his Voice so speaking) He is not a Christian, which is one outwardly, neither is that Gospel-*Baptism*, which is outward on the flesh: but he is a Christian which is one inwardly, and the Gospel *Baptism* is that of the heart, in the spirit, not in the Letter, whose praise is not of men, but of God. The *Jews* praised the outwardly Circumcised, and ye praise the outwardly *Baptised*: but God praiseth the inwardly Circumcised and Washed. So that their Justification and Praise is of him, and they matter not the Justification or Praise of man.

He adds further, *Neither do we these things but to obey him and follow his footsteps, that he went before us in, and so he is our leader and Commander.*

Rep. Every practice of his he doth not Lead or Command his Disciples to follow him in. He was Circumcised outwardly: are we to take it up because it was his footstep? No more are we to take up the outward washing, because it was his footstep. But we are to take up that Circumcision, which cutteth off

that

that which is Evil from us, and Crucifieth to the World: and we are also to take up that *Baptism*, which inwardly *Baptiseth* and Effectually cleanseth from Sin. O how plain are these things, where the Eye is single, and the mind not blinded or prejudiced, with its own Conceivings and Misapprehensions!

He adds yet, *So that we are not Idolizing any thing, but following Christ in the way he went before us in.*

Rep. I wish from my Heart, ye were not Idolizing *Johns Baptism*, or Water-*Baptism*, by setting it in the place of Christ's *Baptism*, and attributing that to it, which belongs to Christ's *Baptism*, and not to it. *To* affirm the water-*Baptism* is the Law of the spirit of Life in Christ, and that stooping to it, is stooping to the Law of the spirit of Life in Christ, and that the soul cannot be sanctified without going into the outward Water: for till then 'tis in disobedience, and charged as a transgressour, and the inward man cannot be washed while living in disobedience; and that sin is washed away by this outward water-*Baptism*, and that this takes off Disobedience, and so is the answer of a good Conscience in obedience to God, and that it leads persons into Christ; with more of this Nature; what is this, but the Idolizing of an outward Elementary Creature and Creaturely action; and an undervaluing of that Water and Blood, which alone can do this? Now to term this Idolizing is no reflecting on Christ, but on mens error of judgment, and their erroneous Practices which insue thereupon: Much less is it Blasphemy, although Christ himself was accounted a Blasphemer for testifying the truth, by the professors of that Age; and such a judgment may his followers meet with now, from the professours of this Age.

He saith further, *I know that the pretence of all this, is the Baptism of the Spirit,*

Rep. He is greatly mistaken. It is not a *pretence*, but a feeling of the Baptism of the Spirit, by the Water of the fountain of Life, which God opens in the heart and the being born of this water and of the Spirit. By this means we came to know the Baptism which saves, and the Spirits washing and Regenerating us therewith: and if we should give the honour of this Baptism, to the washing of the Body with outward water, we should Sin against the Lord, and be Unfaithful in the Testimony he hath given us to bear.

He saith; *Take notice that the Baptism of the Spirit, is a Promise, not a Duty.*

Rep. That it is a *Promise*, is granted: but it is also a *Duty* to receive the Promise, and to give up to be baptized by him. Now to open this a little: for I write in Love and Tender Good-Will, and in that which opens my heart. The Spirit of the Lord did strive with the Old World. What did he strive for? Did he not strive to reclaim them from sin? To Circumcise them? To Wash them? God gave his good Spirit to the *Jews* to instruct them. To what end to instruct them, but that they might circumcise the foreskin of their hearts, and be no more stiff-necked: and that they might be inwardly washed in heart from their wickedness, and their vain thoughts might no longer lodge within them. So that the inward Circumcision and the inward *Baptism* of the Soul and Conscience (from whence is the answer of a good Conscience) was before either the outward Circumcision or outward *Baptism*, and is the substance, whereof the other were but figures. The *spirit* was not only promised in the time of the Gospel, but was also promised in the time of the Law (though more abundantly promised to be poured forth in the Gospel-dayes) *Prov.* 1. 23. Now what doth it do, when poured forth? Doth it not enlighten, quicken, lead, touch, wash or sanctify; purge out the Old Leaven, and Leaven with the New Leaven of the Kingdom? Here's true Understanding and true Experience. O that ye might come to witness and partake of it? Do ye desire to obey? O that ye were taught of God to know Christ, as the Father reveals him inwardly, and to deny and put off all that is contrary unto him, that ye may be baptised into him, and be found in him, Filled and Clothed with his Righteous Spirit, Life and Nature; in which Righteous Spirit, Life and Nature the true Circumcision and the true *Baptism* is witnessed.

He saith; *The Promise of the Spirit, John calls the Baptism of the Spirit,* Mat. 3. 11.

Rep. Though the *spirit*, when poured out according to the promise of the Father, did baptise several wayes: Yet that is not it which *John* there calls the *Baptism* of the Spirit: but the *Baptism* of the *Spirit* is the inward purging away of Sin and Filth, by the *spirit* and its Fire, or by the *spirit* of Judgment and *Burning*, which those that were *Baptised* by *John*, were afterwards to expect and wait for, that with his fan their Floor might be purged, their Chaff burnt up, and the Wheat gathered into the garner, *v.* 12.

He saith again; *Take Notice, that the being baptized with the Spirit, or having the Spirit, does not excuse us of our being baptised in Water, but rather fits us for it.*

Rep. If *Baptism* with VVater were a Command of Christ; being baptized with the *spirit*, or having the *spirit*, would not excuse from it. *But* if baptizing with the *spirit* be the Gospel-*Baptism*, and that which was figured out or represented by *Johns Baptism*; then we are not to turn back, from the substance, to the figure; or from Christs command to his Disciples, to Gods command by *John* to his Disciples.

He quotes *Act.* 8. 29. compared with *ver.* 38, 39. *Where* (saith he) *We may see, that the Spirit was in the work of the Administration of VVater-Baptism, as it leads Men to the Truth of the Gospel; and therefore 'tis that the Apostle saith*, that by One Spirit, we are baptized into One *Body*, 1 Cor. 12. 13.

Rep. God, from whom the Law was, and the Prophets, and *Johns* Preaching and *Baptism*, did work in them all by his Spirit; and *Johns* Ministration being the highest, God might please to work most therein. *But* that this is Christ's Baptism, commanded by him in the Gospel; or the VVater thereof, the VVater wherewith Christ washeth the Soul, or the VVater of Regeneration, whereby God Regenerates; that we cannot but deny, being taught of God and having experience of the contrary. Yea it is manifestly but a shadow of Christs *Baptism*, and not the *Baptism* it self; not the *Baptism* of his *spirit* and *fire*, wherewith alone the soul can be inwardly purged, *Mat.* 3. 11. compared with *Isa.* 4. 4.

But that VVater-*Baptism* leads Men into the Truth of the Gospel, is his great mistake. He had said but a few lines before, *that it is the Office and VVork of the spirit of* God *to lead us into all Truths of the* Gospel: Let him stick to that, and wait to experience that; and not attribute, that to a dead thing, which belongs to the *Living spirit*.

And whereas he interpreteth that scripture 1 Cor 12. 13. of outward visible *Baptism* with outward Water, that is a very manifest Misapprehension. (I wish he did not so misunderstand and misinterpret scriptures, for want of the right Key which opens them) For all that are *Baptised* with outward-Water (whether *Jews* or Gentiles, bond or free) are not *Baptised* into one *Body*: but all that are inwardly *Baptised* by the one spirit, are *Baptised* into the one *Body*, whereof Christ is head; and they all drink into one *spirit*: in which *spirit* they all have *Life* to act in the Body, and have a living sense of their place and service in the *Body*, which they, who only are *Baptised* with Water, have not.

THus far in way of *Reply* to his *Answers* to those Queries, which did flow from me, as Life and the Love of God sprang up in me, without any premeditation at all; which retain their truth, evidence and strength, notwithstanding all that he hath said to invalidate or weaken them. Now follow his Queries returned to Consideration, which it is on my heart to return an *Answer* to, in the nakedness and plainness of truth, as the *Lord* hath pleased to open and give me the Knowledg and Experience of the things queried of.

Quer. 1. *Whether the Baptism of the Spirit be not a promise, and the Work of God to give it to his Creatures, and the Baptism of Afflictions an imputation of wicked men: and but one Baptism Commanded by Christ as a Duty to submit unto, if not Water-Baptism, what is it then?*

Answ. The *Baptism* Christ Commands his Disciples to submit to, is his own *Baptism*, the *Baptism* of his Spirit. The true Disciples of Christ are inward *Jews*, and

and inward Christians; and they are to submit to the inward Circumcision and Baptism of Christ their Lord. *They* are to be washed inwardly with the Water of that Fountain, which God opens to the house of *David*, and to the inhabitants of *Jerusalem* for Sin and for Uncleanness, *Zech.* 13. 1. Doth God set this open for the Inward and Spiritual *Jews*, or Christians; and is it not their Duty to be washed or *Baptised* inwardly with it? *They* are to be *Baptised* with the Holy-Ghost and with fire, *Matt.* 3. 11. Every Disciple ought to wait for, receive and experience this *Baptism*. *They* are to be washed with the Spirit of Judgment and burning, and to have their Corrupt blood purged away thereby, *Isa.* 4. 4. *They* are inwardly to be *Baptised* into the Name of the *Father*, *Son* and *Spirit*, that they may inwardly rise up in the newness of the *Life* and of that Living Name, *Matt.* 28. 19. *They* are to be *Baptised* into the one *Body*, which is the Spiritual *Body*, and by Spiritual *Baptism* is the soul *Baptised* into it (and not by that which is Carnal) and so to come to mount *Sion*, and the Heavenly *Jerusalem*, and enter into it, which the Uncircumcised and unclean cannot enter into; but they alone that know the *Truth*, *as it is in Jesus*, and keep it, *Heb.* 12. 22. *Isa.* 52. 1. and *Chap.* 26. 2.

Quer. 2. *If but One Baptism commanded, and Men cannot Baptize one another with the Spirit, and 'tis sinful to Afflict one another, What Baptism is this One Baptism?*

Answ. God made his Apostles (and makes those whom he makes Ministers in the Gospel) able Ministers of the *New-Testament*; not of the Letter, but of the Spirit. And if the *Lord* make them able Ministers in his Spirit, What should hinder them from Ministring the Spiritual Baptism? The same Spirit that teacheth through them, Is it not able to Baptize through them? *Who is sufficient for these Things*, saith the Apostle, 2 *Cor.* 2. 16? Were they sufficient to Teach, but as *God* taught through them? And, Are they not sufficient to Baptize, as *God* baptizeth through them? How often have we found our Souls taught and baptized, by the Water of Life, flowing from the Spring of Life, through the Holy Ministry, which God hath mercifully raised up, and maketh use of, in these our Dayes?

Quer. 3. *Whether it be not the Work of* God *on the inner Man, that brings the outward Man to be Baptized, and Obey the Commands of* God?

Answ. It was the Work of God on the inner Man, when *John's* Baptism was commanded by God, to bring Men to *John's* Baptism; and it is the Work of God's Spirit in the Heart, which brings Men to discern and subject to Christ's Baptism: For the Baptism of Christ is not discerned by Man's Wisdom, or by the Reasoning Mind, but by the Sense of Life in the Heart.

Quer. 4. *Whether Men can be truly sanctifyed by Faith, and the Spirit, that are disobedient to* God, *and live so?*

Answ. No, they cannot. But true Obedience requires true Light and true Understanding: For all are not Obedient, who judge Themselves so; but those whom God judgeth so. The inward *Jew* is obedient to the inward Baptism, which Christ hath appointed, and dareth not set up *John's* Outward in its place.

Quer. 5. *Whether the Spirit of* God *doth not distinguish between Sprinkling of the Spirit and Baptism?*

Answ. They are both Figurative Expressions; but they tend to, and end in one and the same thing in Substance, which is Inward Cleansing. *Sprinkling clean Water upon the Soul doth cleanse it*, Ezek. 36. 25. And dipping into, or being over-whelmed with the Water of Life, in the pourings out of the Spirit upon the Soul, doth cleanse also. For there is a River, the Streams whereof do not only Refresh, but also Cleanse and carry away Sin and Filth from the Soul, as with a Flood.

I pray consider that Place, *Isa.* 44. 3, 4, 5. When God, from the Fountain of Life, pours out Water and Floods upon him that is a Thirst; Do not these Floods and Water wash him and nourish him also? Do not they wash away that, which hinders his Springing up, and Growth in the Truth? And, Is not he hereby Baptized into the Name of the *Lord?* God is the God of *Jacob*, the Holy One of *Israel*. And, Doth not one that is washed, feeling that carryed away by the Floods, and Over-flowings of the Spirit, inwardly feel, and presently say in his Heart, *I am the Lord's, and another surname himself by the Name of* Israel? Now, I am one of the Seed of *Ja-*

cob indeed, and of God's *Israel*; and that Name belongs to me. I am inwardly washed from my former Wicked and Deceitful Heart: That is gone, and a New Heart and Spirit of God's Creating and Forming, is witnessed by me; and God's Spirit testifyes in me, and to me, *That I am an* Israelite *indeed, in whom is no Guile.*

Quer. 6. *Whether the Circumcising Knife be not the Word of* God; *and the Soul obeying of it, be not a Sign the Knife hath entred, and taken place on the Soul of Man?*

Answ. It is true: The Word of God, the quick, powerful, piercing Word of Life, the Word which lives and abides for ever, and is a Commandment of Life in the Heart, (*Deut.* 30. 11, to 15. which is the Commandment, Law, or Word of the New-Covenant, *Chap.* 29. 1.) which is the Word of Faith, which the Apostles preached, *Rom.* 10. 8. This Word of God is the Circumcising Knife; and the Soul Obeying of it, cannot but be Circumcised by it.

But I am jealous, with a Godly Jealousie, lest he mistake, and call somewhat else the Word, and reckon his Obedience to what he apprehends from the Letter, to be Obedience to the Word; and if so, he greatly deceives his own Soul. And I have good Reason thus to be Jealous concerning him, because I find him, in his *Answer* to my *First Query*, terming Water-Baptism the *Law of the Spirit of Life in Christ*; which cannot but be strange Language, to all that know the Nature, Vertue, Life, and Power of the Law of the Spirit of Life in *Christ Jesus*.

Quer. 7. *Whether Baptism doth not lead Men into* Christ, *as Obedience to the Mind of* God *in* Noah's *Time, led him into the Ark, that we may be saved by* Christ, *as* Noah *was by the Ark?*

Answ. It is the Father, by his Drawings, that leads Men to *Christ*; and *Christ*, by his Spirit, Baptizeth them into Himself. He Conforms those to Himself, that come to Him, both in his Death and Resurrection, by the Spirit and Power of the Father.

Now, it is this Baptism, or the Inward Washing, which removeth that which destroyes: and the Soul that is subject to the Ministration of *Christ*'s Spirit, and gives up to be washed by him, is washed and made clean, and comes into the Number of the Saved: For feeling the Power which saves, and experiencing the Vertue and Operation of it, he must needs be saved thereby.

Nor was it Obedience in *Noah*'s Time, which led him into the *Ark*; but *God*'s Voice or special Command to him, which he received in the Faith, (*By Faith he prepared the Ark*, Heb. 11. 7.) which Faith produced Obedience: So that, 'tis Faith in the mighty Power of *God*, which saves; which Power works mightily in them that truly believe, mightily Circumcising, mightily Baptizing, mightily Burying with *Christ*, Burying the Soul into his Death, and Raising it up again in the Newness of his Life. So that, here is a real inward Work of Faith, a real inward Appearing and Working of the Power, and a real Obedience to, and a going along with the Power in its Work, in the holy Fear and Trembling: And so the Soul works out its Salvation, by the Power which works in it *both to Will and to Do, according to God's good Pleasure*, Phil. 2. 12, 13. Eph. 1. 19, 20.

Quer. 8. *Whether* Christ *was not Buryed in the Water in Baptism, (We then being Baptized) We then be not Buryed with* Christ *by Baptism?*

Answ. Christ was Circumcised with *Moses*'s Circumcision, and was also Baptized with *John*'s Baptism, which was a dipping into, or burying in the Water: Yet notwithstanding this, he hath his own Spiritual Circumcision, and Spiritual Baptism, to be administred in the Gospel-Dispensation unto His. And, as all *Moses*'s Disciples were to be Circumcised with his Circumcision, and all *John*'s Disciples to be Baptized with his *Baptism* unto Repentance; so all *Christ*'s Disciples are to be inwardly Circumcised and Baptized with his inward Circumcision and Baptism; which is the Substance of both the other Figures.

Now, those only that are thus Circumcised, are Circumcised by *Christ*; and those only that are thus Baptized, are buryed with him by Baptism into his Death; which must be, before they can truly know a Rising with Him in his Life. May not a Man or Woman easily, from an Apprehension in their Understanding, go into the outward Water,

Water, and riſe up again out of the Water; and yet not know what it is to Dye with *Chriſt*, or Riſe with *Chriſt*? But he that knoweth the inward Baptiſm, witneſſeth and experienceth theſe Things, being made a Partaker with *Chriſt*, both in his Death and Reſurrection.

Quer. 9. *Whether Obedience to the Law of* God *doth not give a Soul a Good Conſcience in the ſight of God, and Diſobedience make the Conſcience guilty? and, Whether ever the Soul can be clear of Sin, while living in Diſobedience to the Law of* God?

Anſw. It is *God*'s ſprinkling the Soul, whether with the Water of his Holy Fountain, or with the Blood of the Covenant, and his waſhing them there-with, which makes the Conſcience good, *Ezek.* 36. 25. *Zech.* 13. 1. *Heb.* 12. 22. (Let it be conſidered ſeriouſly, whether Outward Water, or Inward, be intended in that Place, *Heb.* 12. 22? and when *David* ſaid, *He waſhed his Hands in Innocency*, Pſal. 26. 6. whether he did it with Outward Water?) This Water, this Blood, this Sprinkling, this Waſhing, is received in Obedience, and not in Diſobedience. But, What Obedience is it received in? Is it received in Obedience to *Moſes*'s Circumciſion, or *John*'s Baptiſm? or in Obedience to *Chriſt*'s Circumciſion and Baptiſm? And let him, and all of his Perſwaſion ſeriouſly weigh, VVhether ever the Soul can be clear of Sin, while living in Ignorance of, or Diſobedience to *Chriſt*'s Circumciſion and Baptiſm, whereby alone Sin can be cut off from the Heart, and waſhed away from the Conſcience?

Quer. 10. *Whether to Obey* God, *be not the Way to meet with* God, *and to be Baptized of* God?

Anſw. Obedience is better than Sacrifice; and to hearken, than the Fat of Rams. And to obey *Chriſt*'s Spirit in the Goſpel-Diſpenſation, being inwardly Circumciſed and Waſhed by him, is far better, than to be Circumciſed with *Moſes*'s Circumciſion, or Baptized with *John*'s Baptiſm. The Day is dawned, and the Shadows are fled away; and the Obedience is not now to the ſhadowy Ordinances of *Moſes*, or *John the Baptiſt*; but to the Light of the Day, which ſhines in the Hearts of the Children of the New-Covenant. And they only have the true Knowledge of *Chriſt*, and the true Obedience, who know the Shinings of this Light, and walk with *God* in the Shinings thereof, 2 *Cor.* 4. 6. 1 *Joh.* 1. 7.

Quer. 11. *Whether Men can idolize* God's *Ordinances, in keeping, doing, loving, and living up to them?*

Anſw. They that ſet up *Moſes*'s Circumciſion, or *John*'s Baptiſm, for *Chriſt*'s (which are not outward, as *Moſes*'s and *John*'s were, but Inward and Spiritual) they idolize them, and are found Guilty of ſo doing, in the ſight of Him who judgeth Righteouſly. Is it not Idolizing the Shadow or Figure, to ſet it up in the Place of the Subſtance?

Quer. 12. *Whether Men's calling the keeping, doing, loving, and pleading for* God's *Ordinances,* Idolatry, *be not ſome of thoſe hard Speeches* Jude *ſpeaks of,* 15 Jude?

Anſw. He ſtill all along takes the Thing in Queſtion for granted. We grant, that *Moſes*'s Circumciſion was *God*'s Ordinance, and that *John*'s Baptiſm was *God*'s Ordinance: but that either of theſe is a Goſpel-Ordinance, that *Moſes*'s Circumciſion is the Circumciſion of *Chriſt*, or *John*'s Water-baptiſm is the Baptiſm of *Chriſt*; that we Conſcientiouſly and Groundedly deny; *God*'s Spirit in the Scriptures, putting a Difference between them; as particularly, between *John*'s Baptiſm and *Chriſt*'s, *Matth.* 3. 11. So that, as he greatly miſtakes the thing, ſo (through his Miſtake) he lamentably wreſts and miſ-applyes that Scripture, *Jude* 15. And let him ſeriouſly conſider, VVhether that Scripture may not juſtly be applyed to them? and, VVhether they can poſſibly avoyd the Laſh of it, without Repentance, who deny and revile the Inward Appearance of *Chriſt*, by the Light of his Spirit, in the Hearts of His, in this our Day, and deny his inward Circumciſion and Baptiſm, to be the Goſpel-Ordinance of our Lord *Jeſus Chriſt*, ſetting up *John*'s *Water-Baptiſm* in the ſtead thereof.

Quer. laſt: *Whether it be not invading, and labouring to make void* God's *Law and Commands, when Men ſo ſlight, contemn, deſpiſe, write, and do all they can to keep People from cloſing in with them, and make them afraid of them by their Writing and Preaching, as ſome do?*

Anſw. This *Query* implyes a very deep, wrong Charge againſt the Children and Servants of *God*, for their Obedience to *God*'s Spirit. O, How will he anſwer this

to

to *God*! Becauſe we own Chriſt's Baptiſm, with the Holy Ghoſt and Fire, and into the Name of the Father, Son, and Spirit, with the Water of the Fountain which God opens for Sin, and for Uncleanneſs, and give Teſtimony thereto in the Requirings in God's Spirit, having learnt it of him, and experienced it from him, and having a Neceſſity upon us in his Name and Authority (many times) to teſtify, That this is the Goſpel-Baptiſm of *Chriſt* our *Lord*, and that *John*'s Water-baptiſm is not the Goſpel-Baptiſm; but only a Figure, Repreſentation, or Shadow thereof: Therefore, this Man chargeth us with *Invading and Labouring to make voyd* God's *Law and Commands, with ſlighting, contemning, deſpiſing*, &c. Are not theſe hard words, and a very unjuſt Accuſation againſt *God*'s Choſen Meſſengers and Servants, and any whom he pleaſeth to make uſe of in this Teſtimony? But the Truth is, Theſe hard *words* are not ſo much againſt *Us*, as againſt *Him* that ſends *Us* with this Teſtimony; and is no leſs than a fighting againſt Him, who will be too hard for you *All*, and will gather People more and more from the outward Water-Baptiſm of *John*, to the inward Baptiſm, by his holy Spirit and Fire; which, happy are they, that know and are baptized with.

He ſaith at the Cloſe; *I have no End in this, but* God's *Glory*.

Anſw. But he greatly miſtakes the way to glorify God: For to ſet up the Shadow of a Thing, inſtead of the Thing it ſelf, is not the way to glorify *Chriſt*, or the Goſpel-Diſpenſation. For *Chriſt* is the Son, who doth not come forth with *Moſes*'s Circumciſion, or *John*'s Baptiſm, (who were both Servants) but with the Spirit and Power of his Father, where-with he Circumciſeth and Baptizeth inwardly and ſpiritually. And to ſet up that which is Outward in the ſtead of This, is both to diſhonour the *Father*, and the *Son*.

THE CONCLUSION.

NOw, for a Cloſe, I ſhall open a little of the Myſtery of CHRIST, and of his Enlightning, Quickening, Circumciſing, and Baptizing; from ſome Scriptures, as the *Lord* hath pleaſed to open them *in* Me, and *to* Me, and give Me the Inward Senſe and Experience of them.

Joh. 1. 1. & Verſ. 3. *The Word was in the Beginning, which Created all Things:* and this *Word* is alſo the Beginning of the Creation of God in the Heart. *In this Word was Life, and the Life was the Light of Men; and this Light, which is Life in the Word, ſhineth in Mens Darkneſs*; which enlightneth them that believe in it, and the Life thereof quickneth, and giveth Life to them that hear its Voice, and believe in it; and both the Light and Life, or the Word by its Light and Life, Circumciſeth and Baptizeth. Doth not the pure Light cut off, chaſe away, waſh away Darkneſs (wherein all Sin and Uncleanneſs is Comprehended) from the Heart? Doth not the pure Word of Life, received in the Faith, purify the Heart?

Queſt. *But, Where is this Word? or, How ſhall a Man come at this Word, or hear its Voice or Commandment, in the Obedience whereof it is enlightned, quickned, circumciſed, and baptized?*

Anſw. It is not far off: *It is nigh thee*, ſaith *Moſes*. *Thou needs not go up to Heaven for it, or down to the Deep*, &c. For *God*, in his Love to Man, hath placed it nigher, even in Man's Mouth and Heart, that he might hear it, and do it, *Deut.* 30. and *Rom.* 10. And he that enclines his Ear to this Word, hears and obeys it, lives. And

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as it is the Word of the New-Covenant, (in which is the Light and Life of the New-Covenant) ſo it brings him into the New-Covenant, or makes an Everlaſting Covenant with him, even the ſure Mercies of *David*, *Iſa.* 55. 3.

Another Scripture is, 1 *Joh.* 1. 1. where he ſpeaks of the ſame Word, of the ſame Life, and of the ſame Light, where-with Men are Enlightned, and wherein they are to walk; *Verſ.* 7. That which is declared of, that which is to be teſtifyed of by the Goſpel-Miniſters, is the Word, the Life, the Light. This is the Meſſage Chriſt gave his Apoſtles to Preach, *That God is Light*, Verſ. 5. What is the Intent of this Meſſage, but *That Men might be turned from Darkneſs to this Light*, Act. 26. 18. And then the Light enlightens them, and they ſoon come to feel Life, and the Word from which the Life comes. And ſo they that truly Receive the Teſtimony of the Light, (which is the Goſpel-Meſſage, *Verſ.* 5) they ſoon come to the Manifeſtation of the Life (or of him who is the Life) in their own Hearts; and ſo into fellowſhip with them that are in the Light, and with the Father, and his Son *Jeſus Chriſt* alſo.

A *Third* Scripture is, 2 *Cor.* 4. 6. which ſhews the way of Enlightning the mind, which is by *God*'s cauſing the Light of Life to ſhine in the Heart; which being believed in, gives the *Knowledge of the Glory of* God *in the Face of Jeſus Chriſt*. *God* is a Spirit, the Knowledge of Him is Spiritual, given and received in the Shinings of his Light in the Heart.

Thus we receive the Beginnings of our Spiritual Knowledge, and thus we receive the Increaſe thereof day by day. In his Light (in the Shinings of his Light in our Hearts) we ſee Light at firſt, and in the further Shinings thereof, we ſee more and more Light.

The Laſt Place I ſhall mention, is *Matth.* 13. 31. The Kingdom of God was that which *Chriſt* much Preached, and here he preacheth it as a *Seed ſown in the Heart*, and that a very little One. Now conſider, if this be not the Word of God in a Seed, Chriſt in a Seed, Life in a Seed, Light in a Seed, (*God*'s *Seed*, *his Seed remaineth in him*, 1 Joh. 3. 9.) Now this Seed, as it grows in the Heart, grows in its own Life, Light, Nature, Spirit, Power, *&c.* and puts all theſe forth in the Heart in which it grows, againſt *Sin*, and towards *Righteouſneſs*. Yea, the Judgment of *God* is Revealed in the Spiritual Light, Life, and Power of this Word againſt Sin, and for Righteouſneſs; and *God*'s *Zion*, *God*'s inward, ſpiritual *Zion*, (or his People and Children) is Redeemed by the Judgment and Righteouſneſs, which is Revealed from, and in this *Word* in the Heart. And this *Word* is ſo Powerful againſt Sin, that it doth not only cut it off, and waſh it away from the Mind and Conſcience, and ſo make them Clean; but it alſo keeps the Mind, in whom it remains (as it is regarded and hearkned to) from joining to Sin any more: And if Sin cannot be joined to, it can neither be Conceived, nor brought Forth, 1 *Joh.* 3. 9. *Jam.* 3. 15.

Object. *But by this Doctrine, or Experience, (as thou call'ſt it)* Chriſt *in his Outward Appearance, his Sacrifice and Blood, as alſo the Scriptures, with the Exhortations and Commands thereof, are all laid waſt, and made voyd, and of no uſe or effect; all being attributed to this Word, Life, and Light within.*

Anſw. No, in no wiſe. This *Word* within, with the Life and Light thereof, doth not make voyd any former Appearance or Miniſtration of God; but rather Eſtabliſh them, by owning them in their proper Place, Uſe, and Service. For he that truly owns this Word, Light, Life, Spirit, Power, *&c.* in his own Heart, muſt alſo own it in the Hearts of others, in *Moſes*, in the *Prophets*, in *John*, and in its Fulneſs in Chriſt in Fleſh: and the Vertue of all it did in Chriſt, and by Chriſt in the Fleſh, towards the Salvation of Mankind, which his Obedience, and the ſhedding of his Blood, was by the Father made abſolutely Requiſite unto. And the Scriptures, the Inſtructions, Reproofs, Exhortations, Commands thereof, *&c.* in the Hand of the *Spirit*, are very uſeful to this Day: and the Shinings of Chriſt, and Quicknings of his Life are felt in them, when the *Lord* manageth them unto the Soul for good. Yea, the Words that Chriſt ſpoke in the Dayes of his Fleſh, are Spirit and Life to this Day, when he ſpeaks them in the Heart. But they are not Life, as Men apprehend, underſtand, or ſpeak them of themſelves; but rather Death, as ſo made uſe of.

And